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ANNOTATIONS  
V P O N T H E  
F I V E B O O K E S O F  
M O S E S , A N D T H E  
Booke of the P S A L M E S .

WHEREIN THE HEBREW WORDS  
and sentences are compared with, and explained by the  
ancient Greeke and Chaldee versions, and other Records and Monuments  
of the Hebrewes: But chiefly by conferrēe with the holy Scriptures,  
Most of his words, Lawes and ordinances, the Sacrifices and other Legall  
ceremonies heretofore commanded by God to the Church  
of ISRAEL are explained.

With an Advertisement touching some objections made against  
the sinceritie of the Hebrew Text, and Allegation of the Rabbines  
in these ANNOTATIONS.

As also Tables directing unto such principall things as are  
observed in the Annotations upon each severall Booke.

By H. Ainsworth

LUKE 24. 44.  
All things must be fulfilled which are written in the Law of Moses,  
and in the Prophets, and in the Psalmes.

L. Moyse 1010

LONDON,  
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ANNOTATIONS  
Upon the first book of Moses,  
called  
**G E N E S I S.**

Wherein the Hebrew words and sentences, are compared with, &  
explained by the ancient Greek and Chaldee versions:  
but chiefly, by conference with the  
holy Scriptures.

By H. A.



**M**oses commanded us a Law; the inheritance of the  
Church of Iakob. Deut. 33. 4.  
*Remember the Law, of Moses my servant: which I com-  
manded him in Horeb, for all Israel; with the Statutes  
and Iudgments. Malach. 4. 4.*



Imprinted in the yeare  
1621.



*A Preface concerning Moses writings, and  
these Annotations upon them.*



**M**oses the man of G O D, and first writer of holy Scripture, was an Hebrew born in Egypt, about 2432. years after the creation of the World : and before our Saviour Christs coming in the flesh, 1496. years. He was the son\* of Amram the son of Kohath, the son of Levi, the son of Iakob, the son of Isak, the son of Abraham our father, in the seventh generation; as Enoch was the 7 seventh from Adam. When he was borne, he had a divine beauty upon him : he was miraculously saved from death, being drawn out of the water, and therof had his name; he was nourished by K. Pharaohs daughter for her own son; learned in all the wisdom of the Egyptians, and was mightie in words and in deeds. Fourty yeares he lived in Pharaohs court; which 7 then he left, choosing rather to suffer affliction with the people of God, then to enjoy the pleasures of syn for a season, esteeming the reproch of Christ greater riches then the treasures of Egypt. Fourtie years\* he was a stranger and shepherd in the land of Madian, from whence God called him, to feed Iakob his people, and Israel his inheritance. Which thing he also did with all 7 fidelitie fourtie years, being 7 in the Church in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give unto us; and he 7 commanded us a law, which is the Inheritance of the Church of Iakob. Of all the Prophets that arose in Israel, there was none like unto Moses, whom the Lord knew\* face to face : and dying 120. years old, (but his naturall strength not 7 abated,) he was buried of God, no man knowing of his sepulchre unto this day.

He wrote the law, in five bookes; conteyning a brief 7 history of things past; a 7 covenant between God and his Church then present; and 7 a prophetic of further grace to come, which now is exhibited by Iesus Christ. In his first book, he wrote the 7 generations of the heavens and of the earth, and of mankind; which we therefore (of the Greek word) call *Genesis*, that is, *Generation*. In the second, he set down the *Departure* of Israel out of Egypt, with the Covenant which God plighted with them, the same yeare that they went out : which book therupon is named *Exodus*. In the third, he described the sacrifices and service of God, under the Leviticall priesthood, called accordingly *Leviticus*. In the fourth, he reckoned the Numbers of the tribes, & of their journeyes from Egypt to Canaan, with the order wherein God fetled that Common-wealth of Israel, whiles they were travelling towards their Rest: which book is therefore called *Numbers*. In the fift, he wrote a repetition of the Law, and covenant, which God had given unto Israel, & the confirmation of the same: whereof it is named, (according to the Greek,) *Deuteronomie*. In the propounding of all these things, Moses hath 7 a veil drawn over his bright and glorious face; for in the histories, are implied 7 Allegories & in the Lawes are 7 types and shadowes of good things that were to come; the body wherof, is of Christ. In *Genesis*, (which historie enlieth with the going down of Israel into Egypt,) we have the Image of a natural man, fallen from God into the bondage of syn. In *Exodus*, is the type of our regeneration, whiles we are renewed by Iesus Christ. In *Leviticus*, the shadow of our mortification, whiles we are made sacrifices unto God. In *Numbers*, the figure of our spirituall warfare; wherunto we are mustered and armed to fight the good fight of faith. In *Deuteronomie*, the doctrine of our sanctification, and preparation to enter into our heavenly Canaan, (after Moses death) by the conduct of Iesus the son of God.

The things which Moses wrote, were not his owne: but the 7 Law of the Lord, by his hand : to him\* the Prophets after, bare witnesse. Our Saviour also approveth of  
Moses,

\* 1. Chro. 6.  
2. 3. & 2.  
1. & 1. 34.  
7 Jude. 3. 14.  
7 Act. 7. 20.  
21. 22. Exo.  
24.  
7 Act. 7. 23.  
H. b. 11. 24.  
25. 26.  
7 Act. 7. 29.  
30. Exo. 3.  
7 Num. 12. 7  
7 Act. 7. 38  
7 Deut. 33. 4  
7 Deut. 34.  
10.  
7 Deut. 34.  
5. 6. 7.  
7 Gen. 1.  
7 Exo. 14. 4.  
5. 8. & 7.  
7 Deut. 18. 15.  
7 Job. 5.  
46. & 1. 17.  
7 Gen. 2. 4.  
7 5. 1. & 7.

\* Exo. 34. 30.  
-- 35. 2. Cor.  
3.  
7 Gal. 4. 24.  
7 Heb. 9. 9.  
7 10. 1.  
Col. 2. 17.  
1. Chron.  
34. 14.  
7 Ps. 103. 7  
Dan. 9. 11.  
Mal. 4.

## The Preface.

\* *Luk.* 24. 25    Moſes, and of all that he ſpoke and wrote : what t he ſayd, was the commandment  
 of God; and what God ſpoke t unto him, the ſame is ſpoken t unto us : him there-  
 fore we are willed to hear, which whoſe doth not, will not be perſwaded, though  
 \* *Mark.* 7. 9    fore one role from the dead : *Luk.* 16. 29. 31. But becauſe his writings were the t *Old*  
 \* *Mat.* 15. 3.    role from the dead : which the New was voided ; and which many reading, even to this  
 \* *Mat.* 12. 26    Teflament, unto which the New was voided ; and which many reading, even to this  
 \* *Mat.* 22. 31    day have a t veil layd upon their hart, ſo that they cannot falten their eyes upon the  
 \* *2. Cor.* 3.    end of that which is aboliſhed : therefore God ſent the Prophets following, w<sup>th</sup> his own  
 4.    Son, and his Apoſtles, to open and explain the myſteries, which Moſes had cloſely ſe-  
 \* *2. verſ.* 15.    cret, that now by their help, and through the Spirit of the Lord, we may  
 \* *2. Cor.* 3.    br<sup>y</sup> all t with unveiled face behold as in a glaſſe, the glory of the Lord, and perceive how  
 \* *17. 8.*    the law was given by Moſes, but as grace and truth is come by Jeſus Chriſt.  
 \* *Job.* 1. 17.    The literal ſenſe of Moſes Hebrew, (which is the tongue wherein he wrote the  
       ground of all interpretation; and that language ha h figures and prophe-

The literal sense of Moſes Hebrew, (which is the tongue wherein he wrote the Law,) is the ground of all interpretation; and that language ha's figures and proprieties of ſpeech, different from ours : thoſe therefore in the firſt place are to be opened; that the natural meaning of the ſcripture being knowned, the myſteries of godlineſſe therein implied, may the better be diſcerned. This may be attayned in a great meaſure, by the ſcriptures themſelves; which being compared, doe open one another. For dark and figurative ſpeeches, are often explained, as When God ſayth, I live:*Niz.* 14. 21. 28. this we re to underſtaend as an oath : for elsewhere he ſayth, *I have sworn* by *my life,* *Eſai.* 45. 23. and to expreſſe this, Paul allegeth it *I live,* *Johs* the Lord, *Rom.* 7. 14. 1<sup>a</sup>. Alſo when he ſayth, *I am the LORD who healts thee, Exod.* 6. 26. hereby he intendeth the pardoning of our ſynns ; for where other ſcriptures ſpeak of healing his people, *Ezra.* 10. 19. *Mai.* 13. 15. [elsewhere it is interpreted, the forgiving of their synns, *Mark.* 4. 13. So, *falsely*, *he trusted himself on the Lord,* *Eſai.* 22. 9.] is in plainer phraſe, he truſted, *Maith.* 27. 43. And Chriſt who ſhould be an eſigne of the peoples,*Eſai.* 11. 10. is under that phraſe propheticke, to rule over the nations, *Rom.* 15. 12. When Moles ſayth, God mote the Sodomites with blindneſſe, *Gen.* 19. 11. he meaneth very great or extreme blindeſſe, noted by that word in the plural number : as where the Prophet mentioneth weeping of ſufferneſſe, *Ier.* 31. 15, the Apoſtle expoundeth it, *Weeping and great mourning,* *Maith.* 23. 18. So when he teacheth us to ſwear by the name of the Lord , *Deut.* 6. 13, under it, he importeth the confeſſion of his name and truth : as when an other Prophet ſpeaketh in like fort of ſwearing, *Eſai.* 45. 23. Paul expooundeth it, Confiſſing unto God, *Rom.* 14. 11.

The ſecond part of the ſubject of words, which relation

Of times we shall see in Moses and the Prophets, a defect of words, without which  
teacheth are to be supplied, as *Adam began in his likeness*, Gen. 1. 3. that is, *began as soon*.  
The Scripture teacheth us to supply such wants; as, *I like God my father*, Exod. 3. 6, that is,  
*I am the God, Mat. 22. 32.* Samuel sayth, *Vtque put forth to the Ark*, 2 Sam. 6. 8, and other  
Joeloth explain it, *Vtque put forth by hand to the Ark*: 1 Chron. 13. 9. One Prophet writ-  
eth briefly, & with *corpions*, 2 Chron. 10. 11. another more fully, *I will chastise you with*  
*corpions*, 1 King. 12. 11. One sayth no more, but in the ninth of the month; 2 King. 25. 3.  
another suppleth the want thus, *In the fourth month, in the ninth of the month*, Jer. 52. 6.  
So, *The servant hath found to pray*, 1 Chro. 17. 25. that is, *hath found in his heart to pray*; 2 Sam.  
7. 17, and many the like. Here men may see the reason, why translators doe sometime  
add words (which are to be discerned by the different letters); for the original tongue  
affordeth brevity, but we desire and need plainnesse of speech. Yea this may help in  
weighty controversies; as, *Isisus took bread, and blessed, and brake*, *Matt. 26. 26.* here some  
imagining a trasfubstantiation of the bread; bade thole that traslate, *he brake*; it is adding  
to the scripture: whereas such additions are necessarily understood, many a hundred time  
in the Bible; and the same Apollie elf where I sayth, *Christ blessed and brake*, *Matt. 14. 19.*  
when another writeth, *he blessed them and brake*, *Luk. 9. 16.* which a third Evangelist ex-  
plaineth,

when an other writeth, he blessed them and brake, Luk. 9. 16. which a third Evangelist ex-  
playneth,

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playneth, he blessed ~~or brake~~ the loaves (or bread) Mark 6. 41. again he sayth, a man shall  
leave ~~his father and mother~~, Mat. 19. 5. when Moses plainly sayth ~~his father and his mother~~, Gen.  
2. 24. But such u. u. ail defects, all of any judgement, will soon underfitt n.d.

On the other hand, but more seldom, there is an abundance of words, (though not in vain), in which in other languages <sup>a man a prince</sup>, <sup>Exod. 2. 14</sup>, Stephen layth only a prince, omitting the word <sup>a man</sup> <sup>1 Sam. 18. 7</sup>. So our Prophet layth, men footers, <sup>1 Sam. 31. 3</sup>. another layth but footers <sup>1 Chron. 10. 3</sup>. Ely layth, a man of his counsel, <sup>Ezra. 40. 15</sup>. Paul abridgeth it, his counsellor, <sup>1 Cor. 2. 16</sup>. And, one layth saying on this manner, <sup>2 Chron. 18. 19</sup>, or, one layd on this manner, <sup>1 Kings 22. 10</sup>. with sundry other of like sort.

But the charge of names, words, and letters; as also of number, time, perfen, and the like, is very frequent, and needful to be observed. As Moses called a man, *Job Gen. 46. 13.* elsewhere he nameth him *Lafat, Num. 26. 24. Affibi, Gen. 46. 21.* is also by another Prophet named *Idelai, 1 Chron. 7. 6. Nebuchad. rex, 2. King. 25. 1.* is also *Nebuchad. rex, Jer. 51. 4. Iefar* an *Imaitee* (by nature) *1 Chron. 2. 17. 15. fura* an *ifclite* (by grace) *2 Sam. 17. 25. Hefia* is called also *Ietohab, Num. 13. 16. & Iefba, Ezra 3. 2.* in Greek *Iefus Aff. 17. 45. 20 emie, 1. Cor. 3. 7. 37. 44.* is written *emiet, 2. Chron. 6. 23. 34 inquit, Jer. 31. 34.* is *inquit, Heb. 8. 12.* And contrariwife, Matthew faith, they brought the Afie and the colt, and put on them their clothes, and let Iefus upon them, *Mat. 21. 7.* vvhich Mr. R. fheweth to be meant of the Colt only, and that Iefus lay upon it, *Mat. 21. 7.* So Job thever are fayd to revile Chrift *Mat. 27. 44.* vvhen one of them did it, *Luk. 23. 39.* Like vvife, hear ye, *ye vvnderftand not, Efa. 6. 9. 3r, ye fhall hear, but fhall not vvnderftand, Mat. 23. 26.* and the vvay before me, *Mat. 3. 10.* or the vvay before thee, *Mat. 11. 10.* Smite thou the fpherd, *Zach. 13. 7.* vvhich Chrift cireth thus, *It will fmite the fpherd, Mat. 26. 31.* and I took the thirtie pecces of filver, *Zach. 11. 3.* or, they took them, *Mat. 27. 9.* Of vvhich changes there are many, and of great ufe, throughout the fcriptures.

Questions are as in other languages, so in the holy tongue, used for earnest affirmations, deprecations, denials, forbiddings, wishes, and the like : as, when the people sayd, *Why should we dye?* *Deut. 6. 11.* it vyas both an *affirmation* that they should dye, and a prayer against it. The Scripture openeth it selfe : *15. why can he seek blessing?* *Mark. 2. 7.* which an other Evangelist writeth, *this man blasphemeth.* *Matth. 9. 3.* And, as thou comest to torment us? *Mat 8. 29.* heerein was implied, *I pray thee torment me not.* *Luk. 8. 28.* So, are they not written : 1. *King. 10. 20.* as affirmed, *beholda they are written.* 2. *Chron. 32. 32.* & that which the Prophet avereth *All these my hand hath made.* *Esa. 66. 1.* is turned into a question; *hath not my hand made all these?* *Matth. 7. 40.* Again, when God sayd to David; *that thou build me as house?* *Sam. 7. 1.* he meant, *thou shalt not build.* *1 Chron. 17. 4.* when Christ sayth; *how shalt Iansue kingdoms?* *Mat. 12. 26.* he meant, *thou cannot follow.* *Matth. 23. 26.* and, *think ye that I am come to give peace?* *Luk. 12. 51.* is as if he had sayd, *think it not.* *Mat. 10. 34.*

I will paff on to a few more obfervations. When fpeech is of many, where one is principal; the fcripture fetterh it down, either as one, or of many indifferently. As, *heare thou the word, 1. King 22. 19. or heare ye the word, 2 Chron. 1. 8. And they killed, 2. King 25. 6. or, The King of Babel killed, Jer. 52. 10. David offered, 2. Sam. 6. 17. or they offered, 1. Chron. 16. 1. They made peace with David, and ferved him, 1. Chron. 19. 5. or they made peace with Ifrael, and ferved them, 2. Sam. 10. 19. So, Peter fayd unto Chrift, Mat. 15. 15, whether an other Evangelift fcyth, his difciples asked him, Mark 7. 17. And couldft thou not thou (Peter) watch, Mark 14. 37. or, couldft not yee (my difciples) watch, Mat. 26. 40. nor thou. By this, vve may gather the reafon, why Chrift at thofe times fpake to Peter fingularly, that which was intended alfo to the reft; in Mat. 16. 17. 19. compared with Job.*

20:22.

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20.23.23. which some not observing, would restrayne the *keyes of the kingdome* unto Peter onely.

But oft times, there is a force  
 cluded : as when Moſes ſayth, *they ſhall be one fleſh*, Gen. 2. 24. he meaneth they two (nor  
 me) *ſhall be one fleſh*, Mat. 19. 5. and ſaying of God, *him ihou ſhalt love*, Deu. 6. 13. he  
 intendeth him only; Mat. 4. 10. It was not lawful to eat the Shew bread, but for the  
 Priests, Mark. 2. 26. that is, but for the Prieſts only, Mat. 12. 4. and the ſcripter had no  
 thing but leaves, Mark. 11. 13. that is, nothing but leaves only; Mat. 21. 19. Accordingly  
 Paul ſayth, a man is not juſtified by the works of the law, but by the faith of Ieſus Chriſt,  
 Gal. 2. 16. whereby is meant, by faith only. we are taught to take abſolute and indefinite

[illegible]

But sometimes general words are used, as  
 streyn : as, all Iſrael went up with David to Baalah, 1 Chron. 13.6. meaning, all the peo-  
 ple that were with him; as another Prophet explyneth it, 2 Sam. 6.20. So Christ healed all  
 that were ſick, Mat. 8.16. that is, all them that were brought unto him, or as an o-  
 ther Evangelist ſayth, Many that were ſick: Mark 1.34. Thus all, is uſed for very many,  
 Mat. 21.2. Luk. 21. 17. Phil. 2.1. Gen. 9.17. none, for very few, Jer. 6. 1, Cor. 8. 1.  
 nothing, for very little, Job. 18. 20. All things, for every thing, Rom. 11.33. Or, with other ſpecial reſtreint; as, of  
 his huſelfe, have we all received, Job. 1.6. that is, all we which beleewe, and the like.

It is not the least help in opening up the word of God, to observe that which  
that differ in found, but accord in sense; & set down the same thing in sundry terms,  
one of which do often give light unto another. As, the word of the Lord came, 2. Sam. 14.  
11. or, the Lord spake, 1 Chron. 21. 9. There fell, 1 Chron. 21. 14. or, there died, 2. Sam. 24. 15.  
to sit on his throne, 1 Kings 3. 6. or, to reign in his bed, 2. Ch. or, 1. 8. They fast no, Mat. 9.  
14. or, they eat and drink, Luk. 5. 33. The time of intension, Luk. 8. 13. or, of affliction and  
persecution, Mark. 4. 17. To enter into life, Mat. 18. 9. or, into Gods kingdom, Mark. 9. 47.  
To take away the key of knowledge, Luke 11. 52. or, to shut up the kingdom of heaven, Math.  
23. 13. Thus they that are in one place that will not according to any law, Mark. 7. 5. as called  
hypocrites, Luke 17. 45. and they that will not according to any law, Mark. 7. 5. as called  
pharisees, Luke 17. 45. And the wicked one, Mat. 13. 19. the Devil, Luk. 8. 12. said  
to transfigure the flame, Mat. 17. 12. By comparing the holy writers thus, even mystics  
and Sages, Mark 4. 15. are all one. By comparing the holy writers thus, even mystics  
in words and phrases are manifested, and difficulties may be cleared. As in 1. Sam.  
7. 23. balaceu Elohim, that is, God they went, this foundeth to a paynim, as if there were  
many Gods: but the same thing written by another prophet, balac Elohim, God hee  
went, 1 Chron. 17. 21. refuteth the plurality of Gods, though foolish teaching the  
trinitie of persons in the Godhead. So when David sayth, for thy words sake, 2. Sam. 7.  
21. or, (as an other recordeth his speech) for thy servants sake, 1 Chron. 17. 19. these  
two compared, shew that David meant for thy Christs sake, for Christ is both the Word,  
John 1. 1. and the Servant of God, Mat. 12. 18. — 21. When Davids fowls are called by  
one Prophet Cohanim, (that word which we English Princes, or Priests) 2. Sam. 8. 18. &  
by another are named the Ephraim (or Chief) at the kings hand, 1 Chron. 18. 17. yet may  
herobey

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herely learn the office of Christ our Cōkin, both *Prince and Priest*, vvh now steth at the right hand of the throne of the Majestie (of God) in the heavens, Heb. 8. 1. So for other material things in Israel, which vve are not acquainted wth; scriptures cōpared, doe explaine them. As vvhē Solomon put three pound of gold to one shield, 1. *King*. 10. 17. and another prophēt saith, *three hundred (thickels) of gold went to one shield*, 2. *Chron.* 29. 16. vve may certainly gather, that the *Maneh or Pound* in Israel, vvas a hundred thickels. When K. Achaz made his son to passe through the fire, 2. *King*. 16. 3. if any know not vvhāt this meaneth; an other scripture telleth vs, he burnt his *sons* in the fire, 2. *Chron.* 28. 3. So the (*Debit* or) *Oracle* in Solomons temple, 1. *King*. 6. 23. is shewed to be the *Holy of holies*, or most holy place in that house, 2. *Chron.* 3. 10. When Christ reacheth vs to pray, Forgive vs our *debts*, *Matth.* 6. 12. thereby is meant, our *sins*, Luke. 11. 4. wvith many other like, of profitable use, in letters, vvorads and p̄rales, throughout the Bible. And the more to excite mee, to search & conferr the scriptures, I vvvill note a few moe, not unlike the former. The name of God, and of Christ, how oftens it mentioned in the holy book; yet not alwayes understood. How be it, the Prophets and Apostles, open their lives; one saying, hee shall build an house to my name, 2. *Sam.* 7. 13. another, hee shall build an house to me, 1. *Chron.* 17. 12. So Christ sayth, *for my name*, *Mat.* 19. 29. that is, *for me & the Gospel*, *Mark*. 10. 29. *for my name sake*, *Luke* 21. 12. that is, *for my sake*, *Mark*. 13. 9. So things spoken by the Prophets in the Lords name, 1. *Chr.* 21. 19. vvere the Lords commandments; 2. *Sam.* 23. 19. accordingly Iames sayth of the Prophets, they have spoken in the name of the Lord, *Lam.* 5. 10. and vvhē the Prophet sayth, the *flēs shall wey for* (Christ) *low*, *Esa.* 42. 4. the Apostle expoundeth it, the Gentiles shall trust in his Name, *Mat.* 12. 21. When David sayth, he prayed before the Lord, 1. *Chron.* 17. 25. and the like is spoken of Ezechiel, 9. *King*. 19. 15. the meaning is, that they prayed unto the Lord; as is expressed in 2. *Sam.* 7. 27. & *Esa.* 37. 35. Likewise, the kneeling before Christ, *Mat.* 27. 29. is called the wvsipping of him, *Mark*. 15. 19. & when the D. vil would have had Christ done vvorship before him, *Luke*. 4. 7. hee knew that in so doing, he should wvsorp him, *Mat.* 4. 9. yet many at this day, though they pray and doe vvorship before images and idels, they vvvil not be a knowen that they pray or do vvorship unto them.

It is needfull for us to understand, that as the scriptures are of God, so all revelation is written in them, is written unto all of us: this will increase our faith, & our obedience. If any doubt hereof, the Evangelists teach it: for when one writeth, God spake unto Moses, Mark 12. 26. an other sayth, it is spoken unto you by God, Mat. 22. 31. Again, Moses saies, Mat. 22. 24. is as much as; Moses wrote unto us, Mark 12. 19. So Christs blood shed for many, Mat. 26: 28. is applid in particular shed for you, Luke 22. 20. If men would turn this mind: all the precepts and premises in the Bible; I would greatly favour them in godliness: now, the Lord complaineth of the contrary. I have written unto them the great things of my law, but they are counted as a strange thing, Job 32.

For these causes, I have chiefly laboured in these annotations upon Moses, to explain his words at several places, by conference with himself, and the other Prophets & Apostles, all which are commenters upon his Lawes, and see *cap. n* unto the myt- ties which were covered under his will: for by a true and open literal explication, the spiritual meaning may the better bee discerned. And the exquisite scanning of wordes and phrases, which to some may seem needlesse, will be found, (as painful to the writer) profitable to the reader. Our Saviour hath confirmed the Law, unto every *ye & title. Mat. 5. 18.* that we should not think any word or sentence to bee used in vaine. On the contrary, the mistaking of phrases, oft times occasioneth er- rour: as from Iakobs speech, in *Gen 48. 16.* *I will my name be called on them, and the name of my father: Abraham & Isaac:* some have thought rather the doctrine of prayer unto the dead,

2. King. 22  
13. with 2.  
Chro. 34. 21.

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9.19. Esch 4.1

tures that have reference to the lame.

Concerning the Chaldeæ paraphrast, and other Hebrew doctors of the ancient fort, and some later of best esteem for learning, as *Maimoni*, or Rabbi Moses ben Maimon, (who abridged the Talmuds,) and others, I allege their explications for two causes: the one, to give light to the ordinances of Moses touching the external practice of them in the common wealth of Israel, which the Rabbines did record, and without whose help, many of those legal rites (especially in Exodus & Leviticus) will not easily be understood. By their records also, many particulars about the *Passever* which be ascribed, *Mat. 26*, the *Phylacteries* which the Pharisees wore, *Mat. 23*, and other things mentioned in the Evangelists, will much be cleared: yfurther, for the annotations on *Exod. 12*, & *Exod. 13*, 9. As for the theological exposition, therein the later Rabbines are for the most part blind; but we are enlightened by the Apollies of Christ, who *E* writings, (especially Pauls) do unfold the mysteries, phrases, and points of doctrine, they approve the new Testament; though sometime to the condemning of themselves: and for the testimony of the adversary against himself, helpeth our faith. Examples may be seen in the annotations themselves; some few I will here touch. The *3* judgement, or *Judgment* of the great day, *Luk. xvi. 6*, was used of the godly Jews, against the opinion of the Sadducees, as *Iom dinn*, *sedukin*, in the Chaldeæ on *Plalm. 3*. and many other places. So *Paradise* for heaven, *Gen. ii. 15*; for *hell*, as Christ often saith, common in all the Rabbines; and the *Second death*, *Rev. xii. 10*; is used by *Jonathan* (a Rabbiine of the Apollies age), on *Est. vi. 13*, where he damueth his owne people to the

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The Christian Fathers and Doctors, because they are usually cited by other expositors abundantly; I thought needless to repeat: and the rather for brevity, which is requisite in annotations.

the witness which they beare unto the truth of God.

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† *Act.* 17.  
28. *I. Cor.*  
15. 33. *Tit.*  
1. 12.

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## The Preface.

10. 21: the one noting the rebelliousnes of the hart; the other of the mouth and carriage. By which, with many other of like sort, we may see the copiousnes of matter, which the originall tongue contained in few words: and that the noting of such varieties may be profitable unto us. The Hebrew Doctors have a saying, that the Law hath sevenne facts, (that is, 70. manner of wayes to be opened and applied) and all of them truth: R. Menachem on Gen. 29. & Exod. 21.

But forasmuch as my portion is small, in the knowledge of holy things; let the godly reader try what I set down, and not accept it, because I lay it: and let the learned be provoked unto more large and fruitfull labours in this kinde. The Lord open all our eyes, that we may see the marvellous things of his Law.

Henry Ainsworth.



## The summe of Genesis.

**T**He first booke of Moses, sheweth the Generation of the World; the Corruption thereof by Syn; the Restauration promised in Christ; the Government of the old World, 1656. years, till it perished by the Flood; and of the World that now is, (especially of Gods Church therein) 713. yeares moe, till the death of Ioseph.

### The Generation.

**G**OD, in six dayes, createth the World, all good; and Man in the Image of God, whom he made ruler over the earth. Chapter 1.

He adorneth this his world with a (speciall) sanctified Time, as the Sabbath day: Place, as the garden of Eden, with the River and Trees thereof: Order of mans obedience by the Law given to Adam, & of propagation of kinde, by Mariage. Ch. 2.

### The Corruption of the World.

The Serpent tempteth to disobedience; Man falleth: so Syn and Death, are come upon all men. The Serpent is cursed; and the Earth for mans sake. Chapt. 3.

### The Restauration.

GOD promisseth, that (Christ) the Womans seed, shall bruiſe the Serpents head: The man calleth his wife, Eve: God layeth chastilements on them both; clotheth them; and drives them out of Paradise. Chapt. 3.

### The government of the old World.

ADAM begetting two sons, Kain the first born is wicked; Abel faithfull. Kain killeth Abel, and is cursed; yet lieth, and increaseth in the world. Seth is given in Abels stead; and of Seth, Enos. Chapt. 4.

SETH propagateth the faithfull seed. Enoch prophesieth, and God taketh him away, that he dieth not. Chapt. 5.

Seths seed, and Kains, are mixed: so Giants are bred, and Syn increased. God re-  
penteth

tereth that he made man, threatneth to drowne the world, but Noe findes grace. Ch. 6.  
NOE and his house, with some of all creatures, are saved in the Ark, vvhich God bade him make: the world is all drowned. Chapt. 7.

### The government of the World after the Flood.

NOE with his familie, come out of the Ark, are blessed, to fill the world again. Ch. 8.  
GOD promisseth to drowne the world no more. Syn reviveth in Cham, Noes son, whose posterity is cursed: the blessing continued to Sem and Iaphet. Ch. 9.

Noes three sonns, Sem, Cham, and Iaphet, doe multiply on the earth. Chapt. 10.  
Their posterity are scattered, by confusion of tongues at Babel. Sem propagateth the faithfull seed; which in Terah falleth from God, but is called to repentance. Ch. 11.

ABRAM is called from Idolatry; and cometh a pilgrim into the land of Canaan. Ch. 12.  
Abram (parted from Lot) is promised the land of Canaan, and a plenteous seed. Ch. 13.

He fighteth for Lot, overcometh foure Kings, and is blessed of Melchisedek, Ch. 14.  
He (being childles) is promised an heire, justified by faith, and comforted by a vision, and covenant of God. Chapt. 15.

He hath a son (after the flesh) Iſmael of Agar his bondwoman. Chapt. 16.

He hath a new name Abraham: the covenant of circumcision, and promise of Iſaak. Chapt. 17.

Sarah is named Sarah. Chapt. 17.

Abraham enterreth Angels: hath the promise renewed, and Sodoms destruction revealed, for whom he maketh intercession. Chapt. 18.

Sodom is burned, Lot delivered, begetteth of his daughters, Moab and Ammon. Ch. 19.

Abrahams wife taken by Abimelec, is restored unto him. Chapt. 20.

ISAAC the promised seed, is born: Agar and Iſmael, are cast out of Abrahams house. Abimelec covenanteth with Abraham. Chapt. 21.

Iſaak is offered for a sacrifice by his father: but saved from death by God; Abraham is blessed, and heareth of his kindreds increase. Chapt. 22.

Abraham purchaseth in Canaan, a burying place for Sarah. Chapt. 23.

He provideth a wife for Iſaak, who marieth Rebekah. Chapt. 24.

Abraham dieth: Iſaak begetteth Elau and Iakob, vvho strive in the wombe. Iakob buyeth the birthright of Elau, surname'd Edom. Chapt. 25.

Iſaaks wife taken by Abimelec, is restored: the covenanteth with Abimelec. Ch. 26.

IAKOB by subtilty getteth the blessing from Elau, and is threatened. Ch. 27.

Iakob fleeing from Elau, is comforted by a vision of a Ladder, at Bethel. Ch. 28.

He serveth for a wife, is beguiled, marieth two, and hath foure sonns. Ch. 29.

He is increased with moe children: is wronged by Laban, but wexeth rich. Ch. 30.

He fleeth secretly, is pursued by Laban, but God delivereth him. Ch. 31.

He is met of Angels, afraid of Elau, wrestleth with God, and is named Iſrael. Ch. 32.

Iakob and Elau meet, and are friends: Iakob purchaseth ground at Sechem. Ch. 33.

Iakobs daughter Dina is defiled: his sonns slay the Sechemites for it. Ch. 34.

Iakob buryeth Deborah the nurse, Rachel his wife, and Iſaak his father. Ch. 35.

Elau dwelleth in Seir, hath many Dukes and Kings of his posterity. Ch. 36.

IOSEPH Iakobs son, is hated for his dreames, and sold by his brethren into Egypt. Iakob mourneth for him, and will not be comforted. Ch. 37.

Judah, Iakobs son, begetteth of his daughter in law, Pharez and Zarah. Ch. 38.

Ioseph in Egypt is tempted to adultery, fairly accused, and imprisoned. Ch. 39.

Ioseph in prison, expoundeth the dreames of Pharaohs officers: but is forgotten. Ch. 40.

Ioseph expoundeth Pharaohs dreames, and is made ruler over all Egypt. Ch. 41.

Iakob sendeth his sonns for corn into Egypt: Ioseph handleth them roughly. Ch. 42.

Iakob contrifely sendeth his sonns again: and Ioseph feasteth them. Ch. 43.

Ioseph challengeth Benjamin for his cup: Iudah supplicateth for his brother. Ch. 44.  
 Ioseph makes himself known to his brethren: and sendeth for his Father. Ch. 45.  
 Iakob by Gods advice, goeth with his household into Egypt: in all, seventy soules. Ioseph meeteth them in Goshen, & instructeth them what to say to Pharaoh. Ch. 46.  
 Ioseph nourisheth his father and brethren in time of famine: bringeth the Egyptians into bondage, and sweareth to bury his father in Canaan. Chap. 47.  
 Iosephs two sonns are blessed, and adoped of Iakob, on his death bed. Chap. 48.  
 Iakob bleisseth his 12. sonns, prophesieth of Christ, and dyeth in Egypt. Ch. 49.  
 Ioseph burieth his father in Canaan, & returneth: forgiveth his brethren, prophesieth of their departure thence; giveth charge concerning his bones, and dieth. Ch. 50.

*The number of the Sections (or Lectures) in Genesis, are twelve: the Chapters, fiftie: the verses, 1534.  
 The midst is at Gen. 27. 49.*

**S**earch the Scriptures: Ioh. 5. 39.  
 To the Law, and to the Testimonie: Esa. 8. 20.  
*Whatsoever things were written aforetime, were writtē for our learning: that we through patience, & comfort of the Scriptures, might have hope. Rom. 15. 4.*



# THE FIRST BOOK OF MOSES, CALLED GENESIS.

## CHAPTER. I.

1. The Heavens and the Earth are created, and the Light, in the first day. 6. In the second, the firmament is spread, and the waters divided, 7. In the third, the earth is made dry land, and fruitful: the waters are gathered to be Seas. 14. The Sun, Moon, and Stars, are created for Lights, the fourth day. 20. Fifth and Fowles are brought forth, and blessed, in the fift. 24. In the sixth, Beasts are made out of the Earth. 26. Man is created in the image of God, 28. he is blessed, and hath dominion of the world. 29. Food is appointed for Man and beast. 31. Gods works are all good.

**I**N THE BEGINNING, GOD created, the Heavens & the earth. And the earth, was emptye and void; and darknes, was upon the face of the deep: and the Spirit of God, moved upon the face of the waters. And God sayd, Let there be light: and there was light. And God saw the light, that it was good: and God separated betweene the light and the darknesse. And God called the light Day; and the darknes he called Night: and the evening was and the morning was, the first day.

And God sayd; Let there be an Outspread-firmament, in the midst of

the waters: and let it separate, between waters and waters. And God made the Outspread-firmament; and separated betweene the waters which were under the outspread-firmament, and the waters which were above the outspread-firmament: and it was so. And God called the outspread-firmament, Heavens: and the evening was & the morning was, the second day.

And God sayd; Let the waters under the heavens be gathered together, unto one place; and let the dry-land appear: and it was so. And God called the dry-land, Earth: and the gathering-together of the waters, he called Seas: and God saw, that it was good. And God sayd; Let the earth bud-forth the budding-grass, the herb seeding seed, the fruit tree yielding fruit after his kinde, whose seed is in it self, upon the earth: and it was so. And the earth brought-forth budding-grass, the herb seeding seed, after his kinde, and the tree yielding fruit, whose seed was in it self, after his kinde: and God saw, that it was good. And the evening was and the morning was, the third day.

And God sayd; Let there be lights,

# The Creation

## GENESIS. I.

### of Man.

in the outspread firmament of the heavens; to separate between the day & the night; and let them be for signs, and for seasons; and for days, and years. And let them be for lights in the outspread firmament of the heavens, to give light upon the earth: and it was so. And God made the two great Lights: the greater light, for the rule of the day; and the lesser light, for the rule of the night; also the stars. And God set them in the outspread firmament of the heavens; to give light upon the earth. And to rule, over the day and over the night; and to separate, between the light and the darkness: and God saw, that it was good. And the evening was and the morning was, the fourth day.

And God said; Let the waters bring forth abundantly, the moving thing the living soule: and fowl, that may flye above the earth, on the face of the outspread firmament of the heavens. And God created, the great Whales; and every living creeping fowl, which the waters brought forth abundantly after their kinde, and every winged fowl after his kinde; and God saw that it was good. And God blessed them saying, be fruitful and multiply, and fill the waters in the seas; and let the fowl, multiply in the earth. And the evening was and the morning was, the fifth day.

And God said; Let the earth bring forth the living soule, after his kinde, cattel and creeping thing, and beast of the earth after his kinde: and it was so. And God made, the beast

of the earth, after his kinde; and the cattel, after their kinde; and every creeping thing of the earth, after his kinde; and God saw that it was good. And God said; Let us make Man in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattel, and over all the earth; and over every creeping thing, that creepeth upon the earth. And God created man in his image, in the image of God created he him: male & female created he them. And God blessed them, and God said unto them; Be fruitful and multiply, and fill the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth on the earth. And God said; Behold I have given to you every herb feeding seed, which is upon the face of all the earth; and every tree, in the which is the fruit of a tree feeding seed to you it shall be, for meat. And to every beast of the earth, and to every soule of the heavens, and to every creeping thing upon the earth, which hath in it a living soule, every green herb, for meat: and it was so. And God saw every thing that he had made, and behold, it was very good: and the evening was and the morning was, the sixth day.

### Annotations.

Book of Moses, ] so it is intitled, in Mark. 12. 26. called elsewhere the book of the law of Moses; 2. King. 14. 6. Luk. 2. 22. being

## GENESIS. I.

being in deed the book of the Law of the Lord by the hand of Moses, 2. Chr. 34. 14. Of this Moses his birth, education, authority and death, see Exod. 2. & 4 &c. Numb. 12. Deut. 34. He was 40. years a Philosopher in King Pharaohs court in Egypt: 40. years a shepherd in the land of Madian; and 40. years a King and law-giver of Israel, leading them through the wilderness of Arabia; & dying 120. years old, he was buried of God: Act. 7. 22. 23. 29. 30. 35. Deut. 34. 4. 5. & 34. 5. 6. 7. His writings are approved of, by the prophets after him, by the testimonie of Christ and his Apostles; & by the church of God, in all ages, N. h. m. 8. 1. 2. 3. Dan. 9. 11. 13. Mal. 4. 4. Luke 16. 29. 31. & 24. 27. 44. Act. 15. 21. Rev. 15. 3. Genesis, ] that is, Generation: ] the Greek version calleth this book, because it setteth forth the generations of the heavens and earth, and of Adam, or mankind, Gen. 2. 4. & 5. 1. How be it, in Hebrew, the 5. bookes of Moses, have no names but by the first words of them: as this booke is called Bressih, that is, In the beginning.

Verf. 1. In the beginning, ] namely, of the Creation which God created; as our Saviour expoundeth it, Mark. 13. 19. the whole frame wherof is called the World, Mat. 24. 21. Beginning therefore is here extraordinary and supernaturall, of the Creation or Creation; and so, of time. The Chaldee paraphrase called *Targum*, translateth it *In wisdom*: so sundry Hebrews apply this mystically to the wisdom of God, whereby the world was created, as it is written, The Lord by wisdom founded the earth, Prov. 3. 19. and, in wisdom hast thou made them all, Psal. 104. 24. R. Menachem on Gen. 1. Many Christian writers also, apply it unto Christ, the wisdom of God, by whom hee made the world, 1. Cor. 1. 24. Heb. 1. 2. Prov. 8. 27. 30. God, ] in Hebrew *Elohim*, which signifieth the Almighty, or Almighty powers: his name is most used in this form plural, but joynd with a word singular, he created, because God is but one, Deut. 6. 4. although in power

infinite, in person or manner of being, there are three which beare witness in heaven, the Father, and the Word, and the holy Spirit, and these three are one, 1. Ioh. 5. 7. The Father is this creator, as is shewed in Eph. 3. 9. The Word (or Son) is the creator, Heb. 1. 3. 10. Col. 1. 16. 10 is the Holy Spirit, as is here in the second verie, and in Psal. 33. 6. & 104. 30. Iob. 26. 13. & 33. 4. Hereupon Solomon sayth, Remember thy creators, Ecclesi. 12. 1. and God say h, Let us make man, Gen. 1. 26. The Apostles apply the generall name God, to the persons severally; unto the Father, Heb. 1. 1. 2. unto the Son, Act. 20. 28. Rom. 9. 5. and unto the Holy Ghost, Act. 5. 3. 4. The Hebrew Doctors have left records of this mystery, though at this day that nation understand it not: Come and see the mystrie of the word [Elohim: ] there are three degrees, and every degree by it self alone, (that is, distinct,) and yet notwithstanding they all are one, and joyned together in one, and are not divided one from another, sayth R. Simon ben Iochai, in Zoar, upon the sixt section of Leviticus. Sometime this word is used singularly, *Eloah*, the Almighty, Iob. 12. 4. and in a shorter forme, *El*, Almighty, Gen. 14. 18. And *Eloah* hath affinitye with *Alah*, hee adored; for hath and exaltation, men entered covenant with God, Deut. 29. 12. 14. 19. Neh. 10. 29. Ecclesi. 8. 2. Angels, and Magistrates, are sometime called *Elohim*, Gods, Psal. 8. 6. Heb. 2. 7. Psal. 82. 1. 6 but in this work, *Yehovah Elohim*, was the creator onely, Gen. 2. 4. Elai. 44. 24. and Angels were his creatures, Psal. 148. 2. 5. Col. 1. 16. The Apostles writing in Greek, use it alwayes singularly *Theos*, God: so in our and other languages, which cannot attayne the grace and propriety of the Hebrew speech. Created, ] that is, excellently & perfectly made of nothing at all, or of that which is as good as nothing, as mans body of the dust, Gen. 2. 7. & 1. 27. Therefore creation is a work of God alone, to be understood of us by faith Heb. 11. 3. although the eternal power &



godhead of the Creator, are seen by his works, to make all men without excuse, Rom. 1.20. wherefore no heathen writer almost, but hath acknowledged the world to be the workmanship of God; whereby his wisdom, power and goodness is manifested.

*the heavens and the earth.* The world, and all things that are therein, Aet. 17. 24. things visible and invisible, Col. 1.16. The Hebrew articles *et* and *ha*, seem also to imply so much: *et*, having the first and last letter of the Hebrew Alphabet, and so being of general comprehension; and *ha*, of plain demonstration. This creation of heavens and earth, the Scriptures do apply to the new and spiritual estate of the Church in Christ, Elai. 51. 16. & 65. 17. & 43. 7. Eph. 2. 10. Rev. 21. 1. The Hebrew Doctors say; *All whatsoever the holy blessed (God) hath created in (his) his world, is parted into three parts.* Some creatures are compounded of matter and form, and are generated and corrupted continually, as the bodies of men, and beasts, and plants, and minerals. Other some are compounded of matter and form, but are not changed from body to body, and from form to form, like the former: and they are the (heavenly) spheres and stars in them. And their matter is not like other matters, nor their form like other forms. And some creatures have form without matter, and they are the Angels: for the Angels have no body, nor corporal substance, but forms separated one from another. Maimony in Misn. in Iesudei hatorah, chap. 2. S. 3.

V. 2. *empire*,] Hebr. *empinefs*: a thing empty, without inhabitants, & void without ornaments: a deformed wilderness, and a wast: and so unfit for use, nor being separated from the waters, nor having light, herbes, trees, beasts, birds, or people to adorn and inhabit it, Gen. 2.5. This sense the Chaldee paraphrase also yeeldeth; and the Prophet confirmeth it, saying, *He created it not to be empty, hee formed it to be inhabited* Elai. 45. 15. and when extreme emptiness and desolation of a place is meant, it is expressed by *Tobu* & *Babu* the words here used. Elai. 34. 11.

Ier. 4. 13. or by one of them, as Psal. 107. 40. Deut. 32. 10.

*darknes* was:] It is not sayd God created *darknes*, for it was but the want or privation of light, and so meere nothing. This *darknes* is mystically applied to mans corrupt state, destitute of heavenly light, Ephel. 5.8. & 4.18. Sometime it signifieth affliction; and then God is sayd to create it, Elai. 45. 7. The word *was*, and such like, are in the original tongues often understood, but not exprest; though in translations we usually set the down, for plainnesse sake: which the Scripture warranteth for in repeating matters, it many times expresth words wanting: as 2. Chron. 9.5. *true the word*, for which, in 1. King. 10. 5. is written, *true was the word*. So in 2. Sam. 23. 18. *he chief among the three*; for which, in 1. Chron. 21. 20. is sayd, *hee was chief*. And the Greeke translation adding such words, the holy Ghost alloweth it, as in Psal. 2. 7. *thou my son*; in Greeke, *thou art my son*; and so the Apostle allegeth it, Aet. 13. 33. The like is in many other places. Compare Mat. 22. 32. with Exod. 3.6. Mark. 12.29. with Deut. 6.4. Ioh. 10. 34. with Psal. 82. 6. Aet. 12.15. with Psal. 16. 8. Heb. 1.12. with Psal. 102.28. Rom. 3. 12. with Psal. 14. 3.

*face of the deep*,] *face* is used for the upmost part, or outside of any thing; the Greeke version omitteth it, saying, *upon the deep*: and the Hebrew text sometime doth the like, as in 1. King. 9. 7. *from on the face of the land*: which elsewhere is written, *from on the land*; 2. Chron. 7. 20. By the *deep*, or *abyss*, is meant the deep of waters, which as a garment, covered the earth, and stood above the mountaines, Psal. 104. 6. Hereupon the Apostle sayth, *the earth consisted out of the water, and in the water, by the word of God*, 2. Pet. 3. 5.

*Spirit*,] The Hebrew *Ruah*, is generally any Spirit, Ghost, breath, or winde: here it is, (as the work thereof sheweth) no created spirit, but the creator and cherisher of all; as Psal. 104. 30. *thou sendest forth thy spirit, they are created*. So Psal. 33. 6. Elai. 40. 13.

Later

Later Jewes (whom some Christians follow) expound this a winde of God, or a mighty winde: but the winde (which is the moving of the aier) was not created till the second day, that the firmament was spread, and aier made. The ancient Rabbines spake better, as Targum Ierusalem here sayth, *the spirit of mercies, from before the Lord*; and R. Menachem on this place interprets it, *the spirit of wisdom, called the spirit of the living God*: and the author of the Zoar, Col. 83. calleth it, *the spirit of the Messiah, (or of Christ)*, moved] or, was moving. The Hebrew *Rachaph*, signifieth generally a waving or moving, Ier. 23. 9. and in speciall, such a moving and flustering as Eagles use over their young, cherishing and stirring them up, Deut. 32. 11. So it is used here, for the effectually comfortable motion, whereby Gods spirit susteyned, and as it were stirred up the wast creature. Here againe, moving is used for moved, as the Queen of Sheba hearing, 1. King. 10. 1. for, the Queen of Sheba heard, 2. Chron. 9. 1. waiting, 1. Sam. 31. 1. for warred; 1. Chron. 10. 1. Or we may understand, *was moving*; as, the Cherubims spreading the wings; 1. King. 8. 7. for, they were spreading, 2. Chron. 5.8.

Ven. 3. God sayd:] This sheweth how God created things by his word; saying, and it was; commanding; and it was created, light;] the first ornamet of the world, wherewith the Lord decked it as with a garment, Pl. 104. 2. This glorious work, Paul applieth to our regeneration, thus, *God who sayd, that out of darkness light should shine, he hath shined in our hearts*, &c. 2. Cor. 4.6. that we which were once darkness, are now light in the Lord, Eph. 5. 8. yea God himself, and Christ, is called Light; for the brightness of his glory, and graces given unto us, 1. Ioh. 1. 9. 7. Ioh. 1. 4. 5. Psal. 17. 18. & 118. 27. And as God made light in the first day; so Christ roste from death in the same day, the first of the week, Mark. 16. 1. 2. and he is the true light, which lighteth every

man that cometh into the world, Ioh. 1. 9. No man perfectly knoweth the nature of this excellent creature, as Iob. 38. 19. where is the way where light dwelleth? &c. how much lesse of the Creator, who dwelleth in the light that no man can approach unto, 1. Tim. 6. 16.

V. 4. it was good] that is, agreeable to the will of God, and so, as it might draw the liking of the creatures thereto. Absolutely there is none good but God, Mark. 10. 18 who is good of himselfe, without dependence on others, and without limitation. But every creature so far as in the being thereof it agreeth with the wil of the creator, is also good, by participation of Gods goodness, Gen. 1.31. 1. Tim. 4.4. And the Hebrew word is largely extended also to that which is goodly, faire, sweet, pleasing, profitable or commodious, and causing joy: 1. Sam. 9. 2. Gen. 24. 16. Song. 1. 2. & 4. 10. Deut. 6. 11. 18. Heft. 1.10. So that which one Evangelist calleth good, Mark. 9. 42: another calleth profitable, Luk. 17. 22. and goodness of heart is opposed to sorrow, Elai. 65. 14. And of light in speciall, Solomon sayth it is sweet, Eccles. 12. 7. and light is used for comfort and joy; Elai. 8. 16. Pl. 97. 11. & 112. 4. separated between,] that is, divided the light fro the darkness, that alwayes naturally, the one expelleth the other, and in course of day and night doe succed each other: as is shewed in 2. Cor. 6. 14. Psal. 104. 20. 22. Gen. 8. 12. Ier. 33. 20. The Hebrew phrase is, *hee separated between the light and between the darkness*. So after usually.

V. 5. light, Day:] Hereupon, one of these words is put for another, the day shall declare it, 1. Cor. 3. 13. that is, the light, Ephel. 5. 13. So the Apostle applying this to our spiritual estate, calleth us both children of the Light, and of the Day, not of the Night, nor of darkness, 1. Thel. 5. 5. The names which God gave in Hebrew, are now in other languages changed: as that which he called *dom*, we English *Day*; & *Lailah*, wee call *Night*: yea the reason of these names, is not alwayes understood;

A 3

to



so great punishment doe wee susteyn by that confusion of tongues, Gen. 11. How beir, by affinity with other words, it seemeth the Day was named *lom*, of the tumult, *lyrr*, & bylines in strand the *Nigh*, *Laglab*, of the yelling or howling of wild beasts therein. Experience also confirmeth this, & the scripture accordeth, Psal. 104 20. 21. 23.

*the evening was* the evening, which is the beginning of the Night, and the morning, which is the beginning of the Day, are here used for the whole time of the light and darkness in one succeeding course; which is with us, the space of 24. houres, which also in a more large sense, is here called a Day, as the time while light shineth, is the day strictly taken, in which sense Christ sayth, there are 12. houres in the day, Ioh. 11. 9. From the phrase here used, a large day is called *ghueyreb-baker*; that is, an evening-morning Dan. 8. 14. and Paul in Greek calleth it *Nuchihemeron*, a Night-day, that is, a day comprehending the night also, 2. Cor. 11. 25. And because darkness was in time before the light, therefore is the evening set before the morning, & so among the Lewes, they began their large day at evening; as Lev. 23. 32. from evening to evening, you shall rest your sabbath. At the same time, the Athenians also began the day; but the Chaldees counted the beginning at Sun rising; the Egyptians at noon; and the Romans, at midnight. This later, our western nations follow: counting from midnight, one of the clock in the morning, and so forthward.

*first day* Hebr. *one day*: whereupon the Hebrews often say one, for *first*. Gen. 8. 5. Numb. 29. 1. Dan. 9. 1. which phrase, the Apollites use also in Greek, Math. 28. 1. Ioh. 2. 1. 19. 1. Cor. 16. 2.

And as a molten looking-glasse, Iob. 37. 18. Prov. 28. 28. These, tell Gods glory, and shew his handy worke, Psal. 19. 2. for, in the heavens he buildeth his stories (or spheres,) Amos 9. 6. & placetheth his lest in the waters, Psal. 104. 3. and stretcheth out the North, over the empty place, Iob. 26. 7. And in visions of Gods glory, the firmament is mentioned, Ezek. 1. & 10. And as his power is shewed in making the earth, so is his prudence in stretching out the heavens, Ier. 10. 12. Psal. 136. 5. And under the name firmament is comprehended the aier, and all that is to be seen above the earth: for the fowles flye, & the sun, moon, and stars are set in the firmament of the heavens, Gen. 1. 16. 17. 20. in the midst of the waters,] namely of the Deep forementioned; part whereof was lifted up into the aier, spread abroad into thin vapours, Psal. 135. 7. bound up to thick clouds, and the cloud is not rent under them, Iob. 26. 8. the other part was gathered into one place, the Sea: Gen. 1. 9.

*separate*,] or, let it be separating, that is, let it continually separate, or divide. A like phrase is in Ela. 59. 2.

V. 7. and the waters,] Hebr. and between the waters, which were above] to weat, in the aier, above the lowest region whereof, the waters are So elsewhere they are sayd to be above the heavens, Psal. 148. 4. meaning those heavens, and that firmament, wherein the birds fly: for, above that, are the watry clouds. As every part of the water, is called water: so every part of the heavens & firmament, is called by the name of the whole.

V. 8. Heavens] in Hebrew *Shamajim*: so called as is thought, of *Sham*, There, and *Majim*, waters, which are removed, or heaved up from us. And to the whole, hath the name of a part thereof. The word *Heavens*, is put for the aier, wherein winds, clouds, and fowles doe flye: Dan. 7. 2. 13. Psal. 8. 2. and for the upper firmament, where the sun, moon, & stars are set, Gen. 1. 16. 17. and for the high places, where Angels dwell, Mat. 22. 30. Hereupon Paul mentioneth the third heaven, 2. Cor. 12. 2.

And

And heaven is called Gods throne, Ela. 66. 1. and sometime put for God himselfe, Dan. 4. 26. and the kingdom of heaven, is expounded the Kingdom of God, Mat. 11. 11. & 13. 11. with Luk. 7. 28. and 8. 10. And the Evangelists expresse it in Greek, *Heaven*, or *Heavens*, indifferently, Luk. 6. 23. with Mat. 5. 12.

V. 9. be gathered,] or flow together, as with intent, to an expiated place. This Hebrew word, is used onely for the gathering together of men, and of waters.

to one place:] which is, the Ocean, or mayne sea, from which many arms of seas are derived. Or, each to his several place. Hereby al the face of the earth is no longer covered with waters, as till this third day it was, the waters standing above the mountains, Psal. 104. 6. So now, all rivers goe into the Sea, their common receptacle, Eccles. 1. 7.

it was so,] At Gods rebuke, the waters fled, at the voyce of his thunder they hasted away, to the place which he had founded for them, Psal. 104. 7. 8. And he put the deeps into treasures, Psal. 33. 7. (as appeareth by the waters springs, that come out of the bowels of the earth, Iob. 28. 4. 10.) and he shut up the sea with daires, and set barriers, & sayd, hitherto shalt thou come, but no further: Iob. 38. 10. 11. and so the earth is founded upon the seas, and stablished upon the rivers, Psal. 24. 2. the waters which were above, are put beneath; and men are sayd to goe down (not up) to the sea in ships, Psal. 107. 23.

V. 10. Earth:] so named of the Hebrew *Arez*; which implieth a thing trod and run upon by the creatures on it, and heavenly orbes about it. The same word, spoken of particular places, we English land: as the land (or earth) of Canaan, Gen. 12. 5. The earth is the midst or centre of the world, and round in forme, as a globe or circle, Ela. 40. 22. It is sayd to be founded on her bases (even strong foundations, Mic. 6. 2.) that it shall never be moved, Psal. 104. 5. and yet it hangeth upon nothing, Iob. 26. 7. & 38. 6. Seas:] that is, each place where waters are gathered together, is

called a Sea. Wherefore not onely the mayne Ocean, but other lakes and pools, yea and greater vessels that hold waters, are called seas: as the brassen sea which Solomoe made for the Priests to wash in, conteyning 3000. bathes of water, 2. Chr. 4. 2. 5. 6. So that which one Evangelist calleth a lake, Luk. 8. 33. an other calleth a sea, Mat. 8. 32. And seas, (in Hebrue *Tammim*) are named of *Majim*, waters, and of the tumultuous noyle which they make. Whereupon the Prophets apply the name of waters, and seas, to troubles, and troublesome peoples: Ier. 51. 42. Rev. 17. 15. Ela. 57. 10. Psal. 65. 8.

V. 11. yielding:] Hebr. making: that is, bearing and bringing forth. From this fruitfulness of the earth, are many arguments of Gods praise, in Psal. 104. 24. 15. 16. The holy Ghost compareth mans nature hereunto, Heb. 6. 7. and men are likened to trees, their words and workes, to fruites; Ier. 17. 8. Math. 3. 10.

after his kinde:] so that men doe not gather figges of thornes, nor grapes of the bramble, Luke 6. 44. This also noteth the great variety of hearbs, weeds, trees of sundry sorts, and different qualities. The like, is after, concerning beasts. whose feed is,] or, which hath his feed in it selfe: where by it is continued, and yearly renewed. For by feed fowen, the hearbes and trees spring up again, 1. Cor. 15. 37. 38. And from this worke of God in nature, the Apollite sheweth his work in grace, when the seed of God remaineth in us, 1. Ioh. 3. 9. and from the springing up of seed, after it is dead in the earth, a similitude is taken of the fruit of Christs death, and of our bodies resurrection: Ioh. 12. 24. 1. Cor. 15. 36. 37.

V. 14. Lights,] or Lighters, that is, lightsome bodies, or instruments that shew light. This name Paul applyeth to the faints, that shine in the world, Phil. 2. 15. for signes,] to signifie things, both naturall and ordinary, and extraordinary for mercie or judgement, Luke 11. 25. Act. 19. 20. Psal. 65. 9.

or,

or set times, as summer, winter, spring, and autumn, Gen. 8.22. vvhich come by the course of the sun: the moon also, is for appointed times, Psal. 104. 19. so be the stars and constellations, Job. 38. 31. 32. In Israel also the set times of Gods service were by the, as new moons, & festivities, Num. 28. Of the stars Job sayth, God maketh *Arcturus*, (which riseth in September, and beginneth Autumne,) and *Orion*, (vvhich ariseth in December, and beginneth Winter,) and *Pleides*, (which arise in the Spring,) and the chambers of the South, (that is, the southern stars, vvhich are for the most part hidden from us as in chambers, but some arise to us in Summer, as the dogstar, and the like) Job. 9. 9. *dayes*, [both large dayes, of 24. houres, from sun setting to sun setting, and strict, of 12. houres, from sun rising to sun setting, as is observed before on verse 5. a special use wherof, is shewed in Psal. 104. 19. -23. and ye arr:] that is, and for years, as the Greek translateth it. A propriety of speech, vvhen a vvord offered before expressed, is in the last branch omitted for brevity. The like is in Hose. 3. 4. Eph. 4. 11. Gal. 3. 28. A year, hath the name in Hebrew, of *Changeing*, or *iteration*, vvhich is by the revolutions of the sun, moon and stars. For in laying years, he may comprehend not onely the period or circuit of the sun, (vvhich is in 365. dayes, and 6. houres) but in the other planets also. The Hebrew Doctors say, *The months of the year, they are the months of the moon; and the yeares that we count, they are the yeares of the Sun. The dayes of the year of the moon, are 354. The year of the Sun, hath 365. dayes and a quarter, which is fixe houres.* Maimony in *Milim*. In *Kiddush hachodesh*, ch. 1. S. 1. & c. 8. S. 3. & c. 9. S. 1.

V. 16. the greater, [or, the great light, meaning the Sun, Psal. 136. 8. which is called in Hebrew, sometime *Chagimab*, the warme-sun, E'ail. 30. 26. because none is hid from his heat, Psal. 19. 7. sometime *Cherem*, the glittering-sun. Job. 9. 7. but usually it is named *Shemeish*, that is, a *Minister*, or *servant*,

because by it God ministreth light, heat, and precious fruits, to all people under heaven: Deut. 4. 19. & 33. 14. The Sun is in the midst of the planets as principally; and when he riseth, he is glorious, like a bridegroom coming forth out of his chamber, Psal. 19. 6. and he is the greatest of all the heavenly lights. By the account of our Astronomers, the Sun is 165. times greater, and by the Hebrew doctors reckoning about 170. times greater then the earth: Maimony in *Iesudai hatorah*. chap. 3. sect. 8. The name of the Sun, is spiritually applied unto Christ, Mal. 4. 2. whose face appeared like the Sun shining in his strength, Rev. 1. 16. at whose death, this created Sun was darkened at noon day, for the space of 3. houres, Amos. 8. 9. Mat. 27. 45. with him the spirituall Sun, his church is clothed, Revel. 12. 1. and shall shine also as the Sun, in the kingdom of heaven, Mat. 13. 43. *lesser*, [or, little light, that is, the Moon; called in Hebrew, of her sayr whitenesse, *Lebanah*; Song. 6. 9. and of refreshing the earth with her cool influences, *larcach*, Deut. 33. 14. *stars*,] which also are, stars to rule the night, Psal. 136. 9. called *stars of light*, Psal. 148. 3. Of these, some are fixed, other some, wandering stars (or planets), wherunto unstable men are compared; Iude. vers. 13. The stars differ one from another in glorie, 1. Cor. 15. 41. and are not for man to number, Gen. 15. 5. but God counts their number, and calleth them all by names, Psalm. 147. 4. and with them, he hath by his spirit, garnished the heavens: Job. 26. 13. Some of the stars or constellations, have names in holy scripture, as *Asb*, *Cefil*, *Cimah*, and *Mazzaroth*, (or *Mazzaloth*,) Job. 9. 9. & 38. 31. Amos 8. 2. 2 King. 23. 5. which we call by other names, *Arcturus*, *Orion*, *Pleides*, *Planets*, & *Signes* in the *Zodiack*. They might well be Englished, *water-stars*, *winter-stars*, *Thunder-stars*, and the like: for by their rising and influences, storms, tempests, sayr and pleasant weather &c. doe proceed by the disposition of God. Consider those places, Job 38. Am. 8. vers. 17.

17 Vers. 19. set.] Hebr. gave them; which word is often used, for setting or putting; as, I have given my spirit, Ela. 4. 1. that is, I have put it, Math. 12. 18. It signifieth also a firm setting; as, thou hast given thy people, 1 Chron. 17. 22. for which in 2 Sam. 7. 24. is written, thou hast confirmed thy people. Accordingly David sayth, that God hath firmly constituted the moon and stars, Psal. 8. 4. Of the stars, with their orbis or spheres, the Hebrew doctors write thus; The spheres are called *Heavens*, and the Out-stretd firmament &c. and there are nine spheres, that which is neereft unto us is called the sphere of the Moon: and the next above it, is the sphere wherein is the star called *Cecab*, (or *Mercurius*.) And the third sphere is that wherein *Nogah* (or *Venus*) is. The fourth sphere hath in it the Sun, the fifth *Masdim* (or *Mars*); the fixt hath in it the star *Tsedek* (or *Jupiter*); the seventh *Sabbathai* (or, *Saturn*); and the eighth sphere hath in it all the other stars that are seen in the firmament. The ninth sphere, is that which turneth about every day, from the east to the west; and it compasseth all round about. The stars that are all in that one (eighth) sphere, although they be one above another, yet because the spheres are pure and cleare as crystal and as sapphire, therefore the stars in the eighth sphere are seen underneath the first sphere &c. None of the spheres, are either light or heavy, or coloured, red or black or of any other colour; and when we see them of a blew colour, it is onely to the appearance of the eye, by reason of the height of the aier. Also they have neither taste nor smell; because these accidents have no place, but in bodies that are beneath them, Maimony in *Milui*. treat. *Iesudai hatorah*. chap. 3. sect. 3.

18 V. 18. over the dayes] or, as the Greek translateth, to rule the day: for, by their successive courses, the light is dispensed of God, unto the world, by day and by night, Ier. 33. 23.

19 Vers. 20. the moving things] or, as the Greek translateth, creeping things. But the Hebr. *Shereit*, is more large then that which we call the creeping thing: for it containeth things moving swiftly in the

waters, as swimming fishes &c. Lev. 11. 10. and on the earth, as running weasels, mice &c. Lev. 11. 29. and foules also flying in the aier, Levit. 11. 29. Moving things in the waters there are innumerable; one argument of Gods praise, in Psal. 104. 25. *Soules*, [named in Hebrew, *nephesh*, of breathing: and the scriptures apply this word not onely to mankinde, but to all creatures that live; and the breath of them, as here, and in Job 41. 21. The Hebrewes say, *The soule of all flesh is the form thereof, which God hath given therunto*: Maimony in *Iesudai hatorah*, ch. 4. sect. 8.

21 V. 21. Whales,] or *Dragons*: the Hebrew *Tannin*, is used for both. These are the greatest creatures in the waters, one kind of them called *Livyathan*, is described in Job 41. In the belly of a Whale *Ionas* lived 3. dayes and 3. nights, Ion. 1. 17. And humane writers testify, that into the river of *Abissinia*, there have come *Whales*, 600. foot long, and 350. foot broad; *Plinie* hitt. b. 32. ch. 1. that they are not without cause called great *Whales*: These *Whales* and *Dragons*, are used in scripture to signifie great Princes, Psal. 74. 13. *Ezek.* 29. 3. *creeping*,] The Hebrue *remes* which hath the name of *creeping*, is also largely used, for things creeping on the earth, or swimming in the waters: Levit. 11. 44. 45. Gen. 1. 25.

22 V. 22. Blessed,] that is, gave power to conserve their kinde by generation, & to increase unto many: for so the word *blessing*, is often applied unto multiplication, Gen. 24. 60. Ps. 128. 3. 4. This word is also largely used, for Gods gracious giving of all good things earthly or heavenly, Gen. 24. 35. Deut. 28. Eph. 1. 3. And when men give thanks therefore unto God, that is called *blessing* also: Ite Gen. 14. 19. 20.

24 V. 24. beasts,] In Greek it is translated *fourfooted beasts*. The Hebrue, *Behemah* is generally all beasts of the greater sort, wherof the Elephant is called *Behemoth*, Job 40. 15. The Apostle once translateth it in Greek *Theron*, which properly is a *beast*; Heb. 9. 20. from *Ergo*, 19. 13.

19. 13. *beast*] or, *wild-beast*: named in Hebrew of life or *livelynes*, which is most seen in the wild beasts. In Pirkei R. Eliezer, chap. 11. the few doctors say, *These that were created out of the earth, their souls and their bodies were of the earth; and when they dye, they returne to the place where they were created, as it is sayd in Psal. 104. 29. thou takest away their spirit, they dye: and an other scripture sayth, (Eccle. 3. 21.) and the spirit of the beast, that goeth downward to the earth.*

Verf. 26. *Let us*] This is meant of the three in heaven, the Father, the Word, and the Holy Spirit, which three are one, 1 Ioh. 5. 7. Hereupon he is called God our makers, Iob. 35. 10. Psal. 149. 2. After the world was made and garnished, the holy Trinitie mentioneth the making of man, the excellentest creature under heaven: he is fearfully and marvelously made, Psal. 139. 14.

*Man*] or *earthly-man*; in Hebrew *Adam*: so called of *Adamah*, that is *red-mould* or *earth*; because, of it his body was created, Gen. 2. 7. It was the name of the woman also, Gen. 5. 2. and so of all mankind, usually called *Adam*, and *Adams* sons, Gen. 9. 6. Psal. 11. 4. *our image*] the image of the holy Trinitie: whereby man in nature, knowledge, righteousness, holynes, glorie &c. resembled God his Makers. See Gen. 9. 6. Iam. 3. 9. Colof. 3. 10. Ephel. 4. 24. 1 Cor. 11. 7. 2 Cor. 3. 18. The Hebrew Doctors say; The excellent knowledge (or reason) that is found in the soule of man, it is the forme of man: and for this forme, it is sayd, *Let us make man in our image* &c. R. Mos. Maimony in Milin. treat. Iesudei hatorah, chape. 4. sect. 8. Also this image and likenes is sayd to be in man, for the understanding minde which is in him, such as is not in other living creatures. R. Menachem Rakanat, on Gen. 1. The heathens opinion agreed hereunto, as Proclus sayth, *The mind that is in us, is an image of the first minde, that is, of God. Man is also called of the Hebrewes Olam haketon, of the Greeks Microcosmos, that is, A little world: for he hath in him the bewtie of things without our life; even the chiefest, as of the Sun,*

Moon and Starrs, &c. Eccle. 12. 1. Gen. 37. 8. 9. Ezek. 28. 13. 14. he hath growth as plants, Gen. 38. 11. & 49. 22. sense and sensible properties, with beasts, Gen. 49. 9. 17. 2 Sam. 23. 20. reason and wilidome with Angels, 1 Sam. 14. 20. But the image of God in him, excelleth all.

*Let them have*] that is, man & woman, with their posterities: for if the root be holy, so are the branches, Rom. 11. 26. Adam had Gods image and glorie, for him and his, if he had stood in his integritie: but falling, he lost them from him and his, Rom. 5. 12. 17. 18. 19. Howbeit, in the dominion and glorie of man and woman, there is inequalitye, 1 Cor. 11. 7. 8. 9. 1 Tim. 2. 12. 13.

Verf. 27. *Created*] By reason of the excellencie of man above all earthly things, and of Gods image in him: the name  *Creature*  is appropriated unto him, as often in the Hebrew Doctors writings, so by Christ and his Apostles; every creature, that is, every man: Mar. 16. 15. Colof. 1. 23. So, *all living*, for *all men*, Gen. 3. 20. because the most excellent life is in man. *male*] or, *a male and a female*, meaning one and not moe females for a male. This beginning of mans creation, Christ allegeth against unlawfull divorces, and taking moe wives then one, Mar. 10. 6. See also Malac. 2. 15. And when a thing is set down thus singularly, it is often to be restreyned unto one. This the scripture sheweth in repeting matters: as, *a loaf of bread and a flagon of wine*, 1 Chron. 16. 3. which an other Prophet writeth thus, *one cake of bread, and one flagon of wine*: 2. Sam. 6. 19. So the law, *him shalt thou serve*, Deut. 6. 13. Christ restreyneth to him onely: Mat. 4. 10.

V. 28. *Subdue it*] or *keep it in subjection*: the Greek translateth, *exercise dominion over it*. *Subduing*, meaneth such a prevailing and possessing, as a master hath over servants, Ier. 34. 11. 16. 2 Chron. 28. 10. Neh. 7. 5. For this state of man, made a little lower then the Angels, but crowned with glorie and honour, and let over the

the workes of Gods hands; David lawdeth the Lord, in Psal. 8.

V. 31. *every thing*] or, as the Greek translateth, *all things*. *very good*] or, *vehemently good*; and so pleasing and profitable; see before in v. 4. This ineweth that syn and evil was not of God, or by the work of his hands: but came in after, by the creature it self, falling from God, Eccle. 7. 31. *the first day*] According to this number of dayes in the creation of the world, the Hebrew doctors have gessed at the number of yerres, that the world should continue: they say it is a tradition of Rabbi Elias; *Six thousand yerres shall the world be, and then it shall be destroyed. Two thousand, empty; (that is, before the promise unto Abraham,) two thousand, the Law, (the time of Circumcision,) and two thousand the dayes of Christ: and for our iniquities (say they) which are many, they that are past of them are past; (that is, the yerres are past, and the Christ is not come.)* Talmud in Sanhedrin, chapt. Chetlek. This conjecture, some doe the more regard, both because it is a testimonie, that the Christ is long since come, even by the Jewes own tradition; and because it is written, *one day is with the Lord, as a thousand yerres; and a thousand yerres, as one day*: 2 Pet. 3. 8. Wee may compare with these fix dayes, the fix ages of the world, as they are manifestly distinguished in scripture. The first tro Adam, to Noes Flood, which was of ten generations: this is called the *old world*, 2 Pet. 2. 5. The second, from the Flood, unto Abraham, which was also of ten generations: at him the new Testament beginneth the genealogie of Christ, Mat. 1. 1. 2. The third, from Abraham to David, fourteen generations. The fourth, from David unto the captivite of Babylon, fourtene generations. The fifth, from the captivite of Babylon unto Christ; fourteen generations; all which are so reckned by the Holy Ghost, in Mat. 1. 17. The sixth, is the age after Christ, called the *last dayes*, Heb. 1. 2. the *last time*, 1 Pet. 1. 20. 1 Ioh. 2. 18. after which, remaineth the Rest (or

Sabbatisme) for the people of God, to begin at our Lords second coming, and to continue for ever: 1 Thel. 4. 16. 17.

# CHAPT. II.

The 7. day is sanctified for a Sabbath. 4. The manner of the creation. 8. The planting of the garden of Eden, 10. and the river thereof. 17. The tree of knowledge onely forbidden. 19. Adam nameth the creatures. 21. The making of woman, and institution of marriage.

And the heavens and the earth were finished, and all the host of them. And in the seventh day, God had finished his work, which he had made: & he rested in the seventh day, from all his work which he had made. And God blessed the seventh day, and sanctified it: because in it he had rested, from all his work, which God had created and made.

These are the generations of the heavens and of the earth: when they were created: in the day that Iehovah God made the earth and the heavens. And every plant of the field, before it was in the earth; and every herb of the field, before it grew up: for Iehovah God had not caused it to rayn upon the earth; and there was not a man, to till the ground. And a mist went up from the earth; and warred the whole face of the earth. And Iehovah God formed man, dust of the earth; & inspired his nostrills, with the breath of life: and man was a living soule. And Iehovah God planted a garden in Eden, eastward: and there he put, the man whom he had formed. And Iehovah God

B 2 made

made to grow up out of the ground, every tree desirable for sight, and good for meat: and the tree of life, in the midst of the garden; and the tree of the knowledge of good and evil. And a river, went out of Eden, to water the garden: and from thence it was parted, and was to four heads. The name of the one, Pison: the same *is* that compasseth, the whole land of Havilah, where there *is* gold. And the gold of that land, *is* good: there *is* Bdelium, and the Beryl stone. And the name of the second river, Gihon: the same *is* it that compasseth, the whole land of Cush. And the name of the third river, Hiddekel: the same *is* that goeth, to the east of Assyria: and the fourth river, is Euphrates. And Jehovah God, tooke the man: and put him in the garden of Eden; to till it, and to keep it. And Jehovah God, commanded the man, saying: of every tree of the garden, eating thou mayst eat. But of the tree, of the knowledge of good and evil, thou mayst not eat of it: for, in the day thou eatest of it, dying thou shalt dye. And Jehovah God sayd, *It is* not good the man should be, himself alone: I will make for him an help, as before him. And Jehovah God had formed out of the ground, every beast of the field, and every fowle of the heavens; and brought them unto Adam, to see what he would call them: and whatsover Adam called each living fowle, that was the name thereof. And Adam called names, to all cattel, and to the fowle of the heavens, and to every beast of the field: but for Adam,

he found not an help, as before him. And Jehovah God, caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribbes, and closed up the flesh in the sted thereof. And Jehovah God, builded the rib, which he had taken from Adam, to a woman: and he brought her, unto Adam. And Adam sayd; This now, *is* bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave, his father and his mother: and he shall cleave to his wife, and they shall be, one flesh. And they were both of them naked, Adam and his wife: and they were not ashamed of themselves.

## Annotations.

**F** [his beard] of; *abdoen, perfected. host.* or, *armie*; called in Hebrew *Saba*, which meaneth *an armie standing in order, or battell ray*. The Greek here translateth it, *garmenting, or furniture*. Hereby is meant all creatures in the earth and heavens, which stand as an armie, *servants* to the Lord, *Psalm 119. 97.* and by him commanded, *Esa. 45. 12.* The Angels are of this armie, *1 King. 22. 19.* and are called the *multitude of the heavenly host*, *Luke 2. 13. 15.* and they were (by likelihood) created with the heavens, in the first day, because those *morning stars and sons of God*, did sing and shout, when God layd and fastned the foundations of the earth, *Iob 38. 4. 6. 7.* The stars, and furniture of the visible heavens, are also Gods host, *Esa. 34. 4. Deut. 4. 19.* and the *stars in their courses, fought against Sidera.* *Judg. 5. 20.* The Israelites continuing out of Egypt, are called the *Lords hosts*, *Exod. 12. 41.* Hereupon he is often named the *Lord of Hosts*, or of *Sabaot*: and the Apostles in Greek sometime keep the Hebrew name,

name, *Lord of Sabaot*, *Rom. 9. 29. Iam. 5. 4.* sometime they translate it, *Lord God Almighty*. *Revel. 1. 8.* from *Esa. 6. 3.*

**V. 2. seventh day:]** The Hebrew *shebang*, (from which the German word, *seven*, and English *seven*, are derived,) hath the signification of *fulness*; and is a perfect and complete number, after which we begin agayne with the first day of the week. Therefore *seven*, is used for *many*, or a full number, *Gen. 33. 3. Lev. 4. 6. 1 Sam. 2. 5. Ier. 15. 9. Prov. 26. 25.* And many mysteries are throughout the scripture, set forth by the number of 7, as in the feasts and sacrifices of Israel, *Deut. 16. 3. 8. 9. 15. Numb. 28. 19. & 29. 12. 32.* especially in the book of the Revelation. See also *Gen. 2. 31.* The Greek interpreters, translated the *first* day, for the *seventh*: lest the heathens should think, (mistaking the phrase,) that God wrought upon the Sabbath. *rested*; or, *sabbatized*, that is, kept sabbath: for of this Hebrew *sabbath*, it is called the Sabbath (or *Rest*) day. God rested (or *ceased*) from making moe creatures, *Exod. 20. 11. Heb. 4. 3.* though as touching the preteriving, ordering, governing of the world, the Father worketh hitherto, and Christ worketh, *Ioh. 5. 17.* Gods Sabbath, was also his *rejoycing in his work*, *Psalm 104. 31.* and this the Chaldee paraphrast observed here, saying, and God delighted in the seventh day, in his work which he had made, and rested. This resting, is spoken of God, after the manner of men; and implieth not any weariness in him; for the Creator of the ends of the earth, *sainteth* not, neither *is weary*, *Esa. 40. 28.* *work*; generally put for *works*; as the Apostle expounds it, in *Heb. 4. 4.*

**Veil. 3. And God blessed:]** in *Exod. 20. 11.* it is sayd, *Therefore God blessed*, that is, because he himself rested in the seventh day, therefore he blessed and sanctified it unto man; wherupon the Apostle reasoneth, *he that is entered into his rest, he also hath ceased from his own works, as God did from his*, *Heb. 4. 10.* and he blessed the 7. day by

giving it this singular privilege, to be a day of rest and holynes, of delight and of festivity unto the world; *Exod. 20. 10. 11. Nehem. 9. 14. Eisa. 58. 13. Levit. 23. 2. 3.* Wherefore this day is not described by evening and morning, as were the other six, which consisted of light and darkness; but this is all day (or *light*); figuring out our perpetuall joyes; *Eisa. 60. 20. Zach. 14. 6. 7. Revel. 21. 25.* And so the Hebrew doctors understood it of the world to come: for in *Breshith rabbah* they say; *The blessing of the Lord, it maketh rich*, (*Prov. 10. 12.*) *this is the Sabbath day, as it is written, And God blessed the seventh day, (Gen. 2. 3.) he calleth the Sabbath, the Blessing of the Lord, because it is received from the Blessing that is on high; therefore he sayth, it maketh rich, because it is the abundant wealth of the world, &c.* And if we expound the seventh day, of the seventh thousand of yeares, which is the world to come, the expectation is, and he blessed, because in the seventh thousand, all soules shall be bound in the bands of life; for there shall be there, the augmentation of the Holy ghost, wherein we shall delight our selves, and so our Rebbens of blessed memories, have sayd in their Commentarie, God blessed the seventh day, the holy God blessed the world to come, which beginneth in the seventh thousand (of yeeres.) Compare the last note on *Gen. 1. 31.*

**[sanctified:]** or, *hallowed*; that is, separated it from common use and work, unto his own service alone: that it might be a signe unto men that they should enter into his Rest (or *Sabbatisme*) *Heb. 4. 9.* and that the Lord their God doeth sanctifie them, *Ezek. 20. 12.* and thus the Sabbath was made for man, *Mir. 2. 17.* and made] *Heb. 2. make*; that is, to rest and be, and that perfectly and gloriously, as by divine power of creation. Or rather created and made, peacefully and excellently: for so the Hebrew phrase may be explained, as in *2 Chron. 13. 9.* *Vzziah* put forth his hand to hold the Ark, for which in *1 Sam. 6. 6.* is sayd, and held it: So in *Exod. 17. 10.* *Making* also is often used for *perfecting, polishing, magnifying*, *Exod. 36. 2. Ezek. 41.*

18. 19. 1 Sam. 15. 6. Psal. 118. 24. The Greek translath, which God had begun to make.

V. 4. the generations: ] the Greek turneth it, the book (or storie) of the generation, that is, of the procreation or making of the world, and of the accidents that fell out in time after. So other scriptures speake of the beggining and gendering of the dew and frost, Job. 38. 28. 29. of the bearing and bringing forth of the earth, Psal. 90. 2. and of that which a day may bring forth, Prov. 27. 1.

the day: ] that is, the time: so day is used for the time wherein any thing is done; as the day of salvation, 2 Cor. 6. 3. this thy day, Luk. 19. 42. and sundry the like. *Iehovah*: ] This is Gods proper name, Exod. 15. 3. the force whereof is opened in Rev. 1. 4. 8. & 17. 17. & 16. 5. by He that is, that was, and that will be, (or, in to come.) It cometh of *Havah*, he was; and by the first letter *Y*, it significeth he will be; and by the second *Ho*, it significeth, he is. This the Hebrew doctors acknowledge; for R. Bechai, (on Exodus, fol. 65.) sayth that these 3. times, past, present, and to come, are comprehended in this proper name [Iehovah,] as is knowne unto all.

It implieth also, that God hath his being or existence, of himself, before the world was, Elai. 44. 6. that he giveth being unto all things, for in him, they both are and consist; Aq. 17. 25. that he giveth being to his word, effecting whatsoever he speaketh, Exod. 6. 3. Elai. 45. 2. 3. Ezek. 5. 17. And thus it differeth from *Adonai* Lord; which is Gods name, of his sustentation & dominion; whereas *Iehovah* is his name of existing or being, to which agreeeth that name *Ehyeh*, I am, (or I will be) Exod. 3. 14. and *Iehovih*, Gen. 15. 2. & *Iah*, Exo. 16. 2. Howbeit the Greek version, turneth *Iehovah* Lord, as well as *Adonai*: and the New Testament often followeth the same; as, the Lord said to my lord, Math. 22. 44. for that which is in Hebrew, *Iehovah* sayd to my Lord, Psal. 110. 1. and many the like. Which is to be observed in the Apostles writings; for the understanding of sundry

speeches; as Rom. 10. 9. if thou shalt confesse that *Iesus* is the Lord; that is, *Iehovah* (as he is named in Ier. 23. 6.) So in 1 Cor. 12. 3. *ma* can say that *Iesus* is the Lord, (that is, *Iehovah*) but by the holy Ghost. Many times they use God, in stead of this name *Iehovah*; as 2 Sam. 7. 3. *Iehovah* is with thee: for which in 1 Chron. 17. 2. is written, God is with thee: 2 King. 11. 10. the howle of *Iehovah*; for which, in 2 Chron. 23. 9. is, the howle of God. So, the mouth of *Iehovah*, Daut. 8. 3. is interpreted, the mouth of God, Math. 4. 4. and beleeve in *Iehovah*, Gen. 15. 6. is beleeve in God, Rom. 4. 3. Iam. 2. 23. *Iehovah* hath given me, Elai. 8. 18. is, God hath given me, Heb. 2. 13. And this is the name not onely of God the Father, but also of the Son, and of the Holy Ghost, as in Ioh. 12. 40. 41. Aq. 28. 25. 26. compared with Elai. 6. The Iewes at this day, hold it unlawful to be pronounced so as it is written; but read *Adonai* Lord, for it. But in the sanctuary they grant it was pronounced, when the Priest blessed the people, according to the law in Num. 6. 23. — 27. Talmud in Sotah, ch. 7. fol. 37.

Verf. 5. plant: ] or tree, as the Chaldee interprets it. A general word, therefore the Greek translatheth it green thing.

before it was ] or, which was not yet: neither should have been, had not God made them by his word: who still causeth such things to grow, Psal. 104. 14.

caused it to reyn: ] which rayn, is the ordinary meanes to make the earth fruitful: Iob. 38. 26. 27. Heb. 6. 7. And this is spoken of God, because none but he, can give rayn, Ier. 14. 22.

Verf. 6. And a mist: ] or, vapour: the Chaldee calleth it a cloud; the Greek, a fountain. As being the originall matter of the rayn: for by vapours ascending from the earth and sea, rayn is ingendred, and powred out on the earth, Psal. 135. 7. Amos 5. 8. 1 King. 18. 44.

V. 7. formed man: ] or, the earthy-man, *Adam*: Hereupon it is sayd, we are the clay, and thou (Lord) our former, (or potter: Elai. 64. 8. dust: ] or, mould; that is,

of the dust, as Ecclef. 3. 20. but the speech is forceable, noting mans base originall, whereof he was after put in mind, Gen. 3. 19. and we all, Ecclef. 12. 7. Hereupon Paul sayth, the first man was of the earth, dustie: 1 Cor. 15. 47. and we are sayd to dwell in houses of clay, and to have our foundation in the dust, Iob. 4. 19. inspired: ] or, blew. This sheweth mans spirit not to be of the earth as his bodie; but of nothing, by the insufflation of God; and so differing from the spirit of beasts, as Solomon observeth, Ecclef. 3. 21. This word is used also, when Christ (for to make men new creatures by the preaching of the gospel,) inspired his Apostles, with the holy Ghost, Ioh. 20. 22. The Rabbines say, The forme of the soule (of man) is not compounded of the elements, &c. but is of the Lord from heaven. Therefore when the materiall body, which is compounded of the elements is separated, and the breath perisheth because it is not found but with the body, and is needfull for the body, in all the actions thereof, this (essentiall) form is not destroyed &c. was continuall for ever, even for ever and ever. This is what which Solomon by his wisdom sayd, (in Ecclef. 12. 7.) and dust shall returne unto the earth as it was; and the spirit shall returne unto God, who gave it, and the spirit shall be in life: ] or, spirit of liver: whereby is intimated, one spirit or soule to be in man, which hath sundry faculties and operations. The breath here is in Hebrew *Neshamah*, which hath affinitie with *Shamaym* heaven: usually it significeth eyther the breath of God or of men, not of other things: and so it is put for mans minde, or reasonable soule: and the Latine word *Mens*, minde, is of the same consonant letters that the Hebrew, and of it derived. And this *Adm* is the Lords candle, reaching out the inward remembrance of the belly, Prov. 20. 27. The Hebrew liver, is by the holy Ghost translated in Greek, life, Aq. 2. 23. from Psal. 118. 21. and it is so named in the forme plural, because in life, there are many operations, changes, occurrences &c. that doe fall out.

and man: ] or *Adam*: which Paul openeth thus, the first man *Adam*: 1 Cor. 15. 45. was: ] or, was so, that is become a living soule. The word *so*, as it is often exprest, fo is it sometime omitted in the Hebrew texts: as 2 Chron. 18. 21. I will be so (or for) a lying spirit: which in 1 King. 22. 22. is written: I will be a lying spirit. Vnto this living soule, Paul opposeth the second *Adam*, Christ, who is a livemaking spirit, 1 Cor. 15. 45. where he compareth living or quick, with livemaking, or quickning; & soule, with spirit; as also the souly (or natural) body, with the spiritual, ver. 4. 4. 6. So by living soule, here is meant, the naturall estate of life in this world, where men doe eat and drink, procreate children &c; which in the world to come, shall be otherwise, when this animalitie, or souly flath, shall be changed into spiritualitie. As for the term of this our souly, or natural life, it dureth while our breath is in us, and the spirit of God in our nostrills, Iob. 27. 3. for the breath of the Almighty, giveth us life, Iob. 37. 4. And here, for a living soule, the Chaldee translatheth speaking, that is, reasonable; because man hath a soule reasonable; whereby he speaketh: so differing from dumb beasts; Psal. 31. 9. 2 Pet. 2. 16. The Hebrew Doctors say; the forme of the inferior *Adam*, mystically signified the forme of the superior *Adam*: R. Menachem on Gen. 5. 1. The mystery is opened by th'Apostle thus, The first man, is of the earth, earthly: the second man, is the Lord from heaven: 1 Cor. 15. 47.

V. 8. a garden: ] called here upon, the garden of *Iehovah*, Gen. 13. 10. the Greek translatheth it a paradise; which name is borrowed from the Hebrew *pardes*, that significeth an orchard, Song. 4. 13. Ecclef. 2. 5. This place for the pleasures of it, is made a figure of heaven, named paradise, in Luk. 23. 43. 2 Cor. 12. 4. It is also applied to the church of Christ, Revel. 21. 3. 22. So the hebrew doctors gathered from Song. 4. 12. that this garden signified the church of Israel. R. Menachem, on Gen. 2. 8. in Eden: ] a countree in the upper part of Chaldee, mentioned in Elai.

Ell. 37. 12. Ezek. 27. 23. and elsewhere. Eden signifieth Pleasure, (of it, the Greeks name *Pleasure*, *Hedone*) & the name sheweth it to be the pleasantest part of the world: wherefore comparisons are made by it, Ell. 1. 3. Ez. 31. 16. 18.

Verf. 9. *delectable*:] that is, goodly, pleasant, tall, excellent; as Cedars and the like. See Ezek. 31. 8. 18.

*tree of life*:] which was continually flourishing and fruitful; unto which the scripture seemeth to have reference; in describing the spiritual Paradise under the Gospel, mentioning the *tree of life*, which bore twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations, Rev. 22. 2. This was unto Adam a symbolical tree, a signe not onely of a blisful naturall life in Paradise for a time, but of a spiritual life after in Heaven for ever, if he continued in obedience to his creator. For as the bread of life, is that which giveth life eternall to them that eat of it, Ioh. 6. 48. so is, so this tree of life signified the like, as God himself after sheweth, Gen. 3. 22. Compare also Prov. 13. 12. *midst of the garden*:] the Greek sayth, *of the paradise*, which the Holy Ghost followeth in Rev. 1. 7. saying, *to him that overcometh, I will give to eat of the tree of life, which is in the midst of the paradise of God*. The word *midst* often signifieth no more then *within*; as in Gen. 41. 48. *amidst* the same citie, that is, *within* the same. So, in the midst of thorns, Luk. 8. 7. is, *among* (or *into*) the thorns, Mt. 13. 7. And the tree of knowledge, as sayd also to be in the midst of the garden, was is, *within* it; Gen. 3. 3.

*the knowledge of good and evil*:] so named, because Gods law which forbade man to eat of this tree, should teach what is good and evil; be a rule of obedience, the wing man goodnes and righteousness, if he did obey; (as Deut. 6. 25.) or his evil, if he did transgress; for the knowledge of syn, is by the law, Rom. 3. 20. Also *knowledge*, is used for *sense* or *experience*. Gen. 12. 12. Song 6. 11. Ell. 19. 8. and

sometime for most heer union and conjunction, Gen. 4. 1. and this tree might so have the name of the event, because Adam by eating of it, brought evil into the world; was comingled and defiled with it, and felt the miserie of it in his own conscience and experience: Gen. 3. 6. 7. The Greek translatheth, *a tree to know that which may be known, of good and evil*: and the Chaldee thus, *a tree of whose fruit they that eat, shall know the difference between good and evil*. So in Thargum Ierusalemly likewise.

V. 10. *to water*:] From this river, and the use of it in paradise, the scripture speaketh of Gods Spirit, and graces in his Church: as, the pure river of the water of life, Rev. 22. 1. the river of God full of waters, Ps. 68. 10. the river whose streams make glad the citie of God, Psal. 45. 5. See Ioh. 7. 38. 39.

*was to*:] that is, became into 4. heads, meaning 4. beginnings of other rivers.

V. 11. *Pison*:] or, as in the Greek, *Phison*: it is so called of the multitude or increase of waters. The scripture elsewhere speaketh not of it. *compasseth*:] This word is sometime used for turning and passing along by, though not round about; as in Ios. 15. 3. & 16. 6. where the Greek translatheth it *pericirculat*, pass by: and so it may be taken here.

*Havilah*:] in Greek *Eulath*. This was the name of two men, one the son of Cush, the son of Cham, the son of Noe, Gen. 10. 7. the countrie where he dwelt, was called by his name, and that is here mentioned, & after in Ge. 15. 18. 1 Sim. 11. 7. Another *Havilah* was the son of Isachar, the son of Heber, of the race of Sem son of Noe, Gen. 10. 29. His countrie becall him, in the east Indies.

V. 12. *good*:] that is, *fine*, *precious*: so in 1 Chron. 3. 7. *Belium*:] the name of a tree, and of a fyver gumme that runneth from it. The Hebrew name is *Bodolus*: and some think it to be a kinde of beall: the *Manna* was like unto it, and the colour white: Num. 11. 7: Exod. 16. 31.

*Beryl*:] a precious stone called in Hebrew *Shoham*: which the Greek in Exod. 12. 10.

18. 10. translatheth a *Beryll*: the Chaldee calleth it *Burya*; & the Arabick *Belol*. On two of these stones, the names of the 12. tribes were graven, and born on the high priests shoulders, Exod. 28. 9. 10. see the notes there.

Verf. 13. *Gihon*:] in Greek *Geon*: a river about the land of Cush. There was also another river *Gihon* in Canaan, neere Ierusalem, wherof see 2 Chron. 32. 30.

*Cush*:] the son of Cham, the son of Noe, Gen. 10. 6. whose posteritie in these parts of the world are called *Ethiopi*ans: and so the Greek here translatheth *Ethiopia*.

Ver. 14. *Hiddekel*:] The signification of this word is of *sharpnes* & *lightnes*: for it was a swift running river. The Greek translatheth it *Tigre*, the *Tigre*, which is the name of a brast very light of foot, as Plinie sheweth; in b. 8. chap. 18. Tigre also in the Medes and Persian tongue, signifieth an arrow, saith Plinie, b. 6. c. 127. and Q. Curtius b. 4. speaking of this violent river. By it, Daniel saw visions of God, Dan. 10. 4. The Chaldee calleth it *Diglat*: wherupon the Latines also named it *Diglat*; Plinie, in b. 6. ch. 27.

*Affria*:] in Hebrew *Assur*; he was the son of Sem, the son of Noe, Gen. 10. 22. of whom, his countrie was called *Affria*, famous through all the Scripture; which usually nameth countries and posterities, by the names of the first inhabitants and parents. See the notes on Gen. 12. 10. & 19. 37. *Euphrates*:] Hebr. it is *Phrath*; which river the new Testament calleth *Euphrates*, Rev. 9. 14. It hath the name of *Excesse*: for the waters thereof were mighty, by snow melting from the mounts of Armenia, and doe make the countrie fruitful. This is called the great river, Deut. 1. 7. & 11. 24. Rev. 9. 13.

Ver. 15. *garden*:] in Greek, *paradis*. *to till*:] or, *dress*: the Greek saith *to labour*: The Hebrew Doctors apply this myssically to Adams labour in, and keeping of Gods law; Psal. R. Eliezer chap. 1. 1. And that the morall Law, and work thereof, was written in his hart, is manifest:

feeling the same yet remaineth in the corrupted harts of men, Rom. 2. 14. 15.

Ver. 16. *commanded*:] Besides the law of nature, graven on Adams hart, whereby he was bound to love, honour and obey his Creator: God here giveth him (for a trial of his love) a significative Law, concerning a thing of it selfe indifferent, but at the pleasure of God made unlawful & evil for man to doe; he might resist his willing obedience unto the Lord. See 1. Sam. 15. 22. 23. *eat*:] that is, *mayst* (or *shalt*) *freely eat*: thus God first sheweth his love and liberality, before hee makes any restraint. The doubling of words is often used in Scripture, for more earnestnesse and assurance, and in things to come, for to signifie speedy performance, Gen. 41. 32. Sometime God altereth this manner of speaking into other the like; as 2. King. 14. 10. *smiting thou hast smitten*; for which in 2 Chron. 25. 19. is written, *thou sayst, lo I have smitten*. So, Building I have builded, 1. King. 8. 13. or, as in 2 Chron. 6. 2. and 7. I have builded. Sometime the doubling of the word is omitted; as, *hath any deliverer delivered?* 2. King. 18. 33. which an other prophet writeth thus, *hath any delivered?* Eja. 36. 18. In translating also, God useth sometime the phrase which we follow here; as in Hebr. 6. 14. *blessing I will blisse thee, and multiplying I will multiply thee*: translated into Greek, 1. 2. 16. *Seignif have seen, Act. 7. 34* from Ex. 7. Sometime otherwiese, as, *shot through with darts*; Heb. 12. 20. for that which is in Hebrew, *shooting shot through*; Exod. 9. 13.

Ver. 17. *But of*:] Hebr. *And of*; and, is oft used for *but* so translated in the Greek version, Eja. 10. 20. and by the holy Ghost in the new Testament; as 1. Pet. 1. 5: from Eja. 40. 8. Heb. 1. 11. 12. from Psal. 102. 27. 28. So here againe, in v. 20. and in Gen. 3. 3. and 4. 10. and in many other places. *thou mayest not* for *thou shalt not eat*. This law was given both to the man and woman; which were both called



18 *And Adam, Gen. 2. 7. & the woman con-*  
*fesseth so much, Gen. 3. 3. and the Greek*  
*version here manifesteth it, saying, ye shall*  
*not eat. . . dying thou shalt die: } that is,*  
*shall surely and soon die: } or, as the Greek*  
*translateth, ye shall die the death. Under*  
*the name of Death, the Scripture comprehend-*  
*eth, death, y<sup>e</sup> plagues, as the punishment*  
*of Egypt with Locusts, is called a death,*  
*Exod. 10. 17. Also, to ward off th<sup>e</sup> thoughts,*  
*fears, &c. in Nabals hart dyed in him, 1 Sam.*  
*25. 37. Likewise our word dreadly dang<sup>r</sup> is,*  
*and m<sup>is</sup>eries: as Paul was in death's oft, 2.*  
*Cor. 11. 23. It is also used for death in sin,*  
*when men are alienated from the life of God,*  
*Eph. 2. 1. & 3. 18. And for the dissolu-*  
*tion of mans soule and body, which we*  
*commonly call death, when the soule (or*  
*spirit) goeth out of the man, Gen. 35. 18.*  
*Psal. 49. 4. And finally, death is the punish-*  
*ment of body and soule in hell, which is*  
*eternall perdition from the presence of the Lord,*  
*and called, the second death, Mat. 10. 28.*  
*2. Toss. 1. 9. Rev. 20. 6. 14. These, and*  
*whatsoever else mortality, misery, death,*  
*the Scriptures mention: are implied in*  
*this judgement here threatened upon dis-*  
*obedience: Rom. 5. 12. besides miserable*  
*bondage under him which hath the power*  
*of death, that is the devil, Heb. 2. 14. 15. On*  
*the contrary, here is implied upon con-*  
*dition of his obedience, the promise of*  
*eternall life, wherof the tree of life was a*  
*figure, Gen. 3. 22. So Paul opposeth death,*  
*as the wages of sin: an eternall life, as the gift*  
*of God: which now since mans fall, is only*  
*by Christ, who giveth us to eat of the*  
*tree of life: Rom. 5. 23. Rev. 2. 7. The He-*  
*brew doctors also say, After the opinion of*  
*our Rabbins of blessed memory, if [Adam]*  
*had not sined, hee had never dyed: but the*  
*breath which he was inspired with, of the most*  
*high blessed God, should have given him life for*  
*ever and the good will of God, which he had*  
*in the time of his creation, had cleaved unto*  
*him continually, and kept him alive for ever. R.*  
*Menachem, on Gen. 2. 17.*  
 Ver. 18. *himselfe alone: } or as one as the*  
 Greek translateth it: so 1. King. 19. 10.

I am left my self alone: for which Paul  
 faith, I am left alone: Rom. 12. 3. God  
 who made other creatures male and fe-  
 male together, did not foine mankind: in  
 which Paul observeth, saying, Adam was  
 first formed, then Eve, 1. Tim. 2. 13. making  
 it one reason of the womans subjection,  
 as before him. The Greek here translateth  
 it, according to him: and in the 20. verse  
 like unto him: meaning, one that should  
 be as his second self, like him in nature,  
 knit unto him in love, needfull for pro-  
 creation of seed, helpfull in all duties, pre-  
 sent-always with him, and so very meet  
 and commodious for him: The Apostle  
 hence gathereth another reason of the  
 womans subjection; in that the man was  
 not created for the woman; but the woman for  
 the man, 1. Cor. 11. 9. Ver. 19. *them into Adam: } or, into the*  
*man: but the Greek version, keepeth the*  
*Hebrew name Adam: and addeth the*  
*word them, for to make the sense plaine.*  
*So the Holy Ghost sometime doth, in re-*  
*peating matters; as hee blessed and brake,*  
*Mat. 14. 9. that is, and brake them: Luk. 9.*  
*15. Shew to the Priest, Mat. 1. 44. that is,*  
*shew thy selfe, Mat. 24. See also Gen. 31. 42.*  
*would call them: } or, call in, that is, every of*  
*them. This sheweth Gods bounty, in giv-*  
*ing man dominion over all earthly crea-*  
*tures, Eph. 8. for the giving of names, is*  
*a sign of sovereignty, 1. Numb. 24. 8. 41.*  
*Gen. 3. 18. & 4. 8. 10. It manifesteth also*  
*Adams wilddome, in naming things pre-*  
*sently according to their natures, as the*  
*Hebrew names by which he called them,*  
*doe declare.*  
 Ver. 20. *he found not: } that is, the man*  
 found no meet help for himselfe among  
 all the creatures; therefore the woman  
 when she was made, was the more accepta-  
 ble. Or, as the Greek translateth, there  
 was not found an helper like unto him. So in  
 Gen. 15. 6. he imputed it; is translated it was  
 imputed, Rom. 4. 3. See also Gen. 6. 10. and  
 16. 14. Ver. 21. *A dead sleep: } This the Greek calleth*  
 an *ekstase*, as *trance*: which the Scriptures  
 shew

shew to have fallen also on men, when  
 they did see visions of God, as Gen. 15. 12.  
 Mat. 10. 10. In such deep sleep, the senses  
 are all bound up, as 1. Sam. 26. 12.  
 Ver. 22. *builded: } To build the rib, to a wo-*  
 man, is to make, or create a woman of it,  
 as with special care, and art, and fit pro-  
 portion. Hereupon our bodies are called  
 houses, Job. 4. 19. 2. Cor. 5. 1. And although  
 by building, is meant making, [as the Lord  
 will build thee an house, 1. Chron. 17. 10. is  
 the same, that he will make thee an house,  
 2. Sam. 7. 11. by the many words used  
 in the generation of mankind, as creating,  
 Gen. 1. 27. making, Gen. 1. 26. forming, and  
 inspiring, Gen. 2. 7. and now building: Mo-  
 ses would let forth this wondrous  
 workmanship, which the Psalmist so  
 laudeth God for, Psal. 139. 14.  
 he brought: } God her builder, was also  
 her bringer, and so her conjoyner in mari-  
 age with the man, Mat. 19. 6. & the Scrip-  
 ture noeth a wife to be a speciall favour  
 of the Lord, Prov. 18. 22. & 19. 17. Hee  
 also blessed them together, as Gen. 1. 28.  
 wherby may be seen, how Moses chan-  
 geeth the order in this chapter; enlarging  
 things here, which before he had touch-  
 ed briefly.  
 Ver. 23. *The now: } or, this time, this once.*  
 flesh, &c. Hereby Adam shewed, both  
 his thankfulness to God, and love to his  
 wife: and from hence Paul reacheth, that  
 men ought to love their wives as their  
 own bodies, for no man ever hated his own  
 flesh, Eph. 5. 28. 29. The like speeches are  
 used of persons neer a kyn, that they are  
 their bone and their flesh, Gen. 29. 14. Judge  
 9. 2. So the Apostle by this, setteth forth  
 Christs mystical union, with his Church,  
 that we are members of his body of his flesh,  
 and of his bones, Eph. 5. 30. woman: }  
 or, Mansflesh of man; as in Hebrew he  
 is called *Israh*, of *Israh*: which word *Israh*, hath  
 the signification of strength and valour: so  
 that the Scripture useth this word, shew  
 your selves men; for, be ye strong, or courage-  
 ous, Esey 46. 8. 1. Cor. 16. 13. And it hath  
 affinity with *Israh*, which in Hebrew is *Israh*:

for bear in man, causi eth strength and cour-  
 rage. Therefore as Adam is used for bafe  
 m<sup>an</sup>, born of adam, the earth: so *Israh*,  
 is used for noble men, Psal. 49. 3. Also *Israh*,  
 is used both for man & husband and *Israh*,  
 both for woman and wife; as in the verses  
 following, out of man: The Greek  
 translateth, out of her man, and the Chal-  
 dee, out of her husband. Hence is a third  
 reason of w<sup>om</sup>ns subjection, because the  
 man is not of the woman, but the woman of the  
 man, as Paul faith, 1. Cor. 11. 8.  
 Ver. 24. *leave his father &c.* This is a  
 perpetuall law, given of God, as Christ  
 sheweth, Mat. 19. 4. 5. and teacheth that  
 the band of marriage, is the neccesse con-  
 junction in the world, and all Societies  
 rather to be left, then his, between man  
 and wife, who may not depart one from  
 another, 1. Cor. 10. 11. as they doe de-  
 part from their parents, Gen. 24. 58. 59.  
 and 31. 24. Lev. 22. 13. 13. The like is ob-  
 served in the spirittuall marriage, between  
 Christ and his Church, Psal. 45. 11. 12.  
 The Chaldee translateth it, he shall leave  
 the bed of his father & mother. And the He-  
 brew Doctors gathered from hence a law  
 unto all Adams sons, against unjust car-  
 nall copulations, and incestuous maria-  
 ges, with a mans fathers wife, or mother  
 in law; and with his own mothers; as after, if  
 he shall cleave to his wife, (they say) is forbid-  
 den any other mans wife; and all pollution  
 with the male, and likewise with beasts.  
 Maime in Min. book 14. treat of Kings;  
 chap. 9. 5. to his wife: } or, to his  
 woman: for it is the same word *Israh*, used  
 before in ver. 23. and by his woman, hee  
 sheweth there is no lawfull conjurion  
 for a man, but with one, and the wife  
 become his by marriage. Wherefore all o-  
 ther women, are in this respect called  
 strangers to him, Prov. 5. 3. 18. 20. And for  
 shall cleave, the Greek sayth *Israh* cleaved;  
 which word is also in Mat. 10. 27. & mak-  
 eth against all unjust divorces, they  
 shall be; the Greek translateth, they two shall  
 be one flesh: and so it is alleged in the N. v.  
 Testament, Mat. 19. 5. that hereby a man

is restrained from more wives then one: which is to be observed in other speeches of Scripture, wherein like restraint is implied: as him thou shalt serve, Deut. 6. 13. that is, as Christ allegeth it, him only, Mat. 4. 10. Luk. 4. 8. So, but for the priests, Mar. 3. 26. which another Evangelist writeth, but for the Priests only, Mat. 12. 4. Of like force is that saying, a man is not justified by the works of the Law, but by the faith of Jesus Christ: that is, by faith only: Gal. 2. 16.

one: for, to one fl-th: i. e. ver. 7. This is meant in special, by generation of children: wherefore Paul doth by proportion apply these words even against unlawful fleshly copulation, 1. Cor. 6. 16. adding a further myserie of our union with Christ, he that is joyned to the Lord, is one spirit, i. e. v. 17.

Ver. 25. not ashamed: I thought not themselves in any shameful plight: as a Chaldee paraphrase sayth, they knew not what shame was. For they being innocent, & adorned with the image and glory of God, had nothing in soule or body, that was defective, miserable or shameful: but now by sin, nakedness in us, 1. a want, a filthy thing, & a shame, Deut. 23. 48. Rev. 3. 18. For shame or confusion, is the fruit of sin, Rom. 6. 21. the opposite of joy, Efsay. 65. 13. and companion of destruction, Ier. 48. 20.

## CHAPT. III.

1. The Serpent deceiveth Eve. 6. Man falleth  
9. God ar. aigneth them. 14. The serpent is cursed.  
15. A seed promised that should bruise his head.  
16. Mankind is chastised.  
21. God cloistheth them, 22. and drives them out of Paradise.

**N**OW the Serpent was subtil, more than any beast of the field, which Iehovah God had made: and he said unto the woman: yea, because God hath sayd, ye shall not eat of every tree of the garden. And the woman sayd, unto the serpent: of the

fruit of the trees of the garden, we may eat. But of the fruit of the tree, which is in the midst of the garden, God hath said, ye shall not eat of it, neyther shall ye touch it: lest ye die.

And the serpent sayd, unto the woman: ye shall not dying dy. For God doth know, that in the day ye eat thereof, then your eyes shall be opened: & ye shall be as Gods, knowing good and evil.

And the woman saw, that the tree was good for meat, and that it was a desire to the eyes, and a tree to be coveted to make one wife; and the rook of the fruit thereof, and did eat: and the gave also unto her husband with her, and he did eat.

And the eyes of them both were opened, and they knew, that they were naked: and they sewed together fig leaves, and made themselves aprons.

And they heard the voice of Iehovah God, walking in the garden; in the winde of the day: and Adam and his wife hid themselves, from the face of Iehovah God, amongst the trees of the garden.

And Iehovah God, called unto Adā: and said unto him, where art thou?

And he said, I heard thy voyce in the garden: and I feared, because I am naked, & I hid my self. And hee said, who told thee, that thou art naked? Hast thou eaten of the tree, which I commanded thee, that thou shouldst not eat of it?

And Adam said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Iehovah God said, unto the woman, what is this thou hast doen?

And the woman sayd, the serpent beguiled me, & I did eat. And Iehovah God sayd unto the serpent: Because thou

thou hast doen this, cursed art thou above all cattell, & above every beast of the field: upon thy belly shalt thou goe, and dust shalt thou eat, all the dayes of thy life. And I will put enmities between thee and the woman, and between thy seed and her seed: He, shall bruise thy head; and thou shalt bruise his heele.

Vnto the woman he said, multiplying I will multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children: and thy desire, shall be to thy husband; and he, shall rule over thee.

And unto Adam he sayd, Because thou hast hearkned unto the voice of thy wife, and hast eaten of the tree, which I commanded thee saying, thou shalt not eat of it: cursed is the ground, for thy sake; in sorrow shalt thou eat of it, all the dayes of thy life. And thornes & thistles, shall it bring forth to thee: and thou shalt eat, the herb of the field.

In the sweat of thy face shalt thou eat bread; till thou return unto the ground, for out of it wast thou taken: for dust thou art, & unto dust shalt thou return.

And Adam called his wives name, Eve: because she was, the mother of all living. And Iehovah God made, to Adam and to his wife, coats of skin, and clothed them.

And Iehovah God said, Behold the man is become as one of us, to know good and evil: And now lest he put forth his hand, and take also of the tree of life, and eat, and live forever. And Iehovah God sent him forth, from the garden of Eden: to till the ground, from whence he was taken.

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ken. And he drove out the man: & he placed at the east of the garden of Eden, Cherubims; and the flame of a sword, which turned it self, to keep the way, of the tree of life.

## Annotations.

Ver. 1. **S**erpent:] named in English, of creeping on the earth, but in Hebrew, nachash of subtil observation, searching, & finding out by experience, Gen. 30. 27. and 44. 5. The greater serpents, are called dragons: & nachash is sometimes turned in Greek a dragon, Job. 26. 13. Amos 9. 3. and for it in Hebrew, is put Tannin a dragon, Exod. 7. 10. with 4. 3. And in the new Testament, the same thing is called both a dragon and a serpent. Rev. 12. 2.

Subtil:] that is prudent and craftie: prudent to save and help it selfe, whereupon it is sayd, be prudent as serpents, Mat. 10. 16. crafty, to deceive others, as Paul saith, the serpent by his craftines beguiled Eve; 2. Cor. 11. 3. by which two words, the Scriptures doe expresse the Hebrew here used: which often is taken in the good part, opposed to simplicity & folly, Prov. 1. 4 & 8. 5. & 14. 15. 18. and 23. 3.

more than:] the word more, is usually omitted in the Hebrew, as easy to be understood: yet sometime is expressed, as in Efs. 6. 6. And the holy Ghost letteth it down in Greek, when it wanteth in Hebrew, as in Gal. 4. 27. from Efsay 54. 1. many are the children of the desolate, more than of the married: in Efsay. 54. 1. the word more is not written. So the Greek version in this place addeth it: though sometime the Greek also wanteth it, as Gen. 3. 26. Luk. 18. 14.

H. sayd:] Whereas beasts are known in nature to be speechless (and the Scripture confirmeth it, 1. Pet. 2. 16.) because they want reason or understanding, Psal. 31. 9. Jude v. 10: Moses under the name of the Serpent speaking, closely maneth Satan, vvho opened the serpents mouth, and caused it to speak with mans voice,

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25. the Lord by an Angel opened the mouth of Balaam affc, *Numb. 22. 12. 18. 2. Pet. 1. 6.* And to the Hebrew Doctors write, that the unclean spirit *Sammael* (the devil,) was united with the serpent: *R. Menachem, on Gen. 3. And, as a man speakeing with an evil spirit, all the words that he doeth, and all the words that he speakeeth, are not but by the reason of the evil spirit that is in him: so the serpent, all the works that he did, and all the words that he spake, he spake not, neither did, but by the reason of the Devil.* *Pike R. Eliezer, chap. 13.* The Angels, (of whose creation we spake before, on *Gen. 1. 1.*) being spirits, and a flaming fire, *Psal. 104. 4.* excellent in wisdom, and mighty in strength, *1. Sam. 14. 20. Psal. 103. 20.* they many of them, (having one for principal,) did sin against God, *Mar. 5. 9. Mat. 25. 41. 2. Pet. 2. 4.* by not abiding in the truth, nor keeping their first estate, but leaving their own habitation, *Iob. 8. 4. Jude 6.* and are now fill called, of their cunning and knowledge, *Demons, Mar. 5. 12.* of their mighty strength, principalities and powers: *Col. 2. 15.* of their damnation and enmity to God and his creatures, they are named the *malicious, the Devil, and Satan.* *1. Iob. 2. 13. 1. Pet. 5. 8. Mat. 4. 8. 10.* And the Div'l speaking by this serpent, is therefore called the great Dragon, that old serpent, which deceiveth all the world, *Rev. 12. 9.* And as himselfe stood not in the truth, but sinned from the beginning, *1. Iob. 3. 8.* so soon upon mans creation, he overthrew him, and is therefore said to be a *wrinkler from the beginning, Iob. 8. 4.* And mans fall and miserie, is here immediately joyred to his creation, and seating in Paradise. Also the Hebrew Doctors hold; that nothing here mentioned was done after the six dayes of the creation: all our *wisdom* doe agree, that this whole matter was done the first day: faith *Maimon, in Morich nebuchim, chap. 3. per. 30.*

the woman: [the weaker vessel, 1. Pet. 3. 7.] whom Satan thought the more easily to deceive, and so did: as Paul observeth, *Adam was not deceived, but the woman be-*

ing deceived, was in the transfiguration, 1. Tim. 2. 14 & Cor. 13. So the serpent fed upon Chriſt, in his burger and inſimicite: Mat. 4. v. 3. *Yea?* Or, *Moreover*: it is a word proceeding from an earnest mind; and usually it is an addition to something spoken before. So it is likely the Serpent had uttered words against God, the summe whereof is in this speech. A like phrase is in 1 Sam. 14. 30. *because God hath* } or, *hath God made joy?* So the Chaldee paraphrase translateth; *in truth* (that is, *if it true*) that *God hath said* } and the Greek, *why is it that God hath said?* In this understanding Satan becometh with a question, as when by his servants, he sought to have taken Chriſt in his talk. Luk. 20. 20, 21, 23. The temptation is directly against Gods word; *whereas* as it was that whereby the world was made and upheld, Pſal. 33. 6. 1. Pet. 3. 4. So by it all things are upholden, or carried, Heb. 1. 3. and had overcome the wicked one 1. 1. Job. 2. 14. So Satan beganne the assault upon Chriſt, taking occasion at the vord of God, (*this* is my Mat. 3. 17.) saying, *If thou be the son of God.* Mat. 4. 3. *of every tree* } or, *of all trees*; but the Hebrew word for all, is sometime used for every one, sometime for all, as Pſal. 143. 2. In the serpents speech was doubtfull, and bent to deceive. And as here he assayed the woman about food, so he began with Chriſt, Mat. 4. 3.

Ver. 2. *Trees*: J in Hebrue, *tree*: so in v. 7. *leafy*: *leafy* leaves. This is the Scripture open-  
h. *as* *parable*: Jsl. 78. 2. is a *compound* *para-*  
*bles*. Mas. 13. 35. *hart*, Psl. 95. 8. *ter* *hart*.  
H. b. 3. 8. *work*, Psl. 95. 9. *for* *works*, Heb.  
3. 9. And in the Hebrue text it sell *as* *spears*.  
2. *King*. 11. 10. *for* *spears*, 2. *Chron*. 23. 9.  
*ship*. 1. *King*. 10. 12. *for* *ships*, 2. *Chron*. 9. 21.  
See also Gen. 4. 20.

Verſ. 9. *leſt ye die:* } or, (as the Greek  
translaſteth) *that ye dye not.* This manner  
of ſpeech doth not alwaies ſhew doubt,  
but ſpeaks of danger, and to prevent evil:  
as *Plaſ. 2. 12. leſt he be angry:* Gen. 24. 6.

lest thou bring<sup>st</sup>; for; that thou bringest. So  
Mat. 14:2. lest there be an uprise; for; that  
there be not an uprise. Mat. 26:5. Yea some-  
times, is rather affirmeth a thing, *lest Ez-*  
*ekiah deceive*. Isa. 36:18. for which, in 2. *Kn-*  
*es 3* is wisdom, for he deceiveth you. So, *lest*  
*thou fail in the way*, Mat. 19:32. that is,  
*the work thou*. Mark 8:3.

Ver. 4. *not dying die:* } that is, *not surely*  
die; the Greek tranſlateth, *not die the*  
death. Here he impugneth the certainty  
of Gods word, which had threatened  
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Devill was a lyar and the father thereof. Job.  
8. 44.

Ver. 5. *in the day*: that is, presently: so he opposeth present good, unto the present evill threatned of God. Whom he also calamitiateth, as of ill-will, hee had forbidden them this tree: that your eyes

Gen. 3:7. In ambiguous doubtful promise, he draws forth her into sin: for by *opening of eyes*, the heretofore *dark* further degree of *wifedom*, as the like speech importeth, *Mat. 23: 18. Ephr. 1: 8*, but he meant; a *seeing* of their nakedness, and confusion of conscience, as fell out immediately, *Gen. 3: 7-10*. The Hebrew phrase is, *and your eyes:* but, and is often used for *the*, *25. Mat. 14: 33. And he faith:* which another Evangelist varieth, *Then faith he; Mat. 25: 38. Io. 18: 27* and they crucified *Mat. 27: 38. there were crucified:* and many the like. *at Gods* *!* This

the woman understood, of the Father, Sonne, and Holy Ghost, as appeareth by the words of God himselfe: in v. 12. but the tempter might mean it also of the *Angels*, which had sinned: for *Angels* are called *Gods*, *Psal. 8. 5.* vho of their knowledge are named *Demons*, and have vncfull experience of the good which they have lost, and the evil wherin they lie. The Chaldees first, and *princes*; and Devils are also called *principales* and *powers*, *Col. 2. 15.* And other Chaldees paraphrase, which hath under the name of *Ionathas*, for *Gods*, translated *Angels*.

*Knowing* *Occi.* The name before given to

this see, Gen. 2. 9. 10. the serpent here wresteth to a wrong sense: as if to know good and evil, were to be like God himself, and that the eating of the fruit, would work such an effect: whereas the tree was so called for another cause. See Gen. 2. 9.

Ver. 6. *few*: that is, looked upon with affection. So Achan *few* & covered, and look[ed] 7. 21. *a defec*: } or a lust, that is, moist pleasure, & to be defiled, to make one wise; } or, to get prudence, and so prosper and good [success] thereby; as the Hebrew *vyvot* often signifyeth. Accord- ing to these 3. things which the womanann (by this suggestion) saw in the tree, for meat, for the eye, and for prudence: the A- poliotted edich all draw in the world (and no of the Father,) to the lust of the flesh, the lust of the eye, and the pride of life. 1. Job. a. 6. With which we may also compare the

three intonations of Chant, Luke 4:  
[Verse 1.] Together with words to move  
and persuade him: for he is said to have  
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m<sup>n</sup>, for that all have sinned, and by the  
disobedience of one, the many are made  
sinners, Rom. 5. 12, 19. By eating, the Scrip-  
ture elsewhere figuratively the committing  
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sin and death are *down away*, and life re-  
stored in Christ, *leb. 5. 10* — *14*, whom Sa-  
tan fought to have drawn into sin also  
by eating, but was defeated: *Relat. 2. 3*.  
4. This first sin of man, is called in *Relat. 2*  
of him *his sin of offence* or *fall*, because by it,  
he left from his good estate: in respect of  
God: it was disobedience: as unto yvhom  
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vvhich were bereaved of the image of  
God.

God, deprived of his glorie, and subjected to inordinate lusts, and thereupon to shame : of which nakednesse the scriptures often speak, as Ex. 32. 25. Ezek. 16. 21. Rev. 3. 17. and 16. 15. *Hof. 2. 3. 2 Cor. 13. Sewed*] that is, fastned together, by twisting and plaiting the leaves and twigs, for to gird about them. *He leaves*] in Hebrew leaf, or branch, as we English the word in Neh. 8. 15. and as the Greek translareth it in *1er. 17. 8.* This was to cover, not to cure their filthy nakednesse: therefore in v. 10. they neverthelesse doe hide themselves for shame. The like naturall hypocricie, is elsewhere compared to the spiders web, *Esa. 59. 1. 6.* And the figtree which had leaves and no fruit, was cursed of Christ, and withered, *Mat. 21. 19.* *aprons*] named in Hebrew of girding about the loines. So Peter when he was naked, girded a garment on him, *Job 1. 7.* And those parts of the body which serve for generation, were then, and still are most shamefull, and studiously covered; because sinne is become naturall, and derived by generation, *Psal. 52. 7. Gen. 5. 3.* Therefore circumcission, (the signe of regeneration,) was also on that part of mans body, *Gen. 17. 11.*

8 Ver. 8. the voice of *Feb*:] this sometime significeth any noise or sound, *Ezek. 1. 24.* Sometimes the thunder, *Exod. 9. 28. 39.* sometime Gods distinct voice like thunder, as *Job 12. 27. 28. 29.* *walking*:] this by the Greek is referred to God walking: it may also be meant of the voice which is said to walk, or go on; when it increaseth more and more, *Exod. 19. 19.* *the wind*:] by the Greek version, this was the even tide. So in the evening of the world, at the last day, the Lord shall descend from Heaven, with a howl, with the voice of the Archangel, and with the trumpet of God: &c. *1. Thess. 4. 16.* *bid them* (i.e.) through confidence and feeling of their pain and misery, and for feare of Gods Majestie, vnto howbeit, where was darkness, nor shadow of death, where the workmen of iniquitie may hide themselves:

9 *Feb. 34. 25. Amos 9. 3. Psal. 139. 7. 8. 9. Prov. 15. 8. 1er. 23. 14.* *from the face*] or, the presence, that is, for feare of the Lords coming.

10 Ver. 10. feared:] or, was afraid: this feare was a terror, through feeling of Gods wrath for syn; as *Isaiah* also felt in themselves, when they heard the voice of God at mount Sinai, *Exod. 10. 18. 19. 20.* It was such as had terment with it, which who so feareth, *1. Cor. 13. 11. 1. Joh. 4. 18.* and proceeded from the spirit of bondage, *Rom. 8. 15.* Otherwise, there is also a feare, which proceedeth from the spirit of adoption, and accordeth well with love and comfort, *1. Pet. 1. 1. 7. Psal. 2. 11. & 149. 11. 1er. 32. 39. 40. Prov. 19. 23.* This feare, if Adam had kept, he had eschewed *Psalm. 104. 6. 6.* *am asked*:] he desired the mayn cause, which was his sin: pure nakednes was Gods creature, and he was naked before, without feare or shame, *Gen. 2. 25.*

12 Ver. 12. thou gavest:] Adams confession is mixed with excuses, and further evils: asking no mercy, but charging the woman and God himselfe, with the cause of his fall. The foolishnesse of man, perverteth his way, and he hath fetched against the Lord: *Prov. 19. 3.*

13 Ver. 13. what is this:] or, For what that is, *Why hast thou done this?*

14 Ver. 14. unto the serpent:] unto the beast and the diuill; which together were the means to draw into sin, ver. 1. and therefore are joynt as one here in the punishment. *cursed*:] This is contrary to blessing, *Deut. 28. 3. 16.* and as to blessing, is to say wel of any: so to curse, is to say evill, as expounded by the Holy Ghost, as thou shalt not curse the ruler, *Exod. 22. 28.* which Paul citeth thus, *thou shalt not speak evill of the ruler, Act. 23. 5.* And as Gods word, is one with his deed: so his curse is the powring out in evils upon the creatures for sin, unto their perdition, *Deut. 28. 20. &c.* So the figtree being cursed, withered, *Mark. 11. 20.* and the children cursed, were born of beasts, *2. Kings. 17. 24.* And

And that the Divill was implied under this curse, the Hebrew Doctors have acknowledged, saying of God, that hee brought these three, and decreed against them the decrees of judgment, and did cast Semmael (the Divill) and his company, out of his holy place, out of heaven, and cut off the feet of the serpent and cursed him, *Or. Pirke R. Eliezer*, chap. 14. So Peter saith, God spured not the Angels that sinned, but cast them down to hell, *2. Pet. 2. 4.* And in *Rev. 12. 7. 8. 9.* speaking of a spirituall combat with the Divill in the Church, it is said, the Dragon fought, and his Angels; but they prevailed not, neither was their place found any more in heaven; and that great Dragon, that old serpent called the Divill and Satan, was cast out &c. As the Divill is cursed above all creatures, *Mat. 23. 33.* so the cursed serpent is in Scripture a similitude, of the most hurtfull venomous and hateful beasts, as *Deut. 8. 15. 1er. 8. 17. Psal. 58. 5. Mat. 23. 33.* *thy belly*:] or, thy breast, as the Greek hath a twofold translation, upon thy breast and belly: meaning with great pain and difficulty. For other creatures also goe on the belly, *Lev. 11. 42.* but as Adams labour, and Eves conception, had paine and sorrow added to them (ver. 16. 17.) so the serpents gate.

*dust*:] that is, vile and unclean meats: noting also hereby basenesse of condition, *Mat. 7. 17.* and hunger and penurie, which this beast should suffer above others, which eate the herbs of the field: *Gen. 1. 30.* This eating of dust, is againe remembered in *Esa. 65. 25.* where speech is of our redemption from Satan by Christ: which sheweth that these outward curses, implied further mysteries.

15 Ver. 15. enemie:] this is opposed to the amitie and familiaritie which had been between the woman and the serpent, which God would break. And here beginneth the first promise of grace and life, to Evah and mankind now dead in sinne, and enmities to God, *Col. 1. 13.* and 1. 21. For the amitie of this world,

is the enmity of God, *1. Jam. 4. 4.* *thy seed and her seed*:] that is, thy posteritie and hers. Seed, is often used for children by the serpents seed, are meant not only those venomous beasts, which have enmity with mankind: but also wicked men, called serpents, generations of vipers, and children of the divill, *Mat. 23. 33. 1. Joh. 3. 10.* By the womans seed, is meant (in respect of Satan) chiefly Christ, who being God over all, blessed for ever, should come of David and Abraham, and so of Eve, according to the flesh, for she was the mother of all living: *Rom. 1. 3. and 9. 5.* And with Christ all Christians, who are Eves seed both in nature and in faith, as all Christians are called Abrahams seed: *Gal. 3. 29.* *Hee*:] or, it; that is, the Seed. This is first to be understood of Christ, who was made of a woman, *Gal. 4. 4.* the fruit of the womb of the Virgin Mary *Luke 1. 42.* Hee through death, hath destroyed him that had the power of death, that is the Divill, *Heb. 2. 14.* Secondly, it implyeth Christians (the children of Christ, *Heb. 2. 13.*) who resisting the Divill resistantly in faith, the God of peace bluneth Satan under their feet; *1. Pet. 5. 9. Rom. 16. 20.* When promise is made concerning the seed, the faithfull parents are also included, and so on the contrary: as when Moises saith, *I will multiply thy seed, Gen. 22. 17.* Paul allegeth it thus, *I will multiply thee, Heb. 6. 14.* Again, where Moises saith, All families shall be blessed in thee: *Gen. 12. 3.* Peter allegeth it, they shall be blessed in thy seed: *Act. 3. 25.* Also this word seed, is used either for a multitude, as *Gen. 15. 5.* or for one particular person, as *Gen. 22. 13.* and 4. 25. so here it meaneth one special seed Christ, *Gal. 3. 16.* This the ancient Hebrew doctors also acknowledged, for in Thargum Ierusalem the fulfilling of this promise, is expressly referred to the last dayes, the dayes of the King Messiah. And the mystrie of original sin, and thereby death over all, and of deliverance by Christ, *Romanes* on *Levi. 25.* noteth from the profound Cabalists, in these

words: So long as the spirit of uncleanness is not taken away out of the world, the fruits that come down into the world, must needs die, for to root out the power of uncleanness out of the world, and to consume the same. And all this is, because of the decree which was decreed for the uncleannes and filthy-ness which the serpent brought upon Eve. And if it be so, for all the souls that are created, and become unclean by that filthy-ness, must needs die before the coming of the Messias, &c. and at the coming of the Messias, all souls shall be consumed in the necessity. *bruiſe* [or, *prince*, *cuſt*: the Hebrew word is of rare use, only here, and in Job. 9. 17. *thy head*: or *thee* on the head. Hereby is meant Satans overthrow and destruction in respect of his power and works, Job. 12. 31. 1. Job. 3. 8. for the head being bruised, strength and life is perished. So in Tharum Ierusalem it is expounded thus, *The womans children shall be cured; but thou O serpent, shalt not be cured.* And he saith thee, (rather than *thy* *ſe* *d*) because Christ was to vanquish that old serpent, which overcame our first parents: who being destroyed, his seed perish with him: Rev. 12. 9. Job. 14. 30. and 12. 31. *hu heel*: [or, *hu foot sole*: for the Hebrew and Greek here used, signify not only the heel, but the whole foot sole, and sometime the foot sole, or print of the foot. By the heel, or foot bruised; is meant Christs wayes, which Satan should seek to suppress by afflictions, and death for our finnes, here foretold, as appeareth by the reference which other Scriptures make to this prophesy, Psa. 56. 7. and 89. 25. and 45. 6. and 21. 17. Hee was crucified through infirmity, and put to death concerning the flesh, but was quickened by the spirit, and liveth through the power of God, 2. Cor. 1. 4. 1. Pet. 3. 18. and for his foot, not his head was bruised by the serpent. Who yet brought upon him a death that was the result, and painful and cursed, because he was hanged on a tree: Gal. 3. 13. for it is probable, that partly in remembrance of this first sinne, by eating of the tree of knowledg, (which tree was a sign of curse

and death if man transgressed;) Gods law after account, such as dye on a tree, lo have in more speciall manner, the sign of curse upon them, D. ur. 21. 23. But Christ swallowed up death in victory, Eney 25. 8. through whom, God also giveth us the victory, 1. Cor. 15. 57. unto which promise the Prophet hath reference, saying, *Why should I feare, in the dayes of evil: when the iniquity of my heels shall compasse me about? God will redeem my soul, from the hand of Hell,* Psa. 47. 8. 16.

Ver. 16. *multiply I will multiply*: [that is, I will much and assuredly multiply: see the phrase opened, on Gen. 2. 16. Here are a next door curses, but chastisements for Eve and Adam: that their faith in the promised seed, might continually be stirred up, and their intollent nature, subdued and mortified: Heb. 12. 6. Psa. 119. 71. *conception*: [meaning painful conception; and this word is used for the whole space that the child is in the mothers body, untill the birth: and so here implyeth all the greives and cumbrances which women doe endure that time. The Greek translateth it *growing*. The reason of this chastisement, is, because sin is from Adam derived by propagation to all his posterity, Psa. 51. 7. Rom. 5. *children*: [Hebr. *sons*: which implyeth daughters also, therefore the Greek translateth it *children* for *sons*, & *sons*; the Holy Ghost sometime saith in Greek children, as in Mat. 22. 24. from D. ur. 25. 5. Gal. 4. 27. from Eſa. 54. 1. By bringing forth, is also meant bringing up after the birth, as Gen. 50. 25. Unto the sorrowes of childbirth, the Scripture often hath reference, in cases of great affliction in body or mind, Psa. 48. 7. Mic. 4. 9. 10. 1. Thess. 5. 3. Job. 16. 21. Rev. 12. 2. Howbeit this chastisement hindreth not a womans salvation with God, for nevertheless she shall be saved in childbearing, if they [women] continue in faith and love, and holmes, with sobriety: 1. Tim. 2. 25. *desire*: [the Greek translateth it, *thy turning* (or *conversion*): the word implyeth a desirous affliction, as appeareth

appetite, by Song. 7. 10. And that this should be to her husband, it noteth subjection as in Gen. 4. 7. Elsewhere this word is not used: the Apostle seemeth to have reference unto it, in 1. Thess. 2. 8. *rule*: [So Paul saith, *I have not the woman to usurp authority over the man*, 1. Tim. 2. 12. and Peter, *Wives be in subjection to your own husbands*, 1. Pet. 3. 1. And this being here a chastisement for sin, implyeth a further rule, then man had over her by creation, and with more grieif unto woman kinde.

Ver. 17. *the ground*: [or, *the earth*, whereby is implied all this visible world, made for man, Psa. 115. 16. 2. Pet. 3. 7. So all hope of blessedness on earth, is hereby cut off, for all things under the Sun are vanity and vexation of spirit, from mans birth to his dying day, Eccle. 1. 2. 3. 14. and 12. 7. 8. and an heavenly heritage is to be fought for, immortal, and which fadeth not, 1. Pet. 1. 4. Of ground cursed, there followeth barrenness, or unprofitable fruits, and desolation, Gen. 4. 12. & 3. 18. Eſa. 24. 6. and the end is to be burned, Heb. 6. 8. So the earth and the works therein, shall be burnt up, 2. Pet. 3. 10. And as for mans sake this world is cursed, and the creature made subject to vanity: so it earnestly expelleth the manifestation of the sins of God, that it may be delivered from the bondage of corruption: Rom. 8. 19. 20. 21.

in [sorrow] with painful labour, as Prov. 5. 10. Hereupon the Scripture mentioneth our bread of sorrowes: Psa. 127. 2. Adams was to have laboured in his innocency, Gen. 2. 15. but without sorrow; being under the Lords blessing, which made him rich, and he added no sorrow with it, Prov. 10. 12. Concerning this sorrow (or toil) of our hands, Noe (the figure of Christ) was a comforter, Gen. 9. 29.

Ver. 18. *thornes*: [Hebr. *the thorn*. Hereby is meant harmful weeds, in stead of wholesome fruits, as Job. 31. 40. Jer. 12. 13. for men of stiller doe not gather figs, Mat. 7. 16. Thornes doe choke the good corne, as Mat. 13. 7. And spiritually, these

signifie evil fruits, which evicted earthly men bring forth, Heb. 6. 8. of the field: [and so, no longer the pleasant fruits of paradise, Gen. 2. 9. 16. But as Nebuchadnezzar, when he had a beasts heart, was driven out among beasts, so eat grass, as the cows, Dan. 4. 13. 21. 10 man, not lodging a night in honour, nor understanding, but becoming like beasts that perish, so eat herbs with them Psa. 49. 13. but by the labour of his hands, his diet is bettered.

Ver. 19. *facit*: [with much labour, which Adam and all his posterity was condemned unto; that this is a generall rule, if any will not work, neither should he eat, 2. Thess. 3. 10. The sweat of the face, though it is to be dunged from the care of the mind, which Christ to biddeth, Mat. 6. 25. 34. yet it doth imply all lawfull labours, and industry of body and minde, for the good of both, Eph. 4. 28. Mat. 10. 10. 1. Cor. 9. 14. so that the giving of the heart also, to seek and search out things by wisdom, is a fore occupation, which God hath given to the sons of Adam, to be occupied therein, and humbled the way, Eccle. 1. 13. *bread*: [that is, all food; whereof bread is the principall, as that which upholds the hart of man, Psa. 104. 15. Therefore that which one Evangelist calleth bread, Mar. 6. 36. another calleth victuals, or meats, Mat. 14. 15. *the ground*: [or, *the earth*, (called elsewhere our earth, Psa. 126. 4. & our dust, Psa. 104. 28.) meaning till man return to the dust of death, the grave; and there, the woman be at rest from her labors, Job. 1. 17. Rev. 14. 13. *dust thou art*: [or, *thou wast*, to weep, concerning the body, as Gen. 2. 7. not the spirit, which being immortal, goeth unto God for eternal joyes or torments, Luk. 16. 22. 23. & 23. 43. This difference Solomon teacheth; And dust return to the earth, as it was, and the spirit return to God if it gave it, Eccle. 12. 7. Here God condemneth him kinde to death, which is the wages of sinne, Rom. 6. 23. and to the grave, the house appointed for all living, Job. 30. 23. where they must

ways, till their change come Job 14. 14. for it is appointed to men once to dye, and after this, is the judgment. Heb. 4. 27. Otherwise the life eternal could not be obtained: for flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption; therefore we must all either die, or be changed; and the corruptible must put on incorruption, and the mortal must put on immortality: and then shall Death be swallowed up in victory. 1. Cor. 15. 51. 53. 54. So the Hebrew Rabbines also taught, saying, that unto the world there cleaveth the secret filthiness of the Serpent which came upon Eve, and because of that filthiness, Death is come upon Adam and his seed. For when God saw how uncleanness cleaved, and spread itself abroad in the world continually, he intended to consume it, and to root out the power of it; and therefore the bodies do consume and corrupt; and have no continued life. But when the filthiness is consumed, and the spirit of uncleanness taken out of the earth; behold God will renew his world, without any other filthiness, and will wake up by his power, those that dwell in the dust &c. and the Lord will rejoyce in his workers, as the intention of the creation was at the first. R. Menachem, on Gen. 3. The Greek Philosophers have observed, that some dead men purified, turn to serpents; *Plinius in vita Crotænae*. If so, it is a notable memoriall of mans first poysoning by the Serpent.

20 Ver. 20. Eve:] in Hebrew *Chavah*: which is by interpretation *Life*, (as the Greek also translateth it,) or *Living*, Adam first called her *Woman*, Gen. 2. 23. God called her *Adam*, Gen. 3. 1. and now the man calleth her *Eve*, *Life*, by which new name, he testified his faith in, and thankfulness for Gods former promise, in v. 15. in which he also trained up his children, teaching them to sacrifice; and served the Lord. Gen. 4. 3. 4. So the Hebrew Doctors reckon Adam as a repentant sinner: and by *Wisdom*, (that is faith in Christ,) brought out of his fall: *Ioseph. Antiq. b. 1. c. 4.* and the author of the book of *Wisdom*, c. 10. v. 1. all living:] that is, as

the Chaldee paraphraseth, of all the sons of man: meaning this both naturally, of all men in the world, (and so of Christ the promised seed;) and spiritually of all that live by faith: in which sense, *Sarah* is also counted the *Adoles* of the faithful; 1. Pet. 3. 6. *Gal. 4. 22. 28. 31.*

21 Ver. 21. coats:] to cover the body from shame and harme, and for a memoriall of mans sinne, and a further signe of those garments of justice and salvation, which men have of God; that their filthy nakednesse doe not appear: *Rev. 3. 18. & 19. 8. 1. Cor. 5. 2. 3. 4.* The Chaldee calleth these here, garments of honour. of skin:] that is, in likeness, of the skinnies of beasts, which God taught him to kill for sacrifice. Which offerings were even from the beginning of the Gospell preached, as appeareth, *Gen. 4. 3. 4. & 8. 20.* And after by the Law, the skins of the sacrifices were given to the Priests, *Lev. 7. 8.* And the sacrifices being all figures of Christ, (*Heb. 10. 5. 10.*) the skins were fit to resemble mans mortification, (as the girdle of skin which Iohn Baptist wore, *Mat. 3. 4.*) and new life, by putting on the Lord Iesus Christ, *Rom. 13. 13. 14.* and the garments of salvation, wherewith God clotheth his Church, *Eph. 5. 10.*

22 Ver. 22. is become as one:] to weete of us three, the Father, the Word, and the Holy Spirit, 1. Ioh. 5. 7. See before in Gen. 1. 26. Thus God upbraided Satans lying speech used in v. 5. and would leave an impression in Adams hart, of his pride and folly in believing the serpents deceitfull promises: that so long as he lived an exile here on earth, he might have continuall motives of repentance and humiliation. The Hebrew phrase, *as one*, meaneth *made, or become as one*; as, *thou art, Psal. 118. 23.* The Evangelist translateth, *thou art dead*, *Mat. 21. 42.* left he put:] An unperfected speech; where we may understand by that which followeth, he must be driven out, lest he be put. &c. Such phrases are usual, as *Gen. 38. 11. & 45. 4. Ad. 15. 9.* and eat and live:] or, that he may eat and live, *Ad.*

And, is often used for *That*, and noteth the end and purpose of an act: as here, *so in 2. Sam. 21. 3. 2. King. 3. 11. Lam. 1. 19.* Because the tree of life, and the eating of it, was at first a signe of eternall life to man, if he had obeyed his creator, (as is noted one *Gen. 2. 9.*) he might not now in the justice of God, be so continued to man fallen into disobedience. Neither was the new covenant between God and man, of obedience againe by the workes of the Law, unto life: but of faith in Christ the womans seed, unto forgiveness of sins, *Gen. 3. 15. 10.* God therefore in driving the man from this tree, would drive him from all confidence in himselfe and his owne workes, (and so from abuse of this tree also, which might turn to his further judgment,) that he might seek the life in heaven, which he bid with Christ in God, *Col. 3. 1. 2. 3.* who will give to such as by faith doe overcome the world, to eat of the tree of life, which is in the midst of the Paradise of God, *Rev. 2. 7.*

23 Ver. 23. to till:] tillage, hath the name in Hebrew of *servil work*, for all, even Kings, are as servants to the field, *Eccles. 5. 8.* And this hard labour, was a continuall remembrance of sin, & doctrine of humiliation & repentance. Wherfore God after in the Law, freed every seventh (or Sabbath) year, from every tillage in his land, when they did all alike eat of that which grew of it own accord, *Lev. 25. 4. 6.* to remember their former ease, lost by sin, but to be restored (spiritually by Christ, when he should preach the acceptable year of the Lord; *Eph. 6. 2. 1. Cor. 6. 2.*

24 Ver. 24. drove out:] or, expelled, not to returne thither againe, but that hee might seek admision into the heavenly paradise, wherunto Christ giveth entrance, *Luke 23. 43.* roinding himselfe an exile and pilgrim here on earth, 1. Pet. 2. 11. 1. Cor. 5. 14. The Hebrewes say (in *Brishit Berama* on this place,) Adam was driven out of paradise in the world, but in the world to come, he shall not be driven out. The remembrance of this future mercy, was

kept afterward among the Gentiles; for it is one of the Chaldean oracles, *Seck paradisi, the gloriam country of the soule.*

Cherubim:] or *Cherubs*. These were living creatures with wings, as may be gathered by comparing, *Ex. k. 1. 5. & 10. 1. 15.* the figures of such were wrought in the Tabernacle, *Exod. 25. 18. and 26. 1.* See the annotations there. Moles here seemeth to mean *Angels* by this name: for they have appeared sometime with wings flying, *Dan. 9. 21.* and with sword, 1. *Chron. 21. 16.* and 25. *ferie cherubs*, 2. *King. 6. 17.* as here they have the flame of a sword, (that is, a flaming sword, as the Greek translateth it,) to keep man out of paradise. Of *Angels*, see the notes on *Gen. 16. 7.* By these also, God further might signifie, the Angels or Ministers in his spiritual paradise the Church, and the sharp two edged sword of his Word, wherewith they are armed, against all the disobedient, 1. *Cor. 10. 4. 5. 6.* But the twelve Angels at the twelve gates of that paradise, direct from all quarters of the world, to enter thereinto by the gates which are never that, such as are written in the lambs book of life; where the tree of life groweth and giveth fruit, wherein they have right, that doe the commandments of God, *Rev. 21. 12. 25. 27.* and 22. v. 14.

turned it selfe:] to weete, every way; for more terror, that man should not there attempt re-entrance. Such spiritually is the use of the Law and doctrine thereof, which terrifieth the conscience, and by the workes whereof, no flesh can be justified, *Rom. 3. 20.* but it serveth to drive men unto Christ, that they may be made righteous by faith, *Gal. 3. 24.* The ancient Jewes had an expectation of recovery of this losse by Christ, though now they are ignorant of him: for they write of seven things which the King Christ shall shew unto *Israell*; two of which are, the garden of Eden, and the tree of life. R. Elias ben Moses, in *Sepher rephit chochmah*, fol. 4. 12. Also expounding that in Song. 1. 4. the King hath brought me into his chambers: Our doc.

tors of blessed memorie, have said, that these are the chambers of the garden of Eden. And again, There are also that say of the tree of life, that it was not created in vaine, but the men of the resurrection (that are raised from the dead) shall eat thereof and live for ever. R Men. ch. viii. on Gen. 3. And by the garden of Ed. 4. (or Para. 1st.) it seems they understood in Kingdom of heaven: for the Chaldee paraphrast on Song 4. 12. faith, in the garden of Eden, into which no man can power to enter, but the just; whose souls are sent thither, by the hands of Angels. According to these speeches, familiar in old time among the Jewes, the Holy Ghost also speaketh, of carnage by Angels into Abrahams bosom, Luke 16. 22. of being with Christ in paradise, Luke 23. 43. and of eating of the tree of life, which is in the midst of the paradise of God, Rev. 2. 7. And that the Jewes understood not these things carnally, appeareth by these words of theirs. In the world to come, there is no eating or drinking, nor any other of the things which the bodies of the sons of Adam have need of in this world, as sitting, and standing, and sleep, and death, and sorrow, and mirth, and the like: So our ancient wise men have said, In the world to come there is no eating nor drinking, nor use of marriage, but the just do sit with their crowns upon their heads, and have the fruition of the glory of the Majesty of God. Maunoy in Misn. treat. of Repentance, ch. 8. 2. s.

## CHAPT. III.

1. The birth, trade & religion of Kain & Abel. 8. Kain killeth Abel, for that he is examined of God, 11. and cursed. 13. he depairst, 15, 16, and depairst from Gods presence. 17. Kain buildeth the cite Enoch, & hath children to the seventh generation: amongst whom 19. Lamech killeth two wives. 20. Labele is a chiefe shepherd, 21. Tubal a musician. 22. Tubal kaine a smith. 23. Adam bringeth Seth, who is in Abels reb. 26. and Seth, Enos.

1 And Adam, knew Eve his wife: & she conceived, and bare Kain;

2 and said, I have gotten a man, of Iehovah. And she againe bare, his brother Abel: and Abel was a feeder of sheep, and Kain was a tiller of the ground. And it was, at the end of dayes; that Kain brought of the fruit of the ground, an offering unto Iehovah. And Abel, he also brought of the firstlings of his flock, and of the fat of them: and Iehovah had respect, unto Abel, and unto his offering. But unto Kain & unto his offering, he had not respect: and Kain was vehemently greived, and his countenance fell. And Iehovah said, unto Kain: why art thou greived, & why is thy countenance fallen? If thou doe well, is there not forgiveness? and if thou doest not well, sin lieth at the dore: and unto thee shalt be his desire: and thou shalt rule over him. And Kain spake, unto Abel his brother: and it was when they were in the field, that Kain rose-up against Abel his brother, and killed him. And Iehovah said, unto Kain: Where is Abel thy brother? and he said, I know not; I am I, my brothers keeper? And he said, what hast thou doen? the voice of thy brothers bloods, cry unto mee, from the earth. And now, Cursed art thou: from the earth, which hath opened her mouth, to receive thy brothers bloods, from thy hand. When thou tillest the ground, it shall not henceforth yield her strength, unto thee: a fugitive and a vagabond, shalt thou be in the earth. And Kain said unto Iehovah: my iniquity is greater, then may bee forgiven. Behold, thou hast driven me out this day, from the face of the earth; and from thy face,

shall I be hid: and I shall be a fugitive and a vagabond in the earth; and it shall be, that whosoever findeth me, will kill me. And Iehovah said unto him; Therefore, whosoever killeth Kain; vengeance shall be taken on him, sevenfold: and Iehovah set a signe, upon Kain; lest any finding him, should slay him. And Kain went out, from the presence of Iehovah: and dwelt in the land of Nod, on the east of Eden. And Kain, knew his wife; and she conceived, and bare Enos: and he was, building a cite; and he called the name of the cite, as the name of his son Enos. And unto Enoch, was borne Irad; and Irad, begate Mehijael: and Mehijael, begate Methusael; and Methusael, begate Lamech. And Lamech took unto him, two wives: the name of the one, was Adah; and the name of the second, Zillah. And Adah bare, Labele: he was, the father of them that dwell in tents, and that have cattell. And his brothers name, was Tubal: he was, the father of all that handle the harp, & organ. And Zillah the also, bare Tubal kaine an instructor, of every artificer in brass, and yron: and the sister of Tubal kaine, was Naamah. And Lamech sayd, unto his wives; Adah and Zillah, hear ye my voice: ye wives of Lamech, hearken to my speech: for I have killed a man, to my wounding; and a yongman, to my hurt. If Kain shall be avenged, sevenfold: then Lamech, sevenfold and sevenfold. And Adam knew his wife againe, and she bare a son: and she called his name, Seth: for God hath fet unto me, another seed, in stead of Abel; be-

26 caus. Kain killed him. And to Seth also himselfe, there was borne a son; and he called his name, Enos: then began men profanely, to call on the name of Iehovah.

## Annotations.

1 New: ] by lying with her; as this phrase is explained in Numb. 31. 17. A modell manner of speech, used againe in ver. 17. and 25. and throughout the Scriptures, Mat. 1. 25. Luk. 1. 34.

Kain: ] by interpretation Gatten or a Possession, the reason followeth; I have gotten (Kintibi) a man of Iehovah: or with Iehovah, that is, with his favour, and of his good will. The Greek translatheth it, by God. Thus shewed the her thankfulness to the Lord, whose heritage children are. Ps. 117. 3. and her hope of good in that firstborn son: how best her expectation sayled her; for Kain was of the wicked one Saran, 1. Ioh. 3. 12. The Hebrew De & rs also say, Kain was borne of the fith and feed that the Serpent had conveyed unto Eve: R. Menachem on Gen. 4. herein Kain was a figure of all reprobrates, the children of the Devil: Ioh. 8. 44. 1. Ioh. 3. 10.

Ver. 2. againe bare: ] in Hebrew she added to bear. From this phrase of her adding to bear, we have mention of any other conception, some of the Lew de & rs gather, that Kain and Abel were twins: Pirkei R. Eliezer, ch. 21.

Abel: ] to the Greek, & the Evangelists write him, Mat. 23. 35. The Hebrew name is Hevel, which significth Vapour, or a soon vanishing vapour: such is every mans life. Iam. 1. 4. & 10. was Abels in special, beinge loosed by his brother. 1. And David faith that every man is Vapour [Abel] though felled, as men may thinke, Psal. 39. 6. feeder: ] or shepherd, Pastor and Governer of a flock: which flock (in the originall) comprehendeth both sheep and goats, as is explained in Lev. 1. 10. The new Testament translatheth it into Greek.

Greek, sometime *sheep*, as *Rom. 8. 36.* from *Psal. 44. 23.* sometime *sheep*, as *1. Cor. 9. 7.* and sometime both together as, *the sheep of the flock, Mat. 26. 31.* from *2. Job. 13. 7.* for which in *Mat. 14. 17.* is written only, *the sheep*. Abel in *Shepherdry*, as in *sacricing* and *martyrdom*, was a figure of *Christ*, *Ioh. 10. 11.* Of this trade also were the Patriarchs of *Israel*, *Gen. 46. 32. 34.* and *Moses*, *David*, and many other men of note: *Exod. 3. 1. Psal. 78. 70. 71.*

Ver. 3. at the end of *days*: that is, at the end of the year. Some understand it to mean, after many days, that is, in process of time. But a fully year, is called a year of days, *Gen. 41. 1. 2. Sam. 14. 28.* because of certain daies that are in a year, besides the months, and for shortness of speech (which the Hebrew tongue affords), days, are used for a year of days, that is, a whole year: as in *Lev. 4. 29. days*, is in *ver. 30.* expounded to be a perfect (or full) year: & the revolution of days, *1. Sam. 1. 20.* is that which *Moses* calleth the revolution of the year, *Exod. 34. 22.* And in *Numb. 9. 22.* or two days, or a month, or days, that is, a year. And in *Amos 4. 4.* after three days, meaneth three years, *Dent. 14. 28.* and in *Exod. 13. 10. 1. Sam. 1. 3.* from days to days; is, from year to year; and the sacrifice of days, *1. Sam. 2. 19.* was the yearly sacrifice. Whereupon in prophecies, oftentimes days are used for years, *Rev. 11. 2. 11.* At the years end, men were wont in most solemn manner to sacrifice unto God, with thanks for his blessings, having gathered in their fruits: so the law of *Moses* did command, *Exod. 23. 16.* which order (as by this appeareth,) the Fathers observed from the beginning: and it was so accustomed among the Gentiles; for the ancient sacrifices, and assemblies unto that end, were after the gathering in of the fruits, for (an oblation of) the first fruits, say, h. Aristotle, in *Ethick. book 8.* brought; in Greek, offered. It is likely, that the sons brought their offerings unto God, by Adam their father, who was high Priest, (as after, all the first born in families were Priests, *Exod. 19. 22.*) and upon an Altar

he offered their gifts. The Hebrew Doctors say; It is a tradition by the hand of all, that the place wherein *David* and *Salomon* built an altar, in the floor of *Araunab* (*1. Chron. 22. 16. 2. 22. 1. 2. Chron. 3. 1.*) was the place where *Abraham* builded an altar, and bound *Isaac* upon it, (*Gen. 22. 9.*) and that was the place where *Noe* builded, after he came out of the Ark, (*Gen. 8. 10.*) and that was the Altar upon which *Kain* and *Abel* offered: and on it, Adam the first man offered an offering after he was created, and out of that place he was created. Our wise men have said, Adam was created out of the place of his Mount, Maimony, in *Milo. book 8.* treat. of the Temple, ch. 2. S. 2. an offering. ] Or, oblation, called in Hebrew a *Minchah*, by which name the Meat-offering is called in the Law. *Lev. 2.* which commonly was of wheat flower. Although the word is sometime used generally for any gift or present, *Gen. 32. 13.* But *Kain* brought of the fruit of the ground, which custom continued; so that in *Israel* men might eat neither bread nor corn, till they had brought an offering unto God, *Lev. 23. 24.* Among the Greeks also they used to sacrifice the fruits of the earth, *Homer. Iliad. 1.* & *Numa* ordeyned the like among the Romans, who tasted not new corn or wine, before the Priests had sacrificed the first fruits, *saith Plinie in book 18. ch. 2.* and in the Roman lawes of the 11. Tables, the same oblation of corn is commanded: *De relig. tit. 1. lex 4.* The like was for sacrificing of beasts, as *Abel* did: which was used of *Israel*, and of all Nations till the coming of *Christ*: see *Lev. 1.*

Ver. 4. the fat of them: ] As the first fruits of the earth, of beasts, of men, were given in thankfulness to the Lord, that all the rest might be sanctified and blessed, *Exod. 22. 29. 30.* and 23. 19. so God challenged the fat of all sacrifices peculiarly to himselfe, *Lev. 2. 16. 17.* and 7. 25. which fat, sometime figured mans unbelieve, hardness of hart, and want of sense, *Psal. 119. 70. Alti 18. 27.* which was to be consumed by the fire of Gods spirit: sometimes

sometime it signified the best of all things, *Numb. 18. 12.* in which sense it seemeth to be spok. a here of *Abel*. From whole example, the Hebrew Doctors teach, that a man should enlarge his hand, and bring his offering of the fittest and most laudable amongst those kinde of things wherof he bringeth. Behold it is written in the Law, And *Abel* bee also brought of the fittest of his flock, and of the fat of them. And thus a common law, in every thing which is for the name of the good God, that is be of the goodliest and best. If one build a house of prayer, let it be fayer then his own dwelling house: if he feed the hungry, let him feed him with the best and sweetest that is upon his Table: If he clothe the naked, let it be with the fayer of his clothes: if he sanctifie any thing, let him sanctifie of the fayer of his goods; and so he saith, (*Lev. 3. 26.*) All the fat is the Lords. Maimony in *Milo. tom. 3.* in *Afuremizbeach*, chap. 7. S. 11. by the sacrifices of old, there was (besides a thankfulness to God,) a yearly remembrance also of their sinnes, *Heb. 10. 3.* and hope of the forgiveness to them by *Christ* to come, *Heb. 10. 1. 10. 14.* And seeing the godly offered in faith, *Heb. 11. 14.* and faith is by hearing the word of God, *Rom. 10. 17.* *Abel* and the rest were taught of God thus for to worship him: for all wil. worship deviled by men, is vaine: *Mat. 15. 9. Col. 2. 23.*

had respect: ] to weat, with desire, as the Hebrew word implyeth; (& so one Greek version translateth it, was delighted:) and with favourable acceptance, as the Chaldee paraphrase explaineth it. So God commendeth every man to offer sacrifice for his favourable acceptance, *Lev. 1. 3.* that hee and it, might be accepted of the Lord. This gracious respect unto *Abel*, was seen of *Kaine*, for which he was grieved; and the Apostle noteth it to be a reedification of *Abels* justice by faith, *Heb. 11. 4.* It is likely therefore, that God shewed it by some visible signe, as by fire from heaven consuming the sacrifice; for so he is used to doe in such cases after, as *Lev. 9. 24. 1. Chron. 21. 26. 2. Chron. 7. 1. 8. King. 18. 38.*

and the burning of the sacrifices to ashes, was a sign of his favourable acceptance, *Psal. 10. 4.* and *Theodosius* it here, a Greek interpreter, ] translateth it, hee is kept on fire. By this Gods acceptance, *Abels* faith was confirmed touching life and salvation in *Christ*; other a life God would not have received an offering at his hands; as *Judg. 13. 23.* unto *Abel*: ] for his faith in *Christ*, whereby he was just, and by which he offered a sacrifice: sacrifice then *Kain*, *Heb. 11. 4.* And so the sacrifice was respected for the man, not the man for the sacrifice, *Prov. 11. 2. & 15. 8.*

Ver. 5. grieved: ] or, displeased: very wrath. The Hebrew word signifieth to burn or be inflamed, either with anger, or griefe: the Greek here translateth it, he was grieved; and in sundry other places, as *Ion. 4. 1. 9.* where both the Greek version, and all the circumstances shew it to mean griefe. So in *1. Sam. 15. 11.* *Samuel* was grieved, and *David*, *1. Chron. 13. 11.* and *Nehemiah*, *Neh. 5. 6.* and many the like. countenance: ] or, his face fell; that is, he shewed himselfe ashamed, grieved, and discontent. This is elsewhere expressed by the falling of the lights of the countenance, *Job. 29. 24.* contrary to which is the lifting up of the face for a signe of comfort and joy, *Job. 11. 15.* See also *Gen. 19. 11.*

Ver. 7. doe well: ] or, doe good. Hereby God teacheth, that well doing consisted not in the outward offerings which *Kain* brought: but in faith, which he wanted, *Heb. 11. 4. Ioh. 6. 29.* And the Apostle hence concludeth, that *Kains* works were evil, *1. Ioh. 3. 12.* forgiveness: ] or, acceptance. The Hebrew word, which properly signifieth elevation or lifting up, when it is spok. n of sin, (as the words following shew here it is,) meaneth forgiveness at Gods hand, who lifteth up and so easeth us of the burden of it; as *Rom. 4. 7.* from *Psal. 32. 1.* And one end of sacrificing, was the forgiveness of sin, *Lev. 6. 2. 6. 7.* So the Chaldee here explaineth it, If thou do thy works well, shall thou not have forgiveness: Otherwise it may be expounded, as there

not a lifting up, to weet, of thy countenance which now is fallen, that is, an acceptance of thy face and petition, and consequently of thy offering: as in Gen. 19. 21. *lifting up* (or, *accepting*) *the face*, signifieth favourable acceptance with God; and in Job 21. 15. it signifieth comfortable bold carriage. Or, *where not a bearing* (or carrying away) of blessing and reward, as Psal. 24. 5. A question thus asked, is an earnest affirmation that so it shall be: as, *ye they not written?* 2. King. 22. 20. is expounded, *Loe they are written*, 2. Chron. 32. 32. and *is not the life more* then meat? Mat. 6. 25. that is, *the life is more*, Luke 12. 32. Also the holy Ghost turneth into a question, *hath not my hand made all these?* Act. 7. 49. that which the Prophet affirmed plainly, *all these my hand hath made*, Esay 66. 1. So Gen. 13. 9. and many the like. *sin* (or, *the misdeed, errors*). By *sin* & *iniquity* the punishment for it is often meant, as in Gen. 19. 15. Lev. 27. 29. 2. King. 7. 9. Zech. 14. 19. And *sin* is the error or mistaking of the mark aimed at, Judg. 20. 16. Gods law is our mark, and way to walk in: therefore *sin* is defined to be *swerving from*, or *transgression of the Law*, (as some or exornitic), 1. Job. 3. 4. In Hebrew it is called *Chatath*, whereupon the Greeks framed the name *Atee*, that is *Hurt or Damage*; and their Poets feigned that it was a woman cast out of heaven, pernicious *Atee*, that (*as at*) *hurts* all men, Homer *Iliad*, 1. 9. *lyeth* (or, *coucheth*, is *couching*: a word usually spoken of beasts, applied here to Sin, as a hurtful beast ready to devour. For to *lye at the dore*, is to be near at hand, Mark. 13. 39. and in Deut. 19. 20 the curses are said to *couch* (or *lye*) upon the sinner, whom the Lord will not be merciful unto. The Chaldees referreth it to the last judgment, saying, *thy sin is kept to the day of judgment*, in which vengeance shall be taken on thee, if thou convert not. And other Rabbines thus; *Sin couching at the dore*, meaneth at the gates of justice; for from thence judgment cometh for ever, upon them that are in transgression, for from thence the Angel of death

hath his power. R. Maimonides on Gen. 4. *by desire* (or, *lust*), Abel's, who being thy younger brother is subject unto thee. For Kain being the first-borne, had great privileges by nature over his brethren, as is shewed on Gen. 4. 31. & 27. 19. Or, *the desire of it*, (that is, of Sin) is not thee, but thou shalt rule over it; that is, (as Paul speaketh) *let not sin reign in thy mortal body*, that thou shouldst obey it in the lusts thereof Rom. 6. 12. The Thargum Jerusalemi thus referreth it, to the subverting of sin; although the Hebrew differeth in gender from Sin, as the word *lyeth* doth likewise. But such differences may often be observed, and sometime in the very Hebrew text, as *jabo*, and *jehi*, 1. Chron. 18. 2. 5. 6. & 21. 6. for which elsewhere is *jabo*, and *jehi*, 2. Sam. 8. 2. 5. 6. and 24. 9. *lahem*, and *bahem*, 1. King. 22. 17. and 1. Chron. 10. 7. which also is written *lahem*, and *bahem*, 2. Chron. 18. 16. 1. Sam. 31. 7. See also Exod. 1. 21.

Ver. 8. *spake* (or, *said*) unto Abel his brother, but what he said, is not set down. The Hebrew text hath here a pause extraordinary, implying further matter. The Greek version addeth, *let us goe out into the field*: and Thargum Jerusalemi addeth the same: & much more; how Kain (when th y were in the field), should say, there was no judgment, nor judge, nor other reward to come; nor good reward for justice, nor vengeance for wickedness, &c: all which Abel gynecayed, and then his brother slew him. It seemeth to imply a dissimulation of Kains hatred, in that he conversed friendly with his brother, till he found opportunity to kill him: as others in their hatred, are observed to speak of the matter of their grief, neither good nor bad: 2. Sam. 13. 22. *killed him*. And wherefore killed he him? Because his own works were evil, and his brothers good. 1. Job. 3. 12. Hereupon the Scripture giveth them these titles, *Abel the just*, Mat. 23. 35. and Kain, of that wicked one, 1. Cor. 1. 12. that is, of the Devil: for he was a murderer from the beginning, Job. 8. 44.

Ver. 9. Where

Ver. 9. *Where* (or, *Abel*) Here God sheweth himselfe to be the seeker out of bloods, Psal. 9. 13. So Zacharie when hee was murdered, said, *The Lord look upon it and require it*, 2. Chron. 24. 22. Hereupon these two martyrs are mentioned by our Saviour, (whose bloods with all the rest,) should come upon the Jewes, Mat. 23. 35.

Ver. 10. *bloods*: This word in the plural number, usually signifieth murder, and the guilt following it: and such as gave themselves to this sin, are called *men of bloods*, Psal. 5. 7. Sometime *bloods* meaneth mans natural generation, Job. 1. 13. To this latter, the Chaldees Paraphrases have reference, translating it, *The voice of the bloods of the generations*, (the multitudes of just men,) which should have proceeded from thy brother. *cry* (or, *are crying*). This word hath reference in number, to the bloods fore-mentioned; as if many were split and cryed. From hence the Apostle noteth the effect of Abels faith, how by it being dead he yet speaketh, Heb. 11. 4. This crying, was unto God for vengeance: wherefore Christs blood is preferred before this, as speaking better things then Abel, Heb. 12. 24. Compare also Rev. 6. 10. In this first death which fell out in the world, God manifested the immortality of mans soule, the forgiveness of sins to the faithful, with the contrary concerning hypocrites; and the resurrection of the body: as Christ gathereth from an other like Scripture, Mat. 22. 31. 32.

Ver. 11. *Cursed* As Gods blessing implicitly among other good things, the light of his face, and favour towards men, Esal. 67. 2. so his curse bringeth with other evils, the hiding of his face, & withdrawing of his favour; as Kain after complaining, v. 14. By this sentence Kain is cast out from Gods presence and Church, and is the first cursed man in the world.

Ver. 12. *not henceforth* [Hebr. not add to yield: that is, not yield any more her strength, meaning the natural fruit, which other-wise, through Gods blessing it could,

Joel 2. 22. For as the cursed figure, loth the vigour, and withered: Mark. 12. 31. so the fruitful land is made barren, when it is cursed for the sin of the inhabitants, Lev. 26. 20, Psal. 107. 34. Here the former curse laid upon the earth, Gen. 3. 17. is increased for Kains sake; and the destruction of the world hastened; see Gen. 5. 29. A contrary blessing is promised to them that feare the Lord, Lev. 26. 4. Ezek. 34. 26. 27. *figure* (or, *wanderer*): a curse which David wished to his enemies, Psal. 59. 12. and 109. 10. contrary to the safe and settled estate of Gods people; Psal. 112. 6. 7. Mat. 4. 4. The word is sometime used for the fearful moving of the hart, as in Esay 7. 2. so the Greek here translateth, *sighing and trembling* shall thou be on the earth.

Ver. 13. *my iniquity* (or, *my punishment for iniquity*: see the annotations on ver. 7. and Gen. 19. 15. *then may be forgiven*) or, *then thou mayst forgive*. Or, referring it to the punishment, *greater then I can bear*. In this sense, Kain murreth against Gods justice: in the former, he despaired of his mercie. So the Greek translateth, *my fault is greater then may be forgiven me*: and the Chaldees paraphrase maketh the same exposition. Here in Kain is fulfilled that saying, *he believeth not to return out of darkness*, and he is wayed for of the sword: Job. 15. 22. And in him may be seen seven abominations, (so many as are in the hart of him that hateth his brother, Prov. 16. 25.) for, 1. he sacrificed without faith, 2. was displeased that God resp. God him not; 3. hearkned not to Gods admonition; 4. spake disobediently to his brother; 5. killed him in the field; 6. denied that he knew where he was; 7. asked not nor hoped for mercy of God, but despaired; and so fell into the condemnation of the Devil.

Ver. 14. *shall be hid* (or, *be absent*): 25 Gen. 31. 49. This meaneth a fearful banishment, from the face or presence of God in his Church; as after followeth in ver. 16. Contrary to which, is the opposing

pearing before Gods face, in the place of his publick worship, Exod. 13. 17. P<sup>sa</sup>. 42. 3. Iob. proffesse his faith in this respect, opposite to Kains despaire, Job. 13. 10. &c. *whosoever*: [or, every one that *findeth* (or *meetteth*) me. This sheweth his terror in conscience, fearing just recompense, and *seeing* where none doth pursue: as Lev. 26. 17. 36. Job. 11. 20. 12. Prov. 12. 1. Amongst the ancient Romans, when a man was cursed for any wicked fact, who so would, might freely kill him: Dionys. Halicarnass. l. 2. And of old, among the Gallies (or French-men) such as obeyed not their priests the *Druides*, were forbidden the sacrifices, (their divine worship:) and those so forbidden, were reputed amongst the most wicked, all men shunned them, and would not converse or talk with them, fearing to be defiled even by leight communication with them, no benefit of law was allowed the, nor any honour done unto them: *Cæsar Comment. de bellis Gall. l. 5.* A like severe censure was also among the Greeks, as K. Oedipus his words shew, in *Sophocles*, in *Oedip. Tyr.*

15 Ver. 15. *sevenfold*: [that is, he shall have much greater punishment: for seven, meaneth much or many: Prov. 26. 10. Job. 5. 19. P<sup>sa</sup>. 11. 7. The Chaldee here understands it of punishment to the seventh generation. Hereby God repressed further bloodshed, which men else might rush in to; for soon after, the earth was filled with violence, Gen. 6. 11. He let Kain live miserably, for a warning to others: as David (having reference hereto) saith, *Slay them not, lest my people forget: make them wander abroad* (as fugitives) by thy power: P<sup>sa</sup>. 139. 12. Thus also he provided for the increase of the world at the beginning: wherefore Kains posterity is after reckned, to the seventh generation, upon Kain: [or, unto Kain; to secure him from his fear. Upon him, to keep others from killing him: as in another case, in *Exod. 9. 5. 6.* they that had Gods mark set upon them, were not slayn.]

or, that not any. *slay*: [or, *strike*, that is, *kill him*. The full speech is *to slay him in foule*, as Gen. 37. 12. and where one Prophet saith, *he smote*, 2 *Reg. 14. 9.* another expounds it he killed: 2 *Chron. 15. 3.*

16 Ver. 16. *from the presence*: [or, *from before the face of Jehovah*: that is, from the place of Gods word & publick worship, which in lik lyhood was held by Adam the father, who being a Prophet, had taught his children how to sacrifice, and serve the Lord. So on the contrary, to *come into Gods presence* (or *before him*): 1 *Chron. 16. 29.* is exployed in P<sup>sa</sup>. 96. 8. to be the coming into his courts. Gods face, or presence is mans greatest joy in this life, and in that which is to come, Exod. 33. 14. 15. 16. P<sup>sa</sup>. 17. 15. Of which Kain was now deprived: for, the evil shall not forsake with God, nor fooler stand before his eyes, P<sup>sa</sup>. 51. 6. Other wise, as Gods face signifieth his alfecting providence and government, none can flee from it: P<sup>sa</sup>. 139. 7. 12. *Ier. 23. 14.* Of Ionas, it is likewise said, he rose up to see from the presence of the Lord: Jon. 1. 3. *dwell*: [or, *sate*, that is, *seated himselfe*, sitting, is used for dwelling, as alter in v. 10. and often in the Scriptures. *Nod*: [in Greek *Naid*; so named, because Kain was there *Naid*, that is, a vagabond, as God threatened before, in v. 12.]

17 V. 17. *Knew his wife*: [that is, *lay with her*, as v. 11. This was one of Adams daughters, spoken of in Gen. 5. 4. to whom it seemeth he was married before. And here follow seven generations of Kain reckned: for God seeth the wicked prosper in this world, P<sup>sa</sup>. 17. 14. he increaseth nations, and (afterward) destroyeth them, Job. 12. 23. *Enoch*: [in Hebrew *Chanoth*: by interpretation *Carnosid*, *Influenced*, or *Dedicated*. It was the name also of that godly man mentioned in Gen. 5. 18. 22.]

*was building*: [this manner of speech, (which the Greek translation also keepeth) may imply a beginning of the work, though perhaps not finished, as after in the building of Babel, Gen. 11. And Kains building of a citie, seemeth to be his better

better security from his fears, and to denote his worldly affection, otherwise then Abraham had, who looked for a citie that hath foundations, whose builder and maker is God: Heb. 11. 10. the name of his son: so proclaiming his name on the citie, as David sheweth vaine worldly men doe on lands, P<sup>sa</sup>. 49. 12. As Kains name signifieth Possession, so had he possessions of children, citie, riches, arts, &c. in this world: all which Abel vntanted, whose inheritance was in heaven.

18 Ver. 18. *tradi*: [or, *Ghinaid*, in Greek, *Gaidad*: for the Hebrew letters *TR* & *GD* are one much like another, & often put one for an other by the Greek translators, and in the Hebrew text it selfe: as *Riphab*, Gen. 10. 3. is *Diphah*, 1 *Cron. 1. 6.* *Chemdan*, Gen. 36. 26. is *Chaman*, 1 *Chron. 1. 41.* *Hader*, Gen. 36. 30, is *Hadar*, 1 *Chron. 1. 50.* *Hadarzer*, 1 *Chron. 18. 3.* is *Hadarzer*, 2 *Sam. 8. 3.* and sundry the like: vvhich sheweth that the Hebrew letters had the same forme and figure of old, which they have at this day. *Mehusael*: [or, *Mehusael*, written immediately after, *Mehusael*, in Greek *Maleled*, according to the name of Kains sonne, in Gen. 5. 12.]

*Methusael*: [in Greek, *Mathusala*; as also they write *Enochs* sonne, Gen. 5. 11. *Lamech*: [or, *Lemeth*: to Gen. 5. 15. Kains posterity, accord in name with Seths.

19 Ver. 19. *two wives*: [so violating the lavv of marriage, vvhich by Gods ordinance was to be but with one wife, Gen. 2. 18 24. *Adah*: [by interpretation an ornament: as *Zillah* (or *Silla*) signified her Shadow.

20 Ver. 20. *Labal*: [in Greek *Label*. *father*: [that is, *master*, as the Chaldee expoundeth it. Every *master* master that either first inventeth, or perfecteth and teacheth any art, is called a *father*. So in the verse following, *dwell in tents*: [that is, *used Shepherdie*: for shepherds used tents, to remove from place to place vvhere best pasture was to be found: *Esa. 38. 12.* Song 1. 8. *Ier. 6. 3.* and 49. 19. the

Hebrew phrase, *him that dwelleth*, is meant of many, as the Greek also translateth it, *them that dwell*. So *dwellers*, 2 *Sam. 5. 6.* is expounded *dwellers*, 1 *Chron. 1. 4.* *enemies*, 1 *Reg. 8. 37. 44.* is *enemies*, 1 *Chron. 6. 18. 34.* and many the like. See also Gen. 3. 2. *castell*: [Hebr. *possession*: understanding the word *castell*, as is explained in Gen. 26. 14. he had possession of flocks, and possession of herds. So the Greek here translateth *feeders of cattell*. The supply of such words is often made in the text it selfe: as, 2 *thousand*, 2 *Sam. 8. 4.* that is, *a thousand chariots*, 1 *Chron. 18. 4.* *vzzaz* put forth to the ark, 1 *Sam. 6. 6.* that is, *hee put forth his hand to the ark*, 1 *Chron. 13. 2.* See also Gen. 5. 3.

21 Ver. 21. *handle*: [that is, *play upon*: as the Chaldee paraphraeth, *he was master of all that play on the Psalterie*, and *knew musick* which the Greek translateth, *thus was he that shewed the psalterie and the harp*. *organ*: [it hath the name in Hebrew, of *lovelines* and *delights*; and it was an instrument of joy, Job. 21. 12. so vvvas the harp, called therefore the *pleasant harp*, P<sup>sa</sup>. 81. 3. Thus God gave the Kainites skill to invent things profitable and delightfull to the flesh: yet vvvere they irreligious, as is vvritten; they said unto God depart from us: and *what should the Almighty doe for them?* For he filled their houses with good things: Job. 22. 17. 18.]

22 Ver. 22. *instructer*: [Hebr. *a whetter* (or, *shearper*): vvhich the Chaldee expoundeth also a *master*. He sharply and vvittly taught smythes craft, and instruments of vvair. The Hethens after feyned *Psalcan* (vvhich name seemeth to be borrowed from this *Tubal can*) to be the god of smythes. *Naamah*: [the hath her name of *Pleasance*. Thus vvith profit and pleasures, they of the old vvorld passed their time, eating and drinking, marrying and giving in marriage, until the day that the flood came, and tooke them all away: *Math. 24. 38. 39.* The Hebrew De Quors (in *Adams* Ryth, and *Zoban*) say of this *Naamah*, that all the world wanded (in love) after her; yea even.



even the sons of God, (as in Gen. 6. 2.) and that of her, there were born evil spirits into the world.

23 Ver. 13. *I have killed &c.* [or, *I would kill a man in my wound yea a young man in my hurt.* The Hebrew is of the time past, as speaking of murder committed; & (and to the Greek translatheth, *I have killed a man*: but it may also be interpreted, as a boastful threat for time to come; that if any did wound or hurt him, he should surely die for it. And it may be, that for violating the law of marriage by taking two wives, God vexed him with a disquiet life between them, that they lived in discontent and emulation one with another, (as there is an example in 1. Sam. 1. 6. 7.) and both of them with their husband: so in his wrath he uttered these words unto them, to repress their strife. Or he thus boasteth of his valour, for some other cause. The Chaldee paraphrast understood this in a contrary sense; as if it were a question, for have I killed &c. that is, *I have not: and expoundeth it thus, For I have not killed a man, that I should bear in for him; nor destroyed a young man, that my seed should be consumed for him.* to my hurt] or, for my stripe: the original word significeth a way, or mark of a stripe or wound in the flesh.

24 Ver. 14. *seventy and seven fold:* that is, if he that killeth Cain, shall be punished seven fold; then he that killeth my stripe 77. fold. It seemeth to be an inolent contempt of Gods judgment, and abusing of his patience towards Cain, ver. 15. *Because I have not executed speedily, therefore the basis of the sons of men, is full in them to do evil;* Eccl. 8. 11.

25 Ver. 15. *in Heb. Sheit:* that is, *Se or Appointed, to weat, in Abels room.* He was not born, till 130. yeres after the creation, Gen. 5. 3. It might be, Adam had other sons and daughters before, Gen. 5. 4. but none, in whom such expectation of good was: or Seths posterity only remained at the flood, when all the world perished, Gen. 7. *sed*] that

is, an other son; that as Abrahams seed was called in *Isaac*, (Ismel being excluded,) Gen. 21. 12, so Eves seed should be in Seth, and not in any other of her children. Seed, is usually put for children: as they left no seed, Mar. 12. 22. is expounded, they left no children, Luk. 20. 31. *Seed of Abel*] Eve sheweth a reason of her sons name, also her faith grounded on Gods appointment and feeling of his mercy concerning this seed, who should be faithful: as Abel; and a father of the world, who are all called the sons of Seth, Numb. 24. 17. and the father of our Lord Iesus after the flesh, Luk. 3. So in *Exch. 37.* dead bones revive againe; and in *Rev. 11. 11.* the witnesses killed, have the spirit of life from God, entering into them.

26 Ver. 16. *also him self*] or, to him also: when he was 105. yeres old, Gen. 5. 6. and the world, 235. *Enar*] so he is written in Greek, Luk. 3. 38. in Hebrew *Joseph*; that is by interpretation *Sorrowfull, grievously sick, miserable.* So named, (as seemeth,) for the sorrowfull state of those dayes, wherein great corruption grew in the Church, Gen. 6. 2. 3. Therefore this name is in Scripture usually given to all men, as being Enos, or sons of Enos, full of sorrow and miserie, *Psal. 8. 5. & 144. 3.* And to abate mens pride, David sayth, *let the nations know, that they be Enos* (or woollf men) *Psal. 9. 21.* began men profanely, to call] or profanenes began, in calling, (or for calling) on the name of *Schavah.* The Hebrew word may be translated, men began, or men profaned: but is commonly understood here, of the learned Hebrewes, to mean profanenes; and some translating it began, yet take it thus, men began, to call (their idols) by the name of the Lord: as images and representations of God, were called Gods, *Exod. 32. 4.* The sorrows of this age were great, as the very name of Enos testifieth, and the historie following in Gen. 6. confirmeth: for impie- ties crept into the Church, by unlawful marriages with Kains seed; and religion & manners were much corrupted, Gen. 6. 2. 11.

211. The Hebrew doctrs describe it thus.

In the day of Enos, the sons of Adam erred with great error, and the counsel of the wife men of that age came to this; and Enos him self was (one) of them that erred; and their error was this: They said, forasmuch as God hath created these stars and spirits to govern the world, and set them on high, and imparted honor unto them, and they are ministers that minister before him: it is meet that men should laud & glorify him, and give them honour. For this is the will of God, that we magnify and honor, whomsoever he magnifyeth and honoureth: even as a King would have them honoured that stand before him, and thus is the honour of the King himselfe. When this thing was come up into their hart, they began to build Temples unto *Sarver*, and to offer sacrifice unto them, and to laud and glorify them with words, and to worship before them, that they might in their evil opinion, obtaine favour of the Creator. And this was the root of Idolatry, &c. And in process of time, there stood up false Prophets among the sons of Adam, which said that God had commanded & said unto them worship such a star, or all the stars, and doe sacrifice unto them thus and thus; and build a Temple for it, and make an image of it, that all the people, women, and children may worship it; and he shewed them the image which he had feyned out of his own hart, and said it was the image of such a star, which was made knowne unto him by prophetic: and they began after this manner to make images in Temples, and under trees, and on tops of mountains and hills, and assembled together and worshipped them, &c. And this thing was spread through all the world, to serve images with services different one from another, and to sacrifice unto and worship them. So in trall of time, the glorious and favefull name of God was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew ought save images of wood & stone, and Temples of stone, which they had been received up from their childhood, to worship and to serve, and to swea by their names. And the wise men that were among them, as the priests and such like, thought there was no God, save

the stars and spheres, for whose sake, and in whose likenes they had made these images: but as for the Rock everlasting, there was no man that acknowledged him, or knew him, save a few persons in the world, as Enoch, Methusala, Noe, Sem and Eber. And in this way did the world waik and converse, till the pillar of the world, as we call Abraham our father was born. Maimony in Misn. tom. 1. treat. of Idolatry ch. 1. S. 1. 2. 3. That the heavens and stars were of old worshipped; both Moses and the Prophets after him they drew. *Amos 5. 26. 2. King. 21. 3. 5.* And as the heathen Philosophers counted the heaven a living body. (*Aristo. c. 2. l. 2. c. 2.*) so did the wisest of the Hebrew Rabbins: All the stars and all the spheres, have soules, & knowledge and understanding: men who sayd, and the world was, every one according to his greatness & according to his dignity, lauding and glorifying him that formed them, even as the Angels. And as they know the holy God, so they know themselves, and know the Angels which are above them: and the knowledge that the stars & spheres have, is less then the knowledge of the Angels, & greater then the knowledge of the sons of men, saith Maimony in *Separd. hatorah, ch. 3. S. 9.* Upon this persuasion, men might the easier be drawn to the worship of them: If we understand Moses here otherwise; Then began men to call upon the name of the Lord, then it may be meant of more publick worship now erected then before: or of publick preaching in the name of the Lord, to call the wicked to repentance: or of calling them selves by the name of the Lord: as in Gen. 6. 2. the faithful are called the sons of God, Onkelos the Chaldee paraphrast, translatheth *ben b. g. n.* men to pray: but the Chaldee in the Malorties bible saith: Then in his dayes the sons of men left off from praying, (or, became profane, so that they prayed not) in the name of the Lord.

CHAPT. V.

1. The genealogie of the ten first Patriarchs of the

the word, 3. of Adam, 6. Seth, 9. Enos, 12. Kainan, 15. Maleleel, 18. Jared, 21. Enoch, (who walked with God, and was taken away without death), 25. Mathufala, 28. Lamech, 32. and Noe.

**T**His is the book, of the generations of Adam: in the day God created Adam, in the likeness of God made he him, Male and female, created he them: and blessed them, and called their name Adam, in the day they were created. And Adam lived, a hundred and thirty yeres; and begat (a son) in his likeness, in his image: and called his name, Seth. And the dayes of Adam were, after he had begotten Seth, eight hundred yeres, and he begat Enos, and daughters. And all the dayes of Adam, which he lived, were nine hundred yeres, and thirty yeres: and he dyed.

And Seth lived, a hundred yeres, and five yeres: and begat Enos. And Seth lived after he begat Enos, eight hundred yeres, and seven yeres: and begat Enos, and daughters. And all the dayes of Seth, were nine hundred yeres, and twelve yeres: and he dyed.

And Enos lived ninety yeres: and begat Kainan. And Enos lived, after he begat Kainan, eight hundred yeres, & fifteen yeres: and begat Enos, and daughters. And all the dayes of Enos, were nine hundred yeres, and five yeres: and he dyed.

And Kainan lived, seventy yeres; and begat Maleleel. And Kainan lived, after he begat Maleleel, eight hundred yeres, and fourty yeres: and begat Enos, and daughters. And all the dayes of Kainan, were nine hundred yeres, & ten yeres: and he dyed.

And Maleleel lived, sixtie yeres, and five yeres: and begat, Jared. And Maleleel lived, after he begat Jared, eight hundred yeres, and thirty yeres: and begat Enos, & daughters. And all the dayes of Maleleel, were eight hundred yeres, and nine and five yeres: and he dyed.

And Jared lived, a hundred yeres, and sixty and two yeres: and begat, Enoch. And Jared lived, after he begat Enoch, eight hundred yeres: and begat Enos, and daughters. And all the dayes of Jared, were nine hundred yeres, and sixty and two yeres: and he died.

And Enoch lived, sixtie and five yeres: and begat, Methufala. And Enoch walked with God, after he begat Methufala, three hundred yeres: and begat Enos, and daughters. And all the dayes of Enoch, were three hundred yeres, and sixty and five yeres. And Enoch walked with God: and he was not; for God took him.

And Mathufala lived, a hundred yeres, and eightie and seven yeres: and begat, Lamech. And Mathufala lived, after he begat Lamech, seven hundred yeres, and eightie and two yeres: and begat Enos, and daughters. And all the dayes of Mathufala, were nine hundred yeres and sixty and nine yeres: and he died.

And Lamech lived, a hundred yeres, and eightie and two yeres; and begate, a son. And called his name Noe, saying: This shall comfort us from our work, and from the sorrow of our hands, because of the earth, the which Iehovah hath cursed. And

Lamech

Lamech lived, after hee begat Noe, five hundred yeres, and ninety and five yeres: and begat Enos, & daughters. And all the dayes of Lamech were seven hundred yeres, and seven and seven yeres: and he dyed.

And Noe was, five hundred yeres old: and Noe begat, Sem, Cham and Iapheth.

### Annotations.

**T**He book: ] that is, the narration, or rehearfall, generations of Adam ] the Greek translateth, generation of men, it meaneth both the children which Adam begat, and the events that did befall them; as the word generation, is used for all accidents in times & ages, whatsoever the day may bring forth, (as Solomon speaketh *Prov. 17. 1*) So in *Gen. 2. 4* and *6. 9* and *25. 19*. And here are ten generations reckoned from Adam to Noe; the cheife end whereof, is to shew the genealogie of Christ the promised seed according to the flesh, and so of his Church: *Luke 3. 23* --- *38. 1*. *Chron. 1. 1*. &c. *likenes of God*: see *Gen. 1. 25*.

*V. 2. their name*] to Adam was the common name of man and woman, (which were one flesh, *Gen. 2. 23. 24.*) and of all their posterity. *Gen. 9. 6* For we are all of one blood: *Act. 17. 26*

*Ver. 3. and begat*: ] to weat, a son, as the sequel sheweth. The Scripture often omitteth such words, & sometime sheweth they must be understood: as *David put in Syria* *1. Chron. 18. 6*. that is, he put garbisons in Syria, *2. Sam. 8. 6*. See before the note on *Gen. 4. 20*. in his likeness: ] namely that which he now had in his full stature: for the first likeness and image of God in him was by sin corrupted, *Gen. 3. 7*. upon all men now are conceived in *Wis. 11. 7* and are by nature children of wrath, *Eph. 2. 3*. *Seth*: ] that is, Set or Appointed in stead of Abel: see *Gen.*

*4. 25*. onely his posterity were reserved, when all the world was drowned. And from him the genealogie is reckned both in the old and new Testament, *1. Chron. 1. 1*. &c. *Luke 3. 38*.

*Ver. 6. yeres*] *Hebr. yere*. Sometime the original useth indifferently one for another, as *eight yeres*, *2. Chron. 34. 1*. for which in *2. King. 22. 1*. is written *eight yere*. It is also the property of the Hebrew, to set the least number foremost, as here, *Seth lived five yeres, and an hundred yere*; and so after: which because it differeth from our manner, and in the order there is no speciall weight, is changed according to our speaking: because the Hebrew it self, in repeating matters, doth often change the order of words: as *2. Chron. 13. 7*. when hee cometh in, and when hee goeth out; which in *2. King. 11. 8*. is, when hee goeth out, and when hee cometh in. So, great and small, *2. Chron. 34. 30*. or, small and great, *2. King. 23. 2*. And in translating, the holy Ghost often also changeth the order of words: as *Job 2. 28* your old men shall dreame dreames, your young men shall see visions; which in *Act. 2. 17*. is placed thus, your young men shall see visions, and your old men shall dreame dreames. So in *1. King. 19. 10*. they have broke downe thy altars, and killed thy Prophets: which Paul rethelseth thus, they have killed thy Prophets, and broke downe thy altars, *Rom. 11. 3*. and sundry the like. *Enos*] or, as the Hebrew pronounceth it *Enosh*: but because our language, and custome rather followeth the Greek which is more easy, the names are expressed as the new Testament doth in *Luke 3*. lest the Reader should mistake, and thinke them diverse persons.

*Ver. 9. Kainan*] so *Luke 3. 37*. in Hebrew *Kenan*.

*Ver. 12. Maleleel*] *Hebr. Mahalalei*.

*Ver. 15. Jared*] *Hebr. jared*.

*Ver. 18. Enoch*] in Hebrew *Chanoth*, that is, Dedicated, or Consecrated: he is said to be the seventh from Adam, and a prophet of Gods judgment upon wicked men for their impious deeds, and hard speeches against

against God: Jude ver. 14. 15. So he is distinguished from Enoch the Kainite, the third from Adam, Gen. 4. 17. and seven being the number of the Sabbath, the seventh generation implied the mystery of rest in Christ. Accordingly the number of all the generations here, may be observed; which are ten, from Adam to Noe: as before in Gen. 4. there are seven generations of Cain, So Abram the Ebrew was the seventh from Eber; Moses the seventh from Abram: and in Mat. 1. twice seven generations are reckoned from Abram to David, and so many from David to the captivity of Babylon, and againe so many from that captivity, to Christ, Mat. 1. 17. The estate of times for these ten Patriarchs, may thus be viewed:

1. Adam being 130. yeres old, begat Seth.
2. Seth, 105. yeres old, begat Enos. In the yere of the world, 235.
3. Enos, 90. yere old, begat Kainan: in the yere of the World, 325.
4. Kainan, 70. yere old, begat Maleleel: in the yere of the World, 395.
5. Maleleel, 65. yere old, begat Jared: in the yere of the World, 460.
6. Jared, 162. yere old, begat Enoch: in the yere of the World, 622.
7. Enoch, 65. yere old, begat Mathusala: in the yere of the World, 687.
8. Mathusala, 187. yere old, begat Lamech: in the yere of the World, 874.
9. Lamech, 182. yere old, begat Noe: in the yere of the World, 1056.
10. Noe, 100. yeres old, begat Iapheth: in the yere of the World, 1156.

The lives of these Patriarchs are also to be noted.

1. Adam, lived 930. yeres.
2. Seth lived 912. y.
3. Enos lived 905. y.
4. Kainan, lived 910. y.
5. Maleleel lived 895. y.
6. Jared lived 962. y.
7. Enoch lived on earth, 365. y. The shortest liver.
8. Mathusala lived 969. y. The longest liver.

9. Lamech lived 777. yeres.

10. Noe lived 950. y. Gen. 9. 29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 56. yere of whose life he dyed, first of all these Patriarchs. That Enoch the 7. from Adam, (after he had lived on earth, so many yeres as there be dayes in the yere of the Sun), was taken away into Paradise, next after Adams death, seven Patriarchs remaining witnesses of his translation. That all the first nine Patriarchs were taken out of this world, before it was drowned by the flood, that came in the 600. yere of Noes life. That Mathusala lived till the very yere wherein the flood came, as his name signified that he should: with sundry other things, worthy to be observed, in the briefe historie of these ten Fathers.

Ver. 22. Mathusala.] In Luke 3. 37. in Hebrue Methuselah, which is by interpretation, He dyeth and the emission (or dart) meaning the flood, cometh. Enoch being a Prophet, foretold in his sons name, of the Flood to come in the yere that Mathusala dyed; as came to passe. Compare Jude ver. 14. 15.

Ver. 22. walked with God: ] that is, led his life & administered before God, holily, justly and faithfully; and to pleasing to God, as Gen. 6. 9. Wherefore the Apostle (following the Greek version) saith, he pleased God, (which without faith it is impossible to doe) Heb. 11. 5. 6. The Chaldee translates, he walked in the fear of the Lord; and the Ierusalem Targum saith, he served (or laboured) in the truth before the Lord. And by comparing the like speech unto Eli, 1. Sam. 2. 30. 35. it seemeth to imply a pleasing or acceptable ministrition of office before the Lord. Wherefore Enoch is noted to be a Prophet, Jude 14. And Noe who also walked with God, Gen. 6. 9. was a preacher of justice, 2. Pet. 2. 5. Of his life it is spoken touching the Priesthood, 1. Sam. 2. 30. 35. and of David in the Kingdom, Psal. 136. 14. and 116. 9. See also Gen. 17. 1. Thus Enoch was a speciall figure of Christ.

Ver. 24.

Ver. 24. he was not ] to meet not found, as the Apostle (according to the Greek) saith Heb. 11. 5. and the Chaldee addeth, he appeared not, and yet the Lord killed him not. The like speech is also used of them that are taken away by death, 1. Cor. 15. 6. which the Evangelist all gng addeth the word *en* (or *we*) that wanted in the Hebrew, as in this place it is wanting also.

God took him: ] that is, translated him (saith the Apostle) that he should not see death, Heb. 11. 5. where the Arabick version addeth, hee was translated into Paradise: meaning the heavenly Paradise, mentioned Luke 23. 43. 2. Cor. 12. 4. 50. Elias was taken up into heaven, 2. King 2. and the Hebrew doctors say that Enoch was taken up in a white wind as Elias was; and that hee was disayed of the foundation corporall, and clothed with the foundation spiritual. Also that God showed him all the high treasures, and showed him the tree of life, in the midst of the garden &c. R. Menachem on Gen. 5. & the Zohar on the same. By this translating of Enoch, God assured all the faithfull, of their resurrection and eternall life: therefore they after applied the like work of God to themselves after death, as in Psal. 49. 16. and the Apostle teacheth we shall all be changed; & that have spiritual bodies, & a building of God, an house not made with bond, eternal in the heavens, with which house, we desire to be clothed-upon, &c. 1. Cor. 15. 51. 44. and 2. Cor. 5. 1. 2. Ben Syrach saith, Enoch translated, was an example of repentance to all generations, Eccles. 4. 16.

Ver. 25. Lamech.] Hebrue Lamec.

Ver. 29. Noe: ] so written in Luke 3. 36. 1. Pet. 3. 20. The Hebrew soundeth Noe, which signifieth rest, which proceedeth from comfort, as the words I know- ing the w; his name having affinity with *Nachum*. comfort us from our work: ] that is, comfort us with rest from our work: as the Greek translates, he shall give us rest from our works. It is prophesie his father uttered of him, as he that should be a figure of Christ, in his building the Ark & offering of sacrifice, whereof God smelled a

saour of rest, and said, he would not curse the ground any more for mans sake, Gen. 8. 21. Or we may read it, comfort us concerning our work, &c. from the earth: ] understand againe, which cometh from the earth: for the earth being cursed, late not fruits without great labour and sorrow, Gen. 3. 17. 18.

hath cursed.] Hebr. hath cursed it: but this phrase our tongue useth not: for it I therefore lay before, the (or that) which. And the Hebrew text (sometime omits) as superfluous, as Chron. 28. 3. with 2. King. 16. 3.

Ver. 32. 500. yeres old.] Hebr. son of 500 yeres, that is going in his 500 yere. An usual speech in the Hebrue Scripture of mens age, or of bealls: Gen. 17. 1. Exod. 13. 5. But sometime it is not meant of natural age properly, as appeareth 2. Chron. 22. 3. compared with 2. King. 8. 26. where Abazab, is son of 22. yeres, for his owne life: but son of 42. yeres, for the state of his Kingdom. And by being old (or sunn of) 500. yere, is not meant that yere full ended; but while he was living in that yere. As appeareth by Gen. 7. 6. where Noe is 600 yere old: which in v. 11. is explained to be in the yere of the 600. yere of hu life. Accordingly, must we understand the ages of men, and bealls spoken of in Scripture: as when a Levite entred upon his Ministry being a son of 30. yeres, Num. 4. 3. it is meant going in the 30. yere of his life. Therefore Christ fulfilling that and all other figures, entred upon his ministry, when he began to be of 30. yeres, as is expressed Luke 3. 23. And for the sacrifices in the Law which were to be of any yere ling beast, (after the Hebrew phrase, son of a yere, Exod. 12. 5.) the Jewes have left recorded, that it must be fully within the first yere of the life; and if it be but an houre older then a yere, it is not allowable for an oblation to God. Mammon, 8. book in Adnigustich Kibanoth, ch. 1. § 13.

Noe began.] This is by way to beget, for all his three sons were not born in a yere, but Shem was born two yeres after, when his father was 502. yeres old.

as may be gathered by Gen. 11. 10. where two yerres after the flood he was but an 100. yerres old : and then was Noe his father 600. by Gen. 7. 6. See the like of Thara; Gen. 11. 26. Sem, Cham and Japheth; founded in H-brew, *Sem, Cham and Japheth* : of which Japheth was the eldest, Sem the next, and Cham the youngest, as is evident both by the former note of Sem's age, and by Gen. 10. 21. and 9. 24. But because *Sem* was in dignity preferred of God before his brethren, Gen. 9. 26. 27. therefore he is first named. The like is in the history of *Abraham* and his brethren, Gen. 11. 26. So *Jacob* is named before *Esau* his elder, Gen. 28. 5. and *Ephraim* before *Manasse*, Gen. 48. 10.

## CHAP. VI.

1. The sons of God, many with the daughters of men: 4. so Giants are bred: 5. wickednes increaseth, 6. God repenteth that he made man, 7. and will destroy them, 8. Noe findeth grace, 13. and is forewarned of the Flood, 14. The Ark (with matter and form thereof) is commanded to be made, 18. for the saving of Noe's house, 19. and sons of all living things; 21. with provision of food, 22. Noe doth all that God commanded.

1 **A**ND it was, when men began, to multiply on the face of the earth: and daughters were born unto them. That the sons of God, saw the daughters of men, that they were faire: and they took unto them wives, of all which they chose. And Iehovah sayd; My spirit shall not strive with man, for ever; for that he also is flesh: and his dayes (shalbe) a hundred and twenty yerres. There were Giants in the earth, in those dayes; and also after that, when the sons of God went in, unto the daughters

of men; and they bare children to them: they were mightie men; which were of old, men of name.

And Iehovah saw, that the wickednesse of man, was much in the earth; & every imagination, of the thoughts of his hart, was onely evil every day. And it repented Iehovah, that he had made man, on the earth: and it grieved him, at his hart. And Iehovah sayd; I will blot out, man whom I have created, from the face of the earth; from man unto beast, unto the creeping-thing, and unto the foule of the heavens: for it repenteth me, that I have made them. But Noe, found grace, in the eyes of Iehovah.

## § § §

9 **THESE ARE THE GENERATIONS OF NOE**; Noe, was a just man, perfect in his generations: Noe walked, with God. And Noe begat, three sons; Sem, Cham and Japheth. And the earth was corrupt, before God: and the earth was filled, with violent-wrong. And God saw the earth, and loe it was corrupt: for all flesh had corrupted his way, upon the earth.

13 And God sayd unto Noe: An end of all flesh, is come before me; for the earth is filled with violent-wrong, from the face of them: and behold I, destroy them with the earth. Make for thee, an Ark of Gopher trees; nestes, shalt thou make in the ark: and shalt pitch it, within and without, with pitch. And this (the f-shim) which thou shalt make it of: three hundred cubits, the length of the ark;

fittie

fine cubits, the bredth of it; and 2  
thirtie cubits, the height of it. A  
16 clear-light, shalt thou make to the ark; and in a cubit shalt thou finish it from above; and the dore of the Ark, shalt thou set in the side thereof: with lower, second and third stories, shalt thou make it. And I, behold I doe  
17 bring the Flood of waters, upon the earth; to destroy all flesh, which hath in it the spirit of life; from under the heavens: every-thing that is in the earth, shall give-up-the ghost. But I  
18 will establish my covenant, with thee: & thou shalt enter in to the ark thou, and thy sons, and thy wife, and thy  
19 sons wives, with thee. And of every living thing, of all flesh, two of every sort shalt thou bring into the  
20 ark, to keep alive with thee: they shall be male and female. Of the fowl, after his kinde; and of the beast, after his kinde, of every creeping thing of the earth, after his kinde: two of every-  
21 sort, shall come unto thee, to keep (them) alive. And take thou unto thee, of all meat, that is eaten; and thou shalt gather it, to thee: and it shall be for thee, and for them, for meat. And Noe, did: according to all that God commanded him, so did he.

## Annotations.

1 **M**EN; Hebr. *Adam*: put generally for men, as the Greek translatheth, & the last words of this verse doe confirm: so the Chaldee faith, the sons of man. The posterity of Kain is hereby meant, who increased faster then S- this did; and fought fo to doe, by taking more wives, Gen. 4. 19.

Ver. 2. the sons of God; the men of the Church of God; for unto such Moses saith, ye are the sons of Iehovah your God, Deut. 14. 1. so 1 Iob 3. 1. The name God in Hebr. w. *Elohim* is in the form plural, an; som-time Princes are so named, Exod. 21. 6. Psal. 82. 1. the Chaldee here translatheth, the sons of Princes: understanding (as I think,) Seth & the other patriarchs. daughters of men; meaning of Kains posterity, that were out of Gods Church, Gen. 4. 14. and because they were not born again of God, by the immortal seed of his word, (1. Iob. 3. 9. 10. 1 Pet. 1. 13.) they continued children of the old Adam and nithral man still. So Paul saith, 1. Cor. 3. 3. walk ye not as men; that is, as unregenerate men.

1. Iyr or goodly. Hebr. good, to weat of countenance, as is expressed Gen. 24. 16. the Chaldee translatheth it saye. took unto them; that is, took to themselves, and regarded not the counsell of their godly parents, (who should by right take wives for their children,) nor the will of God, whose law yet forbad such profane marriages, Deut. 7. 3. 4. The like is noted of Esau, Gen. 26. 34. 35. & 18. 8. 9. Thus corruption grew in families.

which they chose; that is, which they loved and liked, following their own affections. So my chosen, Ely 42. 1. is interpreted my beloved, Mat. 12. 18. and choosing is often used for liking or deigning; Psal. 45. 12. and 112. 173. Ely 1. 29. and so the Chaldee translatheth it here. Into this sin, Solomon also fell, 1. K. 11. 2.

3 Ver. 3. my spirit; This is that holy spirit of Christ by which he preached in the Patriarchs, and especially in Noe, to the disobedient spirits of the old world, 1. Pet. 3. 18. 19. 20. 1. Pet. 2. 5. not strive; or, not judge, that is, not contend in judgment, for so this word is elsewhere also used, Eccl. 6. 10. and may here import, both contending by preaching, disputing, convincing in the mouths of the Patriarchs, (as Neh. 9. 30.) and by inward motions and checks of consciences which his spirit gave them for their sins; against

which they that struggl, fall into the sin  
against the holy Ghost, despising the Spirit  
of grace, Heb. 10. 29. So the Spirit of  
God is sayd to be tempted, resisted, grieved,  
Acts 5. 9. and 7. 51. *Eph. 6. 10. Eph. 4. 30.*  
with man] or, in man, implymg  
both the contending of the Prophets  
outward, and of Gods Spirit in wardly as  
before is observed Here the Church de-  
clined, is called man (or Adam) to note  
their corruption. The Greek translateth  
it, *my Spirit shal not continue in these men.*  
The Chaldee paraphraseh, *Thy evil gen-  
eration shal not continue before me for ever: un-  
derstanding (as it seemeth) by the Spirit,*  
mans naturall soule and life, which God  
would take away by the Flood. he  
also] that is these also, which are my pecu-  
liar protestant people. u flesh] that is,  
u fleshly, not having the spirit but walking af-  
ter their own lusts; as *Iud. v. 19. 16.* The flesh  
and the Spirit, are also thus opposed *Rom.*  
*7. 5. 6. & 8. 9. Gal. 5. 16. 17.* So the Chal-  
dee saith, *For that they are flesh, and their  
works evill. And this is the state of all men  
in their first birth: for that which u born of  
the flesh, u flesh, Job. 3. 6.*  
120 years:]  
meaning, that so long time by Noes  
preaching, and building the Ark, they  
should have space given them to repent,  
or else then to perish. This long suffe-  
rance of God, the Apostle mentioneth, in  
*1. Pet. 3. 19. 10. 2. Pet. 2. 5.* and sheweth  
the lumm and end of his preaching to be, that  
they might be judged according to men in the  
flesh, but live according to God in the Spirit, *1. Pet. 4. 6.* that is, they repenting & turning  
unto Christ, the body might be dead be-  
cause of sin, but the Spirit be alive, because of right-  
eousness; *Rom. 8. 10.* So the Chaldee here  
saith, *A time shalbe given them of 120. yeres,*  
if they will convert: So many, were the  
yeres of Moses life, *Deut. 34. 7.*

4 Ver. 4. Giants] in Hebrue *Nephilim*, which  
hath the signification of falling, as being  
Apostates, fallen from God: and being  
ferce and cruel to men, falling on them,  
(as *Job. 1. 16.*) and whom they made by  
fear and force, to fall before them: Such

were men of great stature, that other  
men were as grasshoppers in respect of it &c,  
*Num. 13. 33.* The Chaldee calleth them  
*Gibboray*, that is, mighty men; (and so *Nimrod*  
was *Gubbor*, that is *Mighty* on the ear  
h, *Gen. 10. 8.*) the Greek nameth them  
*Gigantes*, wherof our English is derived,  
and the Greek Poets theynd them to be  
born of the earth, noting them to be earthly  
minded, not caring for heaven: and born  
also of such parents. after that, that  
is, as before, so after God had threatned  
their destruction; that they were not bet-  
tered, or brought to repentance. went  
in] namely into the chamber, as is expressed  
*Jud. 15. 1.* and consequently, compingd  
with them: in like sense as knowing is u-  
sed before, *Gen. 4. 1.* So David went in to  
Bathsheba, *Psal. 11. 2.* Abram & Agar,  
*Gen. 16. 2.* Iakob to his wife, *Gen. 29. 21.*  
a modest phrase. they have] we see, the  
women last mentioned; or, they (the men)  
began children to themselves. The Hebrew  
implyeth both, mighty men] the Greek  
translateth this also *Gigantes*; and it seemeth  
to be an explanation of their former  
name. men of name:] that is, of re-  
nown; famous and renowned. Contrary  
hereto is, men without name, *Job. 30. 2.*

5 Ver. 5. wickednes] or malice, evill, every  
imagination, &c. of the whole fiction; The word  
is general for all & every thing that the  
heart first imagineth, formeth purposeth,  
*1. Chron. 28. 9. & 29. 18. Luke. 1. 51.* every  
day for, all the day: that is, continually.  
The Greek translateth thus, and every one  
minded in his heart carefully for evill, all dayes.

6 Ver. 6. u repented] *Job. 41. 1.* This is pro-  
ken not properly, for God repenteth not. *1. Sam. 15. 29.* but after the manner of men;  
for God changing his deed, and dealing  
otherwise then before, doth as men doe  
when they repent. So *1. Sam. 15. 11.* the  
carth] ten by teaching, that here was  
none on earth whom God repented. So  
that but for the second man (him) the Lord  
from heaven (as *Cor. 15. 47.*) whom Noe be-  
lieved in; the world had now been con-  
demned. So the Hebrew doctors, as the 22.  
bar

bar upon this place sayth man on the earth,  
to except the man above (or the superiour A-  
dam) who was not on the earth. u grieved  
himself] from man] that is, both man & ab-  
liss. Ver. 7. blot-out] that is, destroy and ab-  
liss. For as the beasts were made for  
man, *Gen. 1. 28.* for they became subject to  
vanity and destruction, through mans  
iniquity. *Gen. 3. 17. Rom. 8. 20.*  
8 Ver. 8. found grace] that is, obtained fa-  
vour; or mercies (as the Chaldee transla-  
teth it.) So this phrase is interpreted in  
Greek, sometime finding grace, *Heb. 4. 16.*  
sometime finding mercy, *2. Tim. 1. 18.* and  
grace is opposed unto works, & unto debts,  
*Rom. 11. 6. & 4. 4.* And it is a speciall ti-  
tle of God, that he is named Gracious, *Ex. 34. 6.* and a speciall prerogative of his  
people, that they finde grace in his eyes, as af-  
ter of *1. Cor. 13. 19. of 1. Cor. 13. 12.*  
of David, *Acts 7. 45. of Moses, Luke 1. 30.*  
And the letters of Noes name, are the  
letters of Grace in Hebrue, the order be-  
ing changed.  
פ פ פ These 3. letters in the Hebrue  
bibles, doe signifie the Parasha or great  
Section of Moses law, which was a Lecture  
on the Sabbath day, read in the Jewes  
Synagogues, as is observed *Acts 15. 21.*  
to which was added a Lecture out of the  
Propheies, *Acts 13. 15.* And the first para-  
graph or Section (which is from the crea-  
tion hitherto) they call *Besubb*, that is,  
in the beginning, this is good, which reacheth  
to the 22. chapter, they call Noe, and  
so the rest: There are in all 54. Sections  
in the law, which they read in the syna-  
gogues, joyning two of the thortie twice  
together, that the whole might be finish-  
ed in a yeres space. Hereof the Hebrew  
doctors write thus. *In u a com mon custome  
throughout all Israel, that they finish wholly the  
(reading of) the law, in one yere; beginning in  
the Sabbath which is after the feast of Taber-  
nacles, at the first section of Genesis, in the se-  
cond (Sabbath), at These are the generations of  
Noe; in the third, at The Lord sayd unto Abram,  
(Gen. 12. 1.) so they ead and goe on in the or-  
der, till they have ended the Law, at the feast of  
Tabernacles, Maimony in Milna, treat of  
Prayer,*

bar upon this place sayth man on the earth,  
to except the man above (or the superiour A-  
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himself] from man] that is, both man & ab-  
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ed in a yeres space. Hereof the Hebrew  
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throughout all Israel, that they finish wholly the  
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cond (Sabbath), at These are the generations of  
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(Gen. 12. 1.) so they ead and goe on in the or-  
der, till they have ended the Law, at the feast of  
Tabernacles, Maimony in Milna, treat of  
Prayer,*

Prayer chap. 13. S. 1.

Ver. 9. Generations: ] that is, offspring, and things that did befall him and thence: so Gen. 15. 19. & 37. 2. & 2. 1. & 5. 1.

just ] or, righteous: Noe is the first in the world that hath this title of just: and as generally the just liveth by faith, Rom. 1. 17 so of Noe the Apostle witnesseth, he was made *heir of the justice* which is by faith, Heb. 11. 7. perfect ] or mine, sincere, of a simple, plaine, and upright carriage: as justice usually respecteth faith, so perfectness respecteth life and conversation, in the heart of man, *Eph. 38. 3.* and in his wayes, *Psal. 119. 1.* This is not meant of perfection in measure or degrees, as being without all sin, *Eccles. 7. 22. Jam. 3. 2. 1. Job. 1. 8.* but when men by the grace of God, keep themselves from their iniquity, *Pf. 18. 33. 24.* and sin hath not dominion in them, *Psal. 19. 14.* The perfect man is oppos'd to the perverse and rebellious wicked: *Job. 9. 10. 21.*

in his generations: ] that is, among the men of the ages wherein he lived, So generation, *Mat. 11. 16. & 12. 42.* is expounded, the men of that generation, *Luk. 7. 31. & 11. 31.* walked with God ] that is, by faith pleased and acceptably served God: live the like before of Enoch, *Gen. 5. 22.* The word may imply also administration in the office wherunto God had call'd him, which was to be a preacher of justice, *2. Pet. 2. 5.* So the Hebrew Doctors say, he preached to the old world, and layd, Turn yee from your wayes, and from your evil workes, that the waters of the flood come not upon you, and cut off the whole seed of the sons of Adam. *Pirke. R. Eliezer, ch. 22.*

11 Ver. 11. the earth was corrupt: ] that is, the inhabitants of the earth, (see *Gen. 11. 1.*) and so the earth it selfe for and through them; as is shewed after in vers. 12. 13. therefore both were destroyed together. Corrupting is in speciall applyed to idolatry, and depraving of Gods true service, *Exod. 32. 7. Deut. 32. 5. Iudg. 2. 19. 25.* the people are layd to doe corruptly, *2. Chron. 27. 2.* wher they sacrificed and burnt incense in the high places: *2. King. 15. 35.* So Idolatry

was their chief corruption here, as may also be gathered by *Gen. 4. 16.* see the annotations there.

before God: ] that is, openly and boldly in Gods sight, as *Gen. 10. 9* and in respect of his worship and law: see *Gen. 17. 1.* violent wrong ] injurious and cruel dealing, which seemeth to be chiefly meant of violating the duties towards men; as the former word noted corruption of religion, *Gen. 49. 5. Ios. 3. 19. Obad. 1. 10.* The Chaldee turneth it rapines, (or robberies.) Or by violent wrong, violent and cruel men may be understood: as pride, is used for proud men, *Jer. 50. 31. 32. Jam. for insull men, Prov. 13. 6.* poverty, for poore men, *2. Kin. 24. 14.* and many the like. Thus corruption increased in the ecclesiastical, and political estate, as it began in the domesticall.

12 Ver. 12. all flesh ] that is, all men, who are call'd flesh, both for their frailty, *Psal. 77. 39* and corrupt unregenerate estate, *Gen. 6. 3.* So flesh is expounded to be men, and people. *Psal. 56. 5. 112. Eney. 40. 5. 6.* their way ] that is, both their religion or faith, (for so a way often signifieth, *Mat. 18. 25. 16. & 22. 4. 2. Pet. 2. 2.*) and their manners, works or course of life: as elsewhere is mentioned the way of Cain, for maliciousness, *Iud. vers. 11.* the way of Balaam, for covetousness, *2. Pet. 2. 15.* and sundry the like. And of this way of the old-world, wherein wicked men did walk it is noted, that God had filled their houses with good things; but they said unto him, depart from us: they did eat; they drank, they married wives, they were given in marriage, until the day that Noe entered into the Arke, and the flood came, and destroyed them all: *Job. 22. 15. 17. 18. Luke 17. 27.*

13 Ver. 13. An end is come: ] that is, the time of destruction is at hand. (so *Amos 8. 2. Ier. 51. 13. Eze. 7. 2. 3. 6.* from the face) that is because, or through them. destroy ] or, am corrupting, that is, ready to corrupt, or destroy. Before, the word was used for corrupting by sin: here for corrupting with punishment, due for their sin: that is, destroying.

destroying. So *Gen. 18. 18.* and *19. 13.* and often in the Scriptures. with the earth ] the Greek sayth, and the earth: which being given for a possession to the sons of Adam, was also destroyed with them; as in other particular judgments, mens goods perished with them, *Gen. 19. Num. 16. 33. Ios. 7. 14. 24.*

14 Ver. 14. an Arke ] or Chest, Coffin: call'd in Hebrew *Tebah*; and differeth from the Arke or Coffin which Moses made for Gods Sanctuary, which was called *Aron*, *Exod. 25. 10.* and served to keep the Tables of Gods law, *Deut. 10. 2. 5.* but this Arke *Tebah*, was to keep men, and live things: from the water, as a ship, used only in this historie, and in *Exod. 2. 3.* The holy Ghost in Greek, expresseth them both by one word *Kibator*, an Arke, *Heb. 11. 7* and *9. 4.* Heathen writers also make mention of this Arke, but by an other name *Lamech*, that likewise is an Arke: *Plutarch de industria animal.* This Arke was a figure of Christs Church, wherinto they that enter by faith, are saved from the flood of Gods wrath; of which grace, Baptisme (the antient rite) is a signe and seal. See *1. Pet. 3. 20. 21.* Gopher trees: ] The Chaldee paraphrasts make them a kind of Cedar: the Scripture mentioneth not this word: any other where. But *Gopher* is after used for sulphur or brimstone, *Gen. 19. 24.* whereupon some think: these to be Turpentine trees, which beare sulphur berries, and the wood is known to be fit for such an use.

nest. ] that is, little rooms or mansions (as the Chaldee translates) for men, beasts, birds, &c. to be in severally. So a nest, is for a mansion, *Numb. 23. 21. Obad. 4.* pitch ] or plaster: the Hebrew *Gopher* which elsewhere is often used for covering and propitiating of sin, making atonement, and the like; is only here used for pitch or plaster; there being two other proper words for such stuffe, *Exod. 2. 3.* It figured the atonement by the Church by Christ, wherewith we, being by faith covered and plattered, the waters of Gods wrath,

enter not upon us.

15 Ver. 15. cubits ] or ell: a cubit is the measure from the elbow to the fingers end, containing six hand breadths; or a foot and a half: so 300. cubits, make 450. foot.

height ] or stature. By these measures here set down, the Arke was by proportion like in shape to a Coffin for a mans body, six times so long as it was broad, and ten times so long as it was high; which was commodious for swimming, and stedfast against winds: fit also to figure our Christs death, and buriall, and ours with him, by mortification of the old man: as the Apostle applyeth this type to baptism, *1. Pet. 3. 20. 21.* wherby we are become dead and buried with Christ, *Rom. 6. 3. 4. 6.*

16 Ver. 16. A clear light: ] whether by one, or by many windows, is uncertain: after there is mention of a window that was in the Arke, *Gen. 8. 5.* The Hebrew *Zohar* (which the Chaldee translates, *Nehor, Light*;) is not found in the Scripture but here: of it *Zahorayim* is used for the noon-day light. Some Hebrew doctors say it was a precious stone, hanged in the Arke, which gave light to all creatures which were therein. *Pirke. R. Eliezer chap. 23.* This clear light signified the enlightning of the Church, by the Holy Ghost, as the dove signified faith in Christ; *Eph. 1. 17. 18. Job. 10. 9.*

in a cubit ] or, unto a cubit. If from above: ] by it, seemeth the Arke to be meant, (rather then the light or window,) which Arke had the roofe arched or bowed but a cubit, that it might be almost flat, yet so as the water might easily slide off. third stories ] or third nests, that is, rooms: as v. 14. So many distinct stories, there are also within mans bodie. And Paul maketh three parts of man; body, soule and spirit *1. Cor. 15. 43.* Likewise in Moses Tabernacle, and in Solomons Temple, were three rooms; the Courtyard, the Holy place, and the Most holy: *Exod. 26. & 27. 1. King. 6.* The Church also (figured by the Arke) hath three states, before the Law, under

under the Law, and under Christ, Rom. 5. 13, 14. Job. 1. 17.

17 Ver. 17. I doe bring } or, am bringing: the Lord hereupon is sayd to sit at the flood. Psa. 29. 10. ascending the Iudge from whom is wrath proceeded, and moderator in mercy to Noe. the flood } or, d. iuge. The Hebrew *maibul* is a peculiar name to this flood, which drowned the world, and made all things fade and dye on earth, wherof it hath the name. In Greek the holy Ghost calleth it *Katastymos*, of the abundant shedding and inundation of the waters, *Mat. 14. 38.*

18 Ver. 18. I will establish } that is, make sure and stable, and faithfully keep my covenant. For to the word importeth an other Scriptures open it, as, *Establish thou, 1 Sam. 7. 45.* is expounded *let it be faithful (or sure) 1 Chron. 17. 13.* and to *stablish the words of a covenant, 1 King. 23. 3.* is so doe (or perform) them, *1 Chron. 34. 31.* and to continue in doing them, *Gal. 3. 10.* with *Deut. 27. 26.* my covenant or testament; a disposition of good things faithfully declared: which God here usually calleth his, as arising from his grace towards Noe, (v. 8.) and all men; but implying also conditions on mans part, and therefore is elsewhere named our covenant, *Zach. 9. 11.* The Apollies call it *Diatheke*, that is a Testament or Disposition; and it is mix'd of properties both of covenant and of testament, as the Apollie sheweth in *Heb. 9. 16, 17.* &c. and of both may be named a testamental covenant, or a covenanting testament: whereby the disposing of Gods favours and good things to us his children, is declared. and thou shalt enter &c. } This explication the Covenant made; on Gods part, that he would save Noe & his household from death by the Ark; and on Noes part, that he should in faith & obedience make and enter into the Ark, so committing himselfe to Gods preservation. *Heb. 11. 7.* And under this, the covenant or testament of eternal salvation by Christ, was also implied, the Apollie testifying, that the (antitype) or like figure hereunto, is

*Justified, diathesis huius est: 1. Pet. 3. 21.* which baptism is a Seale of our salvation, *Mark. 16. 16.* Herupon the Apollie observeth, how in the Ark, a few, that is, eight soules, were saved by water, *1 Pet. 3. 20.*

19 Ver. 19. two } or, by twoes, that is, by pairs: which is after expoyned to be seven of every clean, and two of every unclean beast, *Gen. 7. 2.* Thus God sheweth himselfe to be the savor of man and beast, *1 Sal. 36. 7.* to keep alive } that is, that thou mayst keep alive: (as the Greek explaineth it, *that thou mayst nourish*) Observe how verbs indefinite, doe often times include (though not expresse) a certaine person, especially such as is spoken of before: 2. as, *Beleeve. 1. 17.* (or 5. 1.) they know not to doe evil. that is, they know not what they doe evil. *Zach. 11. 10.* they shall mourn, and to be in bitterness; that is, they shall be in bitterness. This the Hebrew Vex: it self somtime manifesteth; as *Esa. 37. 18.* they have laid waste and to cast their Gods &c. that is, and they have cast their Gods, as is written, *1 King. 19. 18.* So in 1. *Chron. 29. 14.* build me an house to dwell in: for which in 2. *Sam. 7. 5.* is written, build me an house for me to dwell in. Likewise in the Greek, as *Suzetien*, to question, that is, they questioned. *Mark. 1. 17.* for which an other Evangelist saith, *Sinzeloun*, they speake together, *1 Iuke 4. 36.* not lawfull to eat, *Luke 6. 4.* that is, for him to eat, *Mat. 12. 4.* not to enter, *Luke 22. 40.* or, that ye enter not, *Mat. 26. 41.* Also the Holy Ghost to translate; 25, to be my salvation, *Esa. 49. 6.* which Paul citing saith, that thou mayst be my salvation; *Act. 13. 47.* So in *Gen. 19. 10.* & 23. 8. *Exod. 9. 16.* and often throughout the Scriptures.

20 Ver. 20. shall come to thee } to weete, of their own accord, by my intind. Signifying hereby that Noe should not need to hunt for them. So it was before with Adam, in *Gen. 2. 19.* to keep alive } that is, that thou mayst keep them alive: 25 before in *ver. 19.* Or, to be kept alive: as the Greek here translateth, to be nourished with thee. For a verb indefinite, is often

often to be understood passively; as at time to bear, *Eccle. 3. 2.* that is, to be born. What to doe? *Eft. 6.* that is, what shall be done? So, for to declare my name, *Exod. 9. 16.* is by the Apollies authority translated, that my name may be declared, *Rom. 9. 17.* See *Gen. 2. 20 & 4. 3.*

22 Ver. 22. And Noe did it } This commendeth Noes singular faith and obedience, in undertak'ng and performing to great a work, full of infinite doubts, fears, troubles, chaiger &c. wherefore hee hath of the Holy Ghost this good report; By faith Noe being spoken to of God, of things not seen as yet, movea with reverence (or using carefulnesse) prepared an Ark, to the saving of his house: by the which hee condemned the world, and became heire of the justice which is by faith. *Heb. 11. 7.* d. d. } or made it: namely of the Ark, and all things appointed him of God. Wherfore the Greek so translateth, Noe did (or made) all things: and often times a thing left down thus generally; is to be understood of all and every particular, the holy Ghost so expounding: as (in a like case) *Exod. 35. 40.* look and make them after their pattern: that is, looke thou make all things after the pattern, *Heb. 8. 5.* So *Deut. 27. 26.* Cursed be he that confirmeth not the words of this law: that is, Cursed be every one that confirmeth not in all things written in the booke of the law, *Gal. 3. 10.* and sundry the like. according to as } not only the things themselves, but the manner of doing them, was according to the commandment of God. Like praise was for he work of the Tabernacle, *Exod. 39. 43. & 40. 16.*

# CHAP. VII.

1. God commandeth Noe and his house, to enter into the Ark, with beasts and fowls. 7. Noe and they gat in. 12. It rainedth forty dayes and forty nights: 17. the waters beat up the Ark. 18. And down the earth. 21. All that were on the dry land dyed. 23. Save Noe, and those with him. 24. The waters prevailed 150. dayes.

1 **A**Nd Iehovah sayd, unto Noe, Enter thou and all thy house, into the Ark: for thee have I seen, just before me, in this generation. Of every clean beast, thou shalt take to thee, seven and seven, the male & his female: and of the beast, which is not clean, two, the male and his female. Also of the fowl of the heavens, seven and seven, the male and the female: to keep-alive seed, upon the face of all the earth. For seven dayes hence, I will cause it to raine upon the earth, forty dayes, & forty nights: & will blot-out every living substance that I have made, from upon the face of the earth. And Noe, did: according to all, that Iehovah commanded him. And Noe was, six hundred yeres old: and the Flood was; waters upon the earth. And Noe went in, and his sonns, and his wife, and his sonns wives, with him, into the Ark: because of the waters of the Flood. Of the clean beast, and of the beast which was not clean: and of the fowl, & of every thing that creepeth, upon the earth. Two and two, went in unto Noe, into the Ark, the male & the female: even as God had commanded Noe. And it was at the seventh of the dayes: that the waters of the Flood, were upon the earth. In the yere, the six hundred yere, of the life of Noe, in the second month: in the seventeenth day of the month: in the same day, all the fountains of the great deep, were broken up: and the windows of the heavens, were opened. And the raine was, upon the earth: forty dayes, & forty nights. In this self same day, entered Noe, and

10 Sem & Cham & Japheth, the sons of  
Noe: & the wife of Noe, & the three  
wives of his sons: with them, into  
14 the Ark. They, and every beast after  
his kind, and all the cattle, after their  
kind, and every creeping thing that  
15 creepeth upon the earth, after his  
kind: and every fowl after his kind;  
every bird of every wing. And they  
went in unto Noe, into the ark: two  
16 and two of all flesh, which had in it,  
the spirit of life. And they that went  
in, went in male & female of all flesh,  
even as God had commanded him:  
17 and Jehovah shut him in. And the  
Flood was, fourtie daies upon the  
carth: and the waters increased, and  
bare up the ark, and it was lift up,  
18 from the earth. And the waters pre-  
vailed, and were increased greatly,  
upon the earth: and the ark went,  
19 upon the face of the waters. And  
the waters prevailed most exceeding-  
ly, upon the earth: and all the high  
mountains, that are under all the hea-  
20 vens, were covered. Fifteen cubits  
upwards did the waters prevail: and  
the mountaines were covered. And  
21 all flesh, that moved upon the earth,  
gave up the ghost; of fowle and of  
cattle, and of beast; and of every  
22 creeping thing, that creepeth upon  
the earth: and every man. All which  
had the breath of the spirit of life, in  
his nostrils; of all, which was in the  
23 dry-land, they dyed. And every living-  
substance was blotted out, which was  
upon the face of the earth: from man  
unto cattle, unto the creeping thing,  
and unto the fowle of the heavens;  
and they were blotted out from the  
earth: and Noe only remained, and

24 they that were with him, in the Ark.  
And the waters prevailed, upon the  
carth: a hundred and fiftie daies.

## Annotations.

1 **E**fter thou] that is, Betake thy self un-  
to my suition and providence, who  
will save thee and thine from the  
wrath that cometh upon the world: 2.  
Pet. 2. 5. A like speech is made unto the  
godly, in *Ezay* 26. 20. *just before me*]  
that is, sincerely just, by faith, and so *heyr*  
of the justice which u by faith, *Heb.* 11. 7. For  
no flesh is just before God, by the workes  
of the Law; *Rom* 3. 20. Noe is also na-  
med a preacher of justice, 1. *Pet.* 2. 5. The  
just before God, are opposed to hypocrites,  
which justify themselves before men, *Luk.* 16.  
15. *Rom.* 2. 29. in this generation] that  
is among the men of this age: which are cal-  
led the world of ungodly ones, 2. *Pet.* 2. 5. See  
*Gen.* 9.

2 **V**er. 2. every clean beast] Of these there  
were asier by Moses law, two sorts, some  
clean for men to eat in common use, such  
as were all that parted the hoof in two, and  
chewed the cud: *Lev.* 11. 3. & c. all other,  
were unclean. And some that were clean  
for sacrifice to God, which were either  
beever, or sheep, or goats: *Lev.* 1. 2. 10. So  
of foules, many were counted cleane for  
mans meat, *Lev.* 11. 13. 21. & c. but for  
sacrifice to the Lord, onely turle doves &  
pigeons, *Lev.* 1. 14. And all these sacrifices  
Abram offered, *Gen.* 15. 9. and of every  
clean beast and clean fowle, Noe offered a  
burnt offering after he came out of the  
Ark, *Gen.* 8. 20. wherefore by clean beasts  
here, such onely seem to be meant, as  
were sanctified of God for sacrifice:  
which ordinances (as appeareth) were  
revealed of God to the Fathers from the  
beginning, as diverse others, after writ-  
ten by Moses; as cleansing of mens per-  
sons, and garments, *Gen.* 35. 2. paying of  
tithes to the Preills, *Gen.* 14. 20. offering  
of first fruits, *Gen.* 4. 3. and the like.

As for civil use, all beasts seem to be clean  
unto the sons of Noe, for meat, by that  
law in *Gen.* 9. 3. see the notes there. By  
nature, all Gods creatures are good, *Gen.* 1.  
31. and there u nothing unclean of a self, *Rom.*  
14. 14. but onely by the institution of  
God, to teach men holynes and obedi-  
ence: *Mat.* 10. 15. *Lev.* 11. 44. 45.

and seven] *Hebr.* seven seven, that is, by  
sevens, or seven of each sort: so after, two two,  
ver. 9. that is, two of each. This number  
of seven, was after much used in sacrifi-  
cing; as *Job.* 42. 8. 1. *Chron.* 15. 16. *Numb.*  
23. 1. 14. 29. male and his female,]  
the Hebrue is, man and his wife: which  
the Greek and Chaldee translate, male  
and female, and to the Hebrue it selfe is  
in the next verse, for the foules. It is the  
manner of the Hebrue tongue, to call all  
living creatures by the name of man and  
wife, and their yong ones sons, *Lev.* 1. 5.  
and things also without life, woman and  
sister, *Exod.* 26. 3. The myserie of things,  
may by such names the better be discern-  
ed: for beasts clean and unclean, figured  
out men; as the vision shewed to Peter  
manifesteth, *Acts* 10. 11. 20. 28.

two] the Greek explaineth it, two two,  
that is, by twos: as before by sevens: and  
in the 9. verse following, the word two is  
doubled.

3 **V**er. 3. seven] to weete of the clean, & two  
of the unclean, as was before of beasts. And  
to the Greek expresth it.

4 **V**er. 4. seven daies hence] *Hebr.* so yet se-  
ven daies: that is, the seventh day after this:  
as ver. 10. So, yet three daies, 2. *Chron.* 10.  
vers. 5. is in ver. 12. shewed to be in the  
third day: So in *Gen.* 40. 13. The Hebrue  
is, sometime used for after, as *Exod.* 16.  
1. *Psal.* 19. 3. *Numb.* 33. 38. *Jer.* 41. 4.  
*Ezr.* 3. 18. I will cause] *Hebr.* I  
causing: it is spoken as if it were then in  
doing for the more certainty. So, thou  
heaping coles, *Prov.* 25. 22. is translated,  
thou shalt heap, *Rom.* 12. 20. fourtie  
daies:] This time of vengeance is after  
used for the time of humiliation: as Mo-  
ses, Elias, and Christ our Lord, fasted

40. daies and 40. nights, *Deut.* 9. 9. 11.  
1. *King.* 19. 8. *Mat.* 4. 2. And 40. daies respit  
was given to Niniveh, *Jon.* 3. 4. as thrise  
40. (that is 120) yerres to the old world  
before it was drowned, *Gen.* 6. 3.

blot out] or, wipe out: that is, destroy and  
abolish. This the Hebrew doctors ex-  
pounded to be out of the land of the world to  
come; the land of the living: R. Menachem on  
*Gen.* 7. and the Apostle placeth their spi-  
rits in prison, 1. *Pet.* 3. 19. living-sub-  
stance] every thing that standeth up, or sub-  
sisteth. This word is also used *Deut.* 11. 6.  
and *Iob* 22. 20.

6 **V**er. 6. 600 yere old] *Hebr.* a son of 600,  
yerres: that is, going in his 600. yere. See  
*Gen.* 5. 32. and here after in ver. 11.

waters] or, as the Greek hath, the Flood  
of water.

7 **V**er. 7. his sons wives.] Thus but a few  
that is, eight foules were saved by water: as  
the Apostle observeth, 1. *Pet.* 3. 20. And  
here againe, Noes rare faith and obedi-  
ence is set forth, *Heb.* 11. 7. because]  
or, for feare of: *Hebr.* from the face.

9 **V**er. 9. and two] that is, by twos, as  
verse 2.

10 **V**er. 10. at the seventh] or, as the Greek  
saith, after 7. daies: see before ver. 4.

11 **V**er. 11. the 600. yere] or, In the yere of  
600. yerres: that is, while Noe was living in  
the 600. yere of his life: which was from  
the creation of the world the 1696. yere,  
and this was the beginning of that yere  
of his life, for he continued a yere in the  
Ark, *Gen.* 8. 13 and lived 350. yere after  
the flood, and dyed 950. yere old, *Gen.* 9.  
28. 29. the second month] to weete,  
of the yere; agreeable in part, to that which  
we now call October: for the end, and re-  
volution of the yere, was about the moneth  
which we call September, *Exod.* 23. 16. and  
34. 22. and so the new yere then began,  
this was a time called the moneth of Eiba-  
nim, 1. *King.* 8. 2. where the Chaldees para-  
phraseth, that they called it of old, the first  
moneth, but now, (saith he) it is the seventh  
moneth. For the yere changed the begin-  
ning of it ecclesiastically, upon the com-  
ing of



ing of Israel out of Egypt: see Exod. 12. 2. and Lev. 23. 39. compared with Exod. 23. 16. Some take it here to be meant of the 2. moneth according to the Jews ecclesiasticall account, that is, April.

of the great deep ] that is, of the waters which had by the providence of God been put into trasallies (or store houses) under the earth, Job 28. 4. 10. Psal. 33. 7. Dent. 8. 7. As also of the Ocean sea, which sometime is called the Deep, Job 38. 16. 30. & 41. 31. Psal. 106. 9. the windowes ] or, sluices, flood-gates of heaven: that is, of the aers, as is noted on Gen. 1. 7. So Esay 24. 18. It is denoted the extraordinary violent falling of the waters from above; as the former did their spinging up from beneath. Hereupon waters, deeps, floods and the like, are used for great afflictions, whereby the life is endangered: Psal. 69. 2. 3. 15. 16.

12 Ver. 12. the rayn ] or shower, that is, vehement rayn: after this manner the Israelites were baptised in the cloud and sea; vwhen the clouds streamed down vwaters; 1. Cor. 10. 1. 2. Psal. 77. 18. Exod. 14. 24. 25. And now was Noe saved in the Ark in the midst of the vwaters, and was spiritually baptised into Christs death by faith: 1. Pet. 3. 20. 21. Heb. 11. 7.

13 Ver. 13. I thus selfe same ] Hebr. In the strength (or body) of this day. So Gen. 17. 23. Lev. 23. 14. Isa. 10. 27.

14 Ver. 14. every beast ] that is, some of every kind of the unclean; as before, v. 2. every wing ] that is, of every sort; or some are winged vwith feathers, others vwith skin as birds. Therefore the Greek translateth here as before, according to his kinde.

15 Ver. 15. went in ] of their own accord, miraculously, God so moving them: that they seemed before-hand to know the wrath of God that should come on the world.

16 Ver. 16. shut him in ] or, shut (the dore) upon him; or after him: the Greek faith, shut the Ark on the out-side of him. And this was to keep him safe, and (as the Chaldean translateth) protect him, from the vio-

lence of the rayn: also that no other should come in: for so the like speech seemeth to import, in 1. King. 4. 4. 5. The record of this grace to Noe, is found in sundry heathen Writers; they say Deucalion (when waters drowned all the rest) was with his wife: preclived in a Ship or Ark, Ovid. Metamorph. l. 1. Lucan. de Dea Syria. Noe was of the Greeks called Deucalion, (as Justin Martyr Apol. 1. testifieth) and the name implyeth how much it being made, of the wet and of the sea.

17 V. 17. 40. dayes ] that is, large dayes, comprehending nights also, as v. 4. and so the Greek expresseth it, 40. dayes & 40. nights. See the notes on Gen. 1. 5. from ] or from upon: but the Greek faith, from the earth: and the Hebr. marginal, from upon, is sometime only from: as Exod. 10. 28. Thierore that which in 2. Chr. 33. 8. is written from upon the land, in 2. King. 21. 8. is but from the land. So from by me, Gen. 13. 9.

18 Ver. 18. went upon the face ] that is, as the Greek translateth, was carryed upon the waters: So ships, are said to goe (or walk) Psal. 104. 26. Thus Noe in the Ark escaped the vwaters of Gods wrath, wherein the vworld perished: as Israel after this, passed safe through the waters of the sea, wherein the Egyptians were drowned: Exod. 14. Heb. 11. 29. Noe was baptised into Christs death, and buried (in the Ark) vwith him into his death, but raised up again, vwith him also, God giving him victorie through faith in Christ: Rom. 6. 3. 4. 1. Pet. 3. 20. 21.

19 Ver. 19. most exceedingly ] or most vehemently: the Hebr. phrase (as also the Greek) doubleth the vvoid, vehemently vehemently. So Gen. 17. 2. & 30. 45. and often.

20 Ver. 20. Fflood (subis) ] that is, 22. foot and a halfe. God weigheth the waters, by measure, Job 28. 25. prevail ] that is, as the Greek explyaineth, were lifted up, higher then all mountaines: To this Job hath reference, saying, he sendeth out (the vwaters,) and they overturn the earth: Job 12. 15. this judgement was admirable; seeing there are mountaines, as Atlas, Olym pui, Caucasus

Caucasus, Athos, and other such, that are so high, as their tops are above the clouds, and winds; as historiographers doe report. And the mountaine of Ararat, so high, that the Ark rested upon them long before the face of the earth was discovered: Gen. 8. 4. 5. &c.

21 Ver. 21. every man ] the flood came and destroyed them all; Luke 17. 27. they were wrinkled before their time; a flood was powerd upon their foundations: Job 22. 16.

23 Ver. 23. Noe only ] or, but Noe. To this the Scripture after hath reference, Ezek. 14. 14. Though Noe, Daniel and Job were among them, they should deliver but their own souls. So a few were saved: 1. Pet. 3. 20. & 2. 5. And heathen stories give testimony unto this truth, that at the deluge of all men Deucalion only was left alive, (that is, Noe,) by going vwith his wife and children into a certain great Ark which he had: &c. Lucan. l. 1. de Dea Syria.

# CHAPT. VIII.

1. The waters of the flood asswage. 4. The Ark resteth on Ararat. 7. Noe finds forth the Raven, and the Dove. 15. God biddeth Noe goe forth of the Ark. 18. and he goeth. 20. He buildeth an Altar, and offereth sacrifices. 21. which God accepteth, and promiseth to cuse the earth so no more.

1 And God remembred Noe, and every beast, and all the cattell, that was with him in the Ark: and God made a winde to passe, over the earth; and the waters asswaged. 2 And the fountains of the Deep, and the windowes of the heavens, were stopped: and the ravn from heavens, was restrained. And the waters returned from off the earth, going and returning: and the waters abated, at the end of the hundred and sixtie dayes. And the Ark rested, in the

seventh moneth, in the seventeenth day of the moneth: upon the mountaine of Ararat. And the waters, were going and abating, untill the tenth moneth: in the tenth (moneth) in the first of the moneth, the tops of the mountaines were seen. And it was, at the end of fourty daies: that Noe opened the window of the Ark, which he had made. And he sent forth, a Raven: and it went forth going forth, and returning: untill the waters were dried, from off the earth. And he sent forth a Dove from him: to see if the waters were abated, from off the face of the ground. And the Dove found not rest, for the sole of her foot: and she returned unto him, into the ark; for the waters were, on the face of all the earth: and he put forth his hand, and took her; and caused her to come unto him, into the ark. And hee wayted yet, other seven dayes: & did again send forth the Dove, out of the ark. And the Dove came in to him, at even tide; and loe an olive leaf pluckt off, was in her mouth: and Noe knew, that the waters were abated, from off the earth. And he wayted yet, other seven dayes: and sent forth, the Dove; and she did not againe return unto him, any more. And it was, in the six hundred and one yere; in the first (moneth,) in the first of the moneth; the waters were dried up, from off the earth: and Noe removed the covering of the Ark; and he saw, and behold the face of the ground was dry. And in the second moneth, in the fifteen and twentieth day of the moneth; the earth, was dried.

And

15 And God spake, unto Noe, say-  
16 ing. Goe forth out of the Arke:  
thou, and thy wife, and thy sonns &  
17 thy sonns wives, with thee. Every  
beast, which is with thee, of all flesh;  
of fowl, and of cattell, and of every  
creeping-thing that creepeth upon  
the earth, bring thou forth with  
thee; that they may breed aboun-  
dantly, in the earth; and be fruitfull  
18 and multiply, upon the earth. And  
Noe, went forth: and his sonns, and  
his wife, & his sonns wives, with him.  
19 Every beast, every creeping-thing,  
and every fowl; all that creepeth upon  
the earth: after their families, went-  
20 forth, out of the Ark. And Noe  
builded an Altar, unto Iehovah: and  
took of every clean beast, and of ev-  
ery cleane fowl, and offered up burnt-  
21 offerings, on the altar. And Iehovah  
smelled, a smell of rest: and Iehovah  
said, in his hart; I will not again curse  
any more the ground for mans sake;  
for the imagination of mans hart, is  
evil from his youth: and I will not  
again any more smite every living-  
22 thing, as I have done. Henceforth  
all dayes of the earth; seed-time, and  
harvest, and cold, and heat, and sum-  
mer, and winter, and day, and night,  
shall not cease.

Annotations.

1 **G**OD remembered ] that is, shewed him-  
selfe to have care of Noe, & helped  
him out of his troubles. Things are  
often spoken of God, after the manner  
of men: as Gen. 6. 6. So alter Gen. 30. 22.  
every beast ] or, every living thing: the Greek  
translateth, all wilde-beasts, and addeth all  
fowles and all creeping things. a wind: ]

The Hebrew name *Raach*, signifieth gene-  
rally any spirit, or wind; and all windes  
are brought forth of God out of his trea-  
surie, *Psal.* 135. 7. and we know not whence  
they come, or whither they goe, *Iob* 3. 8.  
but God maketh the weighe for them;  
*Iob* 12. 25. and raised this winde extraor-  
dinarly, in mercy. *swayed* ] or,  
were stilled, quieted. This word is applyed  
also to the asswaging of anger. *Eph.* 2. 1. and  
of murmuring. *Numb.* 17. 5. Wh. refore this  
wind (which seemeth to be extraordina-  
ry,) had a miraculous effect in asswaging  
the waters, whereas usually winde maketh  
them rage, *Psal.* 107. 25. *Ion.* 1. 4. Therefore  
one Chaldee paraphrase calleth it a winde  
(or Spirit) of mercies.  
2 Ver. 2. of the deep ] the water gulfes  
broken up see Gen. 7. 11. *fopped* ]  
thus God shewed himselfe to be hee that  
can stay the bottles of heaven, *Iob* 38. 35.  
3 Ver. 3. going and returning ] that is, con-  
tinually returning: to weete into their chan-  
nells and treasuries within the earth,  
*Psal.* 33. 7. *Becl.* 1. 7. So after in ver. 6.  
going and abating: that is, continually abating,  
more and more. So going, is likewise used  
for continuing, and increasing: *Exod.* 19. 19.  
The like is in Gen. 12. 9. at the end ]  
or, after: as the Greek translateth it here,  
and in v. 6.  
4 Ver. 4. of Ararat ] that is, of Armenia:  
a country neer Assyria and Mesopotamia;  
mentioned also in 1. *King.* 19. 37. *Ezay* 37.  
38. *Ier.* 51. 27. The Greeke here calleth  
them as the Hebrew *Ararat*, but in *Ezay*  
37. 38. it translateth it *Armenia*. Also the  
Chaldees here calleth them *mounts of Kardu*,  
which many Writers witness to be  
hills in Armenia. And the name *Ararat*  
seemeth to be turned into *Armenia*, of  
*Aram* (that is Syria) and *Minni*. (whereof  
see *Ier.* 51. 27.) or of *Ararat* and *Ararat*  
compounded.  
5 Ver. 5. sepe ] Hebr. the breads,  
6 Ver. 6. that Noe opened ] Hebr. and Noe o-  
pened: we may leave the word and; as doth  
the Greeke, and our English speech also  
beareth

beareth: which the Hebrew it selfe else-  
where sheweth may be done, as 2. *King.*  
14. 10. and why shouldst thou meddle: but in  
2. *Chron.* 25. 19. and is left out: for in  
2. *Chron.* 18. 12. and is set down, which in 2.  
*King.* 22. 13. is left out. So it may be in  
many other places, as Gen. 11. 4.  
7 Ver. 7. a Raven ] an uncleane foule,  
*Deut.* 14. 14. sent forth 40. dayes after the  
tops of the mounts appeared, to see if the  
waters were abated, as the Greek addeth &  
as the next verse sheweth of the dove. For  
the Raven would have fed on the dead  
karkasses, if any had appeared. *Prov.* 30. 17.  
returning ] that is, flying to and fro, return-  
ing to the Ark, but not into the same,  
which the dove after did, v. 9. whereupon  
the Greek interpreters (as it seemeth)  
translated it returned not. Noe had no ti-  
dings of the waters abating, brought by  
this messenger, therefore he sendeth ano-  
ther, the Dove: which returning with an  
olive leaf or branch; ver. 11. signified  
the glad tidings of peace, by the ministe-  
ry of the Gospell, & of the Spirit, (which  
the Dove represented *Mat.* 3. 16.) but the  
ministerie of the Law and letter (which  
the Raven seemeth here to figure out,) gi-  
veth the hart of man no evidence, that  
the waters of Gods wrath for sin, are any  
whit abated.  
8 Ver. 8. a Dove from him ] the Greek  
saith, after him, meaning the Raven. This  
Dove seemeth to be sent out 7. dayes after  
the Raven, as may be gathered by the  
10. ver. where is mentioned Noes wait-  
ing other 7. dayes. Of the sending forth  
of this Dove, and of her return unto Noe,  
(whom heathens name *Deucalion*), there is  
expresse mention in humane Writers,  
*Plutarch.* *dialog.* de *mult.* animal. abated  
of Hebr. leightned: that is, decreased, so  
in ver. 11.  
10 Ver. 10. he waited ] or, patiently abode:  
so in ver. 12. did again send ] or,  
added to send: so in ver. 12. did not aude  
to return: and ver. 12. will not add to curse;  
that is, not curse any more.  
11 Ver. 11. leaf ] or, branch, as it is elsewhere

Englished; *Neb.* 8. 15. a signe that the vva-  
ters vvere low: and spiritually a token of  
grace and peace in Iesus Christ, brought  
in the mouth, that is, the word and doc-  
trine of the Ministers of the Gospell,  
compared unto doves, *Mat.* 10. 16. *Ezay*  
60. 8. *Rom.* 10. 15. which came unto the  
Church in the evening of times, in these  
last dayes *Heb.* 1. 1.  
13 Ver. 13. the 601. yere ] to weete, of Noes  
life; as the Greek expiceth. in the  
first ] to weete, the first month, as the Greek  
addeth, and the Hebrew before in v. 4. &  
after in v. 14. plainly speaketh: but affect-  
ing brevity, such words are often omit-  
ted. So after: the first of the month, that is,  
the first day, as the first of the feast, *Mat.* 26. 17.  
is expounded by the holy Ghost, the first  
day of the feast, *Mat.* 14. 12.  
14 Ver. 14. the 27. day of the month ] By this  
it appeareth that Noe was in the Ark a  
full yere (or yere of dayes) conteyning  
365. dayes, according to the course of the  
Sun. For he entered the Ark, the 17. day of  
the 1. month, in the 600. yere of his life,  
*Gen.* 7. 11. 13. and there hee continued till  
the 27. day of the second month in the  
601. yere of his life, as the 13. and 14. ver-  
ses of this 8. chapter shew. Now the 12.  
monthes of the Hebrews had 354. dayes,  
(for 6. monthes had each of them 30. daies;  
and the other six monthes had each 29.  
dayes, which make 354.) to which added 11.  
dayes, till the 27. of the 2. month full en-  
ded) and there are dayes 365.  
19 Ver. 19. after their families ] that is, the male  
with his female, not contulently rushing out  
all together, but in order, and after their  
kinde, as the Greek translateth. Families are  
here attributed to the brute creatures, as  
before, man and wife, *Gen.* 7. 2.  
20 Ver. 20. build an Altar ] of earth, as is  
probable by the Law after given in *Exo.*  
20. 24. an Altar of earth thou shalt make unto  
me. And in the Nations after used, mention-  
ing Altars of grass, and of turf. *Engl.*  
*Arche.* 12. *Horat.* 1. od. 19. An altar is  
called in Hebrew *Mizbeach*, that is, a sacri-  
ficatorie, or place of flaying the sacrifice, for  
the

the sacrifices were killed, upon it, or by it, Gen. 22. 9. 10. Lev. 1. 11. It was a holy place, and sanctified the offering, Mat. 23. 19. Exod. 29. 37. and so was a figure of Christ, by whom we offer the sacrifice of praise always to God, Heb. 13. 10. -- 15. And it is a tradition of the Jews; that the place where Noe built this altar, was the place where Abraham ham alter ward built an Altar to offer Isaac, Gen. 12. 2. and where Cain & Abel offered before. See the notes on Gen. 4. 3. every clean beast of the bullock, sheep, and goats; see the notes on Gen. 7. 2. So in Pirke R. Eliezer, chap. 23. it is sayd, Noe brought of the kinde of clean beasts, a bull, a sheep, and a goat, and of the kinde of cleane fowles, Turtle doves and young Pigeons, & built an altar, and offered, &c. burnt-offerings named in Hebrew, *goleth*, that is, *ascensions*, for that they went up in fire to the Lord, all except the skin upon the Altar as Moses theweh saying, *It is the burnt-offering, because of the burning upon the altar all the night, unto the morning*, Lev. 6. 9. Therefore the Holy Ghost in Greck calleth them *holocaustomata*, that is, *whole burnt-offerings*, & theweh how they figured Christs body offered up unto God for us, Heb. 10. 6. 10. and our reasonable service of God by him, whiles we present our bodies a living sacrifice, holy and acceptable unto God, Rom. 12. 1. External burnt-offerings were in use in the Church, before the Law given at mount Sinai, as appeareth by this, and Exod. 10. 25. & 18. 12.

VER. 21. the smell of, the odour, savour, It hath the name originally of *respiration*, and it signified Gods gracious acceptation of the sacrifice offered; as 1. Sam. 26. 19. let him smell an offering, Lev. 26. 31. I will not smell the smell of your sweet odours: So in Amos 5. 21. Wherefore the Chaldee translatheth, the Lord accepted with savour his oblation. The Scripture speaketh of God, after the manner of men, who are delighted with sweet odours, *Esa. 32. 4. Song 1. 2. of rest*, that is, of sweetnes, or of sweet savour, which refresheth, comforteth & quieteth the sense. The Hebrew word is of the

same root that Noes name was of, which signified rest and comfort, Gen. 5. 29. The Greck here and usually turneth it *evodias*, of sweet savour: which the Apollie followeth, saying Christ hath given himselfe for us, an offering and a sacrifice to God, for a smell of sweet savour, Ephes. 5. 2. where this sacrifice of Noe, and all other in the Law, are shewed to have their accomplishment in Christs death: for otherwise, as it was impossible that the blood of bulls and goats should take away sin, Heb. 10. 4. so was it impossible that the smoke of such flesh burned, should be a sweet odour to God.

in his hart] or, unto his hart, that is, *heartily, minding and purposing this thing which followeth*. Some understand it, unto Noes hart, as spoken to his comfort: but the Hebrew (*el uno*), is often used for *in*, as Gen. 6. 6. 1. Sam. 27. 1. and the Greck explaineth it in the former sense. The Chaldee translatheth in (or by) his word: which may be understood as an oath; as not only the Hebrew doctors say, that God stretched out his right hand, and swore &c. (Pirke R. Eliezer, chap. 23.) but the Prophet also witnesseth, I have sworn that the waters of Noe, shall no more come over the earth, *Esa. 54. 9.* not again curse] or, not add to curse. This taking away of the curse, (notwithstanding mans corrupt hart remaying) is a notable testimony of Gods rich mercy in Christ, by whom wee are freed from the curse, Gal. 3. 13. Rev. 22. 3. Zach. 14. 11. For the covenant now made concerning the waters with Noe; was a figure of that spirituall and eternall covenant of peace with us in Christ, as is shewed in *Esa. 54. 8. 9. 10.* for mans sake] the Greck saith, for mens *markes*, for the imagination for, though the fiction: see Gen. 6. 5. where from mens meritis, the contrary is concluded to that which here God in mercy promisseth. youth] or childhood: so that it meaneth noe only mans age, but infancie or childhs age, as the word whence youth here is derived, is spoken of Moses when he was a babe, Exo. 2. 6. and we all are transgressors from the

the womb, *Esa. 48. 8. Psal. 51. 7. & 18. 4.* In *Bresbub rabbab* (an Hebrew commentary upon this place) a Rabbine is sayd to be asked, when a the evil imagination put into man? And he answered, from the houre that he is formed: *as I have done*] to weat, universally with water: knowe it, fire shall consume the remnant, Job 22. 20. for the heavens and the earth now, are by Gods word kept in store, reserved into fire, against the day of judgement; and perdition of ungodly men: 2. Pet. 3. 7.

VER. 22. Henceforth, all dayes of the earth] that is, *H. ceaseth, so long as the earth endureth*. It is a promise to conserve the orderly course and state of the world through all ages, unto the end: under which also the promise of stability of grace in Christ, is spirituallly covenanted unto the faithfull; as *1. Cor. 13. 20. 21.*

CHAP. IX.

1. God blesteth Noe and his sons. 4. Fleth with the blood, & murder, are forbidden. 9. Gods covenant to drown the earth no more, 13. signified by the Rai bow, 18. Noe replenisheth the world, 20. planteth a vineyard, 21. is drunken, & mocked of his son: 25. Cursteth Canaan; 26. B. lesteth Sim. 27. prayeth for Iaphet, 28. and dyeth 950. years old.

AND God blessed, Noe and his sons: and said unto them; Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you, shall be, upon every beast of the earth: & upon every soul of the heavens: on all that moveth upon the ground, and on all the fishes of the sea; into your hand are they given. Every moving thing that is living, to you shall it be, for meat: as the green tierbe, have I given to you all things. But flesh, with the soul therof the blood therof, yee shall not eat. And surely, your blood of your

fowles, will I require; at the hand of every beast, will I require it: and at the hand of man; at the hand of every mans brother, will I require the soule of man. He that sheddeth mans blood, by man shall his blood be shed: for in the image of God, made hee man. And you, be yee fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

And God said unto Noe, and unto his sonnes with him, saying. And I, behold I establish my covenant with you: and with your feed, after you. And with every living foule, that is with you; of the foule, of the cattell, & of every beast of the earth, with you: from all, that goe out of the ark; to every beast of the earth.

And I will establish my covenant, with you; and with your feed, after you; and with every living foule, that is with you: to eternal generations. My bow; I have given in the cloud: and it shall be for a signe of the covenant between me, and the earth. And it shall be, when I make cloudy the cloud, over the earth: that the bow shall be seen, in the cloud. And I will remember my covenant, which is between me and you, and every living soule, of all flesh: & there shall not be any more the waters of a flood; to destroy all flesh.

And God said; This is the signe of the covenant, which I doe give, between me and you, & every living foule, that is with you: to eternal generations. My bow; I have given in the cloud: and it shall be for a signe of the covenant between me, and the earth. And it shall be, when I make cloudy the cloud, over the earth: that the bow shall be seen, in the cloud. And I will remember my covenant, which is between me and you, and every living soule, of all flesh: & there shall not be any more the waters of a flood; to destroy all flesh. And the bow shall be in the cloud: and I will see it, to remember the everlasting covenant, between God and every living soule; between God and every living soule;

- of all flesh, that is upon the earth, And God said, unto Noe: This is the signe of the covenant, which I have established; between me and all flesh, that is upon the earth.
- And the sons of Noe, that went out of the Ark, were Sem, and Cham and Iapheth: and Cham, he is the father of Canaan. These three, were the sons of Noe: and of these all the earth was overt-spread. And Noe began, to be an husbandman: & he planted, a vineyard. And he drank of the wine, and was drunken: and he uncovered himself, within his tent. And Cham the father of Canaan, saw the nakednes of his father: and told his two brethren, without. And Sem and Iapheth took a garment; & they laid it upon both their shoulders, & went backward, and covered the nakednes of their father: and their faces, were backward; and they saw not, their fathers nakednes. And Noe awoke, from his wine: & he knew, that which his younger son had done unto him. And he said, Cursed be Canaan: a servant of servants, shall he be to his brethren. And he said, Blessed be Jehovah, the God of Sem: and Canaan shall be a servant to them. God per-swade Iapheth; that he may dwell, in the rents of Sem: and Canaan shall be, a servant to them. And Noe lived, after the Flood: three hundred yeres, and fiftie yeres. And all the daies of Noe were, nine hundred yeres, and fiftie yeres: and he dyed.

## Annotations.

- B**E fruitful] the blessing first given to Adam, Gen. 1. 28. is here renewed, in

the same words: and the Greek hereto addeth, and exercise dominion (or subdue it) which the Hebrew expresseth in Gen. 1. Here it is implied in the verse following.

Ver. 2. *shall be upon every beast* ] or be it upon them: This is that sovereignty which Adam had over the creatures before his fall; though not after the same manner; for then the creatures were subject of their own accord, now of feare, and by constraint. And although many beasts rebell against men and destroy them, especially for some great sines, Lev. 26. 22. 1. King 13. 24. 2. King 2. 24. yet as the Apostle saith, every nature of wilde beasts, and of birds and of creeping things, and things in the sea, is tamed and hath bene tamed of the nature of man: Jam. 3. 7.

Ver. 3. *moving* ] or, *creeping thing that is living*, that is, as the Greek in the former verse translateth, *moving things which live*: whereby things that die alone, or are not lawfully killed, seems unto some to bee excepted; as after in the Law, such are plainly forbidden to be eaten, Lev. 11. 8. Exod. 22. 31. So the law touching unclean beasts, foules, fishes &c. mentioned in Lev. 11. seemeth not to be given as yet. And this was the ancient Rabbines judgment, as in *Bresith rabba* they say. *What is that which Psal. 145. 7. teacheth us saying, The Lord looseth the bound: All beasts which have been forbidden as unclean in this world, God will cleanse and license them in the world to come of the Messiah. Even as to the four of Noe, at the first they were clean, as it is written (Gen. 2. 2.) every moving thing that is living, to you shall be for meat: as the green herb &c. As the herb is permitted unto all, so all beasts shall be permitted unto all.* as the green herb ] given before for meat to man and beast, Gen. 1. 29. 30.

Ver. 4. *with the soule* ] or, *in the soule*, that is, the life: for so the soule often signifieth, Job 2. 6. 1. Job. 10. 15. 17. the blood ] this declareth what the former meant; in the soule, that is, the blood: a reason whereof is shewed in the law, Lev. 17. v. 11. for the soule (or life) of the flesh is in the blood: and

and in ver. 14. *the soule of all flesh*, & the blood thereof. So this law against eating flesh with the life or blood, seemeth to be against cruelitie, not to eat any part while the creature is alive, or the flesh not orderly mortified, & cleared of the blood: 1. Sam. 14. 32. 33. 34. and this the reason following doth confirme. Also the Hebrew Doctors, make this the seventh commandment given to the sons of Noe, which all Nations were bound to keep: as there had been six from Adams time. Which they reckon thus. The first against Idolatry, worship of stars, images &c. The second against blaspheming the name of God. The third against shedding of blood. The fourth against unjust carnall copulations, whereof they make six sorts, 1. with a mans own mother, 2. or with his fathers wife; 3. or with his neighbours wife, 4. or with his sister by the mothers side, 5. or with mankind, 6. or with beasts. (Five of which they gather to be forbidden by Gen. 2. 24. the other by Abrahams speech, Gen. 20. 12.) The fifth precept was against rapine or robbrie. The sixth to have judgment or punishment for malefactors. And unto Noe was added the seventh, this here mentioned; which they understand to forbid the eating of any member, or of the flesh of a beast, taken from it alive. Whosoever in the world, transgressed any of these seven commandments wilfully, the Jewes held he was to be killed with the sword: as sheweth *Maimony in Mishneh treat. of Kings*, chap. 9. But the heathens that would yeeld to obey these seven precepts; though they received not circumcision, nor observed the other ordinances given afterward to Israel: they were suffered to dwell as strangers among the Israelites, and to sojourn in their land, as is shewed after upon Exod. 12. 45. and Lev. 22. 10.

Ver. 5. *And surely your blood* ] This the Greek translateth. *For even your blood: so making it a cause and reason of the former prohibition.* of your soules ] that

is, your life blood, wherby your persons are kept alive. Or, of your soules, that is of your lives: meaning that who so killeth himselfe, God will require his blood at his own hands, & judge him as a murderer. So the Jewes expound these words: *Maimony in Mish. tom. 4. tract. of Murder* chap. 2. 5. 3. require ] or, seek out, and consequently punish, as Gen. 42. 22. Hereupon God is called the requirer (or seeker out) of bloods, Psal. 9. 13. and so the punisher. For where Moises saith in Deut. 18. 19, I will require it of him: Peter expoundeth it; he shall be destroyed from among the people. Act. 3. 23. every beast ] So God ordained in the law, that the beast which killed a man, should be put to death, Exo. 21. 28. But the Jewes apply this against such men as procure their neighbours death by any wilde beast, *Maimony in the first said place.* of every mans brother ] his the Chaldee translateth, of the man that shall shed his brothers blood. By brother, is meant any other man, (as the next verse sheweth:) for God made all man kinde of one blood, Act. 17. 26. The Jew Doctors understand this of such as lend or hire an other man to kill their neighbours. *Maimony ibidem.*

Ver. 6. *He that sheddeth &c.* ] meaning wilfully: for he that killed his neighbour unawares; his life was provided for by the law in Num. 35. 11. by man shall his blood be shed ] that is, by the Magistrate; whose power is here established, for killing all wilfull murderers: as the Chaldee expresseth it saying, *with themselves by sentence of the Judges, shall his blood be shed.* This was one of the seven commandments given to the sons of Noe, forementioned. And this accordeth with the law, Num. 35. 19. 30. but private men may not use the sword, Mat. 26. 52. Rom. 13. 4. image of God ] and so the injury is not only to man, but to God himself. The image of God in men is defaced by sin; but not wholly: and mans nature having a soule spiritual, understanding, immortal &c. still remaineth, wherein part of Gods image is yet

to befeen in man. So the Apofle ufeth a like reafon againft the eny of men, *Lam. 3.9* And the law after commandeth, that no fatisfaction fhould be taken for the life of a murderer, which was guilty of death, *Num. 35. 31* yea (as the Jew Doctors write,) though he could give all the riches in the world, and though the avenger of blood were willing to free him, yet he was to be put to death, becaufe the foule (or life) of the party murdered, is not the poffeffion of the avenger of blood, but the poffeffion of the moft holy God, Maimony, treat. of Murder, chap. 1. §. 4.

**11** Ver. 11. to defroy ] Hebr. to corrupt: the Greek fayth, to corrupt all the earth. This fheweth that the covenant was againft the univerfall drowning of the world, not but that fome particular countries may fo p: rith. Alfo by faying a flood, hee releaveth other meanes to consume the vvhole world as by fire. *1. Pet. 3. 7. 10*. See the notes on Gen. 8. 21.

**12** Ver. 12. is the figne ] or fhall be the token. The ufe of a figne, is to confirme mens faith in Gods promifes: *Efay 7. 11. and 38. 7. 22.* doe give ] or, am giving that is, doe put or fet as the Holy Ghoft tranflateth giving, *Efay 45. 1. by putting, Mat. 12. 19*. So in the Hebrue, that is expreffed by the word *set*, *1. King. 10. 9.* which ellevhere is vvritten given: *2. Chron. 9. 8*. See Gen. 1. 17. And the Chaldee, for between me and you, faith with my word and you: as oftentimes for the Lord, hee purteth his Word: by vvhich name Chrift is called, *Joh. 1. 1.* in vvhom all Gods promifes are yea and Amen: *1. Cor. 1. 20*.

**13** Ver. 13. my bow ] that vvhich we call the rayn-bow, becaufe it is in the clowd in the day of rayn, *Ezech. 1. 28*. vvhich God calleth his, for the vvonderfullneffe thereof: & for the sacramental figne by his fpecial ordinance. The Heathen Poets therefore called it *Thaenmantia*, as being the vvhork of the vvonderfull God. It is called a bow, for the likenesse, and hath many colours, partly vvaterish and partly fierie, to put us in mind both of the vvary flood, vvhich the old vvorld perished, and of the fyre,

vvhich vvith the vvorld that novv is fhall be burnt, *Iob 21. 15. 16. 20.* *2. Pet. 3. 5. 6. 7. 10.* And as the bow is an instrument of war, and fouled in Scripture for a figne of vvares, *Gen. 48. 22.* *Pfal. 7. 13.* *Lam. 3. 12.* *Zach. 9. 10.* *Rev. 6. 2.* fo the raine bow naturally fignifieth vvaters in the clowds, but is made of God a figne that the vvaters fhall no more drowne us, and though hee feemeth to bind his bow like an enemy, (*Lam. 3. 4.*) yet in vvraith hee remembereth mercy.

I have given ] or doe give: for vvhich the Greek faith *I do put*. As the covenant made vvith Noe concerning the vvaters, is applied to the fpiritual covenant made vvith us in Chrift, *Efay 54. 9. 10*. fo the rayn-bow, (the figne of that covenant) is alfo applied for the figne of grace from God to his Church, *Rev. 4. 3.* and *10. 1.* *Ezek. 1. 28.* the clowd that is, all people in the world: fee Gen. 11. 1.

**14** Ver. 14. when I make clowdy the clowd ] that is, when I bring many thicke and vvary clowds: vvhich naturally fignifie ftore of rayn, *1. King. 18. 44. 45*. Therefore: clowds are often ufed in Scripture to denote afflictions and dangers unto men, as *Ezek. 30. 3. 28. & 32. 7. & 34. 12.* *Soph. 1. 15.* *Joiel 2. 2.* the bow fhall be feen ] the ufe vvhercof is, on Gods part to remember his covenant, (as the next verfe fheweth) and on mens part, that they left in faith upon his promiffe, that hee vvill no more drowne the vvorld. Hereupon it is a cuftome among the Levvies, that vvhen any feeth the bow in the clowd, he bleffeth God, that remembereth his covenant, and vvith faithfull therein, and fettle in his promiffe. *Admamy treat. of Bleffings, ch. 105. 15.* So Ben Syrach faith, look upon the Rayn-bow, and praife him, that made it, *Ecclef. 43. 11*.

**18** Ver. 18. Cham ] or Ham, Chis to be pronounced, not as vvwe commonly do in the vv. rd. chamber, but as in the name Chrift; as if it vvwere vvritten Cam. And, fo no other proper names, vvritten after this manner: as Chaldee, or Caldee, Chanaan, or Canaan, and the like. father of Canaan ] called in Hebrue Canezan, And though Cham

Cham was father of many moe fons, Gen. 10. 6. yet Canaan only is named becaufe he was curfed, as here followeth in v. 15.

**20** Ver. 20. began to be ] This fpeech doth not neceffarily import as if he had never been an husband-man before; but that now after the Flood, hee was one: as of Chrift it is vvritten, hee began to fay, *Luke 12. 1.* that is, he faid, *Mat. 16. 6.* hee began to caft out, *Mat. 11. 15.* that is, he did caft out, *Mat. 21. 12.* and of others, they began to diftain, *Mark 10. 41.* that is, they difdained, *Mat. 20. 24.* and lurydy the like.

a husband man ] or laids man; in Hebrue, a man of the ground, that is, giving himfelf to husbandry or tillage: as the Chaldee faith vvorking in the earth: fo a man of warre, is a foldier, *Iof. 5. 4.* a man of blood, is a murderer, *2. Sam. 6. 7.* a man of cattell, is a fhepherd or grafter, *Gen. 46. 32.* a man of vvords, *Exod. 4. 10.* that is, eloquent.

**21** Ver. 21. he uncovered himfelfe ] that his fhame and nakedneffe was to be feene: which fheweth, that vvine is a mocker, *Prov. 20. 1.* and to be drunk therewith is a vvicious exceffe, *Eph. 5. 18*. This fel out (in likelihood) fome yeres after his coming out of the Ark, as appeareth by the increafe of his childrens children after Canaan was born. Noes fin may be compared with Adams, who tranfgreffed by eating, as Noe doth by drinking the fruit of a tree upon that, Adam faw himfelfe naked, and was afhamed; upon this, Noe is naked, and his fhame difcovered. Now, by drinking the fruit of the vine, we have a figne and feal of the covering of our fhame: the forgivenesse of our fins in Chrift; *Mat. 26. 27.* *28. 19*. Upon this fimilitude of Noes fin vvith Adams in part, the Rabbines fay, that Noe found a vine, that was cut out of the garden of Eden; *R. Menachem* on Gen. 9.

**22** Ver. 22. he told it ] and this (as the fequel sheweth) vvith a mockage of his aged father.

**23** Ver. 23. Sem ] in that Sem the younger is named before his elder brother Iypheth, and after blessed before and above him, *v. 26. 27.* it is moft likely, that hee vvvas

principall in this good counsell & vvork. Ver. 24. his younger fon ] vvvhich the Hebrue calleth *iffer*, meaning in yeres.

**25** Ver. 25. Curfed be Canaan ] or Curfed fhall he be. It is thought of fome, that Canaan told Cham his father, of Noes nakednes; and therefore had this curfe upon him and his pofteritie, rather then the other fons of Cham, mentioned in Gen. 10. 6. or then Crâ himfelf. And although by Canaan, may be understood or implied Caneans father, (as the Greek translation hath Cham, and as elsewhere in Scripture Goliath is named for Goliaths brother, *2. Sam. 21. 19.* compared vvith *1. Chron. 20. 5.*) yet the event and hiftorie after fheweth, that the Caneanites alfo were indeed under this curfe, when the Ifraelites conquered their land. And that Noe pronounced this judgment by Gods fpirit. But Cham is not exempted hereby from the curfe, though his fon be named: as Sem is not exempted from the bleffing in the next verfe, where Jehovah his God is named. So Iakob is faid to bleffe Joseph, *Gen. 48. v. 15.* when Iosephs children had their bleffing, *verf. 16. &c.* And the curfe of the wicked, reacheth unto the fruit of their body, *Dent. 28. 18.* a fervant of fervants ] that is, a moft bafe and vile fervant: the Chaldee faith, a vvorking fervant: Caneans name did alfo portend his condition, being of Canagh to humble, bow, or preff down. And as fervitude is here brought upon men for a curfe, fo the Scriptures under the name of fervants fignifying fuffall men, doe fhut fuch out from the kingdom of God: *Ioh. 8. 34. 35.* *Gal. 4. 30. 31.* Among the Heathens alfo, fuch an eftate was counted miferable: God takeh away halfe the understanding of thofe men that are brought into fervitude: vvith Plato in his 6. booke of Lawes, from Homer.

**26** Ver. 26. the God of Sem ] under this, Sem alfo himfelfe receiveth a bleffing, for blessed is the people vvhofo God Jehovah is; *Pfal. 144. 16.* & eternall life is implied herein, for God hath prepared for them a city, of vvvhom hee is not afhamed to be vvquired their God, Heb.

11. 16. and Sem is the first man in Scripture, that hath expressly this honour. By the God of Sem, also may be meant: Christ, who came of Sem according to the flesh, but is also God over all blest for ever & ever, Rom. 9. 5. Sem by interpretation is a Name, (which is also used for renowne, Gen. 6. 4.) and Christ hath a name above every name, wherewith all knees bow: Phil. 2. 9. 10. *servant to them* or to him: that is, to Sem and Iapheth, and especially to Sem: the Hebrew signifieth both *them* and him. So in the verse following: the Chaldee translate, *to them*; the Greek, *his servant*.

27 Ver. 17. *persuade* [or, shall persuade; or (as the Greek and Chaldee translate it) *enlarge*. The originall word properly signifieth *to persuade, enlure, or allure* by layre and kind words, and is applied to Gods drawing of men unto him by the Gospell, Hof. 2. 14. and in the Hebrew there is allusion to his name, *Iapheth-le Iapheth: Persuade the Persuadable*. It meaneth by laire alluring words to persuade unto faith & obedience: and so is a prophetic or prayer, that the Gentiles which come of Iapheth, should be brought to the faith of the Gospell. This word of *persuading* is often used for drawing men to Christ, Act. 17. 4. & 18. 4. & 19. 8. & 18. 13. 24. and it is the (peculiar) worke of God, Job. 6. 44. Act. 11. 18. *Enlarging* also, is not onely of room: to dwell in, (which may be implied in this blessing of Iapheth, who had more sons then either Cham or Sem) but (sometimes of the heart by wisdom, love, and comfort; as in 1 King 4. 29. 2 Cor. 6. 11. Eps. 60. 5. But it is an other Hebrew word in those places, *hec* may dwell [or, and he shall dwell in the tents of Sem: that is, be united with the Churches of the Iewes (the posteritie of Sem) which was fulfilled when the Gentiles became *joint buyers, and of the same body, and joint partakers of Gods promise* in Christ, the top of the partition wall being broken down &c. Ephe. 3. 6. & 2. 14. 19. Although it may further imply the grafting of Iapheths children into the stock of the

Church, when Sems posteritie the Iewes should be cut off, as Paul sheweth in Rom. 11. 11. 12. 16. 17. &c. So the Reubenites are said to dwell in the Hagarites tents, after the Hagarites were subdued and fallen, 1 Chron. 5. 10. The Church of Christ, is here and often called *Tent* (or *Tabernacles*) vvhich are a sitting and moveable dwelling, because such is our estate on earth; *here we have no continuing citie, but we seek one to come, which hath foundations, &c.* Heb. 13. 14. & 11. 9. 10. So, the tents of Iudah, Zeb. 12. 7. signifie the Church; and the tents of Iakob, Mal. 2. 12. and the tents of the Saints, Rev. 20. 9. The Hebrew Doctors have gathered from this prophetic, that they should speak in Iapheths tongue, (which in the ages following was the Greek) within the tents of Sem: *Thalmud, Hierosol. in Megilah*. This was fulfilled by the Apostles speaking and writing the Gospell in Greek.

29 Ver. 29. *he dyed* [in the yere from the worlds creation 2006. and did see Tharah the father of Abram, the tenth generation after him, before his death.

CHAP. X.

1. The generations of Noes three sons after the Flood. 2. The sons of Iapheth: 6 The sons of Cham: 8. amongst whom is Nimrod, the mighty hunter, and King: 15. and the twelve families of Canaan, 19. the borders of their land. 21. The sons of Sem, father of the Hebrewes.

1 And these are the generations of the sons of Noe; Sem, Cham and Iapheth: and unto them were born sons after the Flood. The sons of Iapheth, Gomer, & Magog, and Madai, and Iavan, and Thubal: and Methec, and Thiras. And the sons of Gomer, Afcanaç & Riphath, and Thogarma. And the sons of Iavan, Elif and Tharfis, Kirim, and Dodanim,

5 Dodanim. Of these were the Iles of the nations divided, in their lands; every man, after his tongue: after their families, in their nations.

6 And the sons of Cham; Cush and 7 Mizraim, and Phut & Canaan. And the sons of Cush; Seba and Havilah, and Sabrah and Regmah & Sabraca: and the sons of Regmah, Seba and 8 Dedan. And Cush, begate Nimrod: he began, to be a mighty-one, in the earth. He was mighty in hunting, 9 before Iehovah: therefore it is said; As Nimrod, mighty in hunting, before Iehovah. And the beginning of his 10 Kingdom, was Babylon; and Erech, and Acad and Chalnech: in the land, of Shmar. Out of that land went forth Assur: and he builded Niniveh, 11 and Rechoboth the citie, and Calach. And Resen, between Niniveh and Calach: the same is a great citie. And 12 Mizraim, begate the Ludims, and the Ananims, and the Lehabims, and the Naphthuchims. And the Pathru- 13 Sims, & the Casluchims, (from whence came out the Philistims,) and the Capthorims.

15 And Canaan, he begate Sidon his first-born, and Cheth. And the Iebusite, and the Amorite, and the Girgassite. And the Evite, and the Ar- 16 kite, and the Sinite. And the Arvadite, and the Sannarite, and the Chammathite: & afterward were the families of the Canaanite spread abroad. 17 And the border of the Canaanite was, from Sidon; as thou comest to Gerar, unto Gaza: as thou comest to Sodom and Gomorrhah, and Admah, 18 and Seboim, unto Lishah. These are the sons of Cham; after their families,

after their tongues: in their lands, in their nations.

21 And there was born also, to Sem himselfe: the father, of all the sons of Heber; the brother, of Iapheth the elder. The Sons of Sem, Elam and Assur: and Arphaxad, and Lud, and Aram. And the sons, of Aram: V2 and Chul, and Gether and Mash. 24 And Arphaxad, begat Salah: and Salah, begate Heber. And unto Heber were born, two sons: the name of the one Phaleg, for in his daies, was the earth divided; and the name of his brother, Ioktan. And Ioktan begat Almodad, and Saleph: and Chafarmaveth, and Iarach. And Hado- 27 ram and Vzal, and Diklah. And O- 28 bal, and Abin ael and Sheba. And Ophir and Chavilah, and Iobab: all these were sons of Ioktan. And their dwelling was, from Melha: as thou goest to Sephar, a mount of the east. 31 These are the sons of Sem; after their families, after their tongues: in their lands, after their nations. These are the families of the sons of Noe, after their generations, in their nations: and from these were the nations divided, in the earth, after the Flood.

Annotations.

1 The generations [that is, the children begotten of Noes 3 sons: by whom 3. parts of the world were inhabited; Asia by Sems posteritie, Africa, by Chams; and part of Europe with Asia the lesse, by Iapheths.

2 Ver. 2. *Iapheth* [the eldest of the three brethren, v. 21. He is renowned in the ancient Greek writings, called *Iapetos*; of him many things are fabled by the Poets; and

and his posteritie called *Iapetonides*, by *H. God* and others. *Gomer*, in Greek *Gomer* of him came a people th called by their fathers name in Ezekiel's daye; seated Northward from the land of Canaan: who did help to afflict the Jewes, after their return out of Babylon, *Ezek* 38.6. They are of Greek Geographers called *Kimmerioi* *Kimmeries*, a people beyond Thracia. *Iosephus* (in his *Antiquities*) saith, the *Gatians*, were of old named *Gomerites*, the *Kimmerites* (or *Cimmerians*) afterward degenerated into the name of *Cimbrians*. *Magog*, of him also came a people and country so named, which were enemies to Gods people, *Ezek* 38.2. and 39.6. *Rev.* 20.8. those that are now called *Scythians* (or *Sarmatians*) are thought to be of his race. *Iosephus*, *Antiq.* b.1. c.7. which *Scythians* dwelt in *Cœli Syria*.

*Madaï* the father of the people called *Medes*, into whose cities the Israelites were led captives, 2. King. 8. 11. They with *Paras* (the *Persians*) overcame the *Babylonians*: *Ezay* 13.17. and 21.2. *Jer.* 51.11. *Dan.* 5.28. 31. and 6.8. That people is also mentioned in *Acts* 2.9.

*Javan* in Greek *Ionan*, of him came the people called *Ionas*, that is *Greeks*: which are mentioned by the name *Iavan*, in *Ezek* 27.13. *Ezay* 65.19. *Dan.* 8.21. and 10.21. Unto them the Israelites were sold for bondmen, *Ier.* 36.6. They were called *Greeks*, of one *Grækus* a King. *Thubal* in Greek *Thobel*: his children were still called by his name, used trading with the *Tyrians*, *Ezek* 27.13. and ayded *Gog* their Prince, against the people of God: *Ezek* 38.13. The *Thobelites*, *Iosephus* saith, in his time were called *Phrygi*, *Antiq.* b.1. c.7. they inhabited *Spain*, and the countries adjoining.

*Meshech* in Greek *Mesoch*: of him came the *Moscovites*, as some think, and the name seemeth to confirm: who removed their dwelling more Northward. *Meshech* is usually joyned with *Thubal* before-mentioned, neere whom he was seated: *Ezek* 27.13. and 38.2. *Iosephus* deriveth

from him the *Cappadocians*: (*Antiq.* l. c.7.) which of old were called *Mischnes*.

*Thiras*, of him came the *Thracians*, and the Greek name *Thrax*: he is not mentioned againe in Scripture, save in the genealogie, 1. *Chron.* 1.5. Here atz *Iapheth* reckoned 5. vñ sons, which first settled in Asia; and from thence further Northward and west. So in *Asia*, there are seven Christian Churches of the *Geatiles*, *Rev.* 1.11. Thus *Iapheth* hath been perswaded and enlarged.

Ver 3. *Afcanax* in Hebrue *Aphcanax*: his land and children reteyned his name; when they helped the *Medes* to overthrow *Babylon*, *Jer.* 51.27. Of him the sea between Europe and Asia, was called *Ax nos Pontus*, and after, *Euxenos*: and his posterity dwelt in *Asia*, *Pontus* and *Bythinia*, (mentioned in 1. *Pet.* 1.1.) where is the river *Afcanus*. The Jewes now commonly call *Germanie*, *Afchenax*; & others with them derive from it the *Afcanes*, and *Tuscones* that is the *Dutch men*. But the *Ierusalem Chaldee Paraphrase*, turneth it here *Asia*. There (in *Asia* the less) is the country *Ascania*, & *Sicania*, named of this man.

*Raphath* he in 1. *Chron.* 1.6. is called *Diphath*: for the Hebrue letters are like, and to one put sometime for another, as is shewed on Gen. 4.18. Of *Raphath*, the *Rhiphean mountains* in *Scythia*, seem to have their name. But the holy Scriptures mention him not: as being furthest off, from the Jewes land. *Iosephus* saith, the *Paphlagonians* come of him.

*Thogarma* in Greek *Thorgama*, (as the Hebrue it selfe sometime translatheth letters; *Almuggim*, 1. *King.* 10.11. and *Algummim*, 2. *Chron.* 9.10. *Harchas*, 2. *King.* 22.14. and *Chafrah*, 3. *Chron.* 34.22.) Of this *Thogarmahs house* and off-spring, there is mention in *Ezek.* 27.14. and 38.6. he was seated Northward neer *Gomer*; and the *Chaldee paraphrase* on *Ezekiel*, makes his country *Germania*, or *Germanie*.

Ver 4. *Elisa* (or as the Hebrue writeth) *Elisab*: his sons dwelt in *Iles* and sold blue and purple to the *Tyrians*, *Ezek.*

27.7.

27.7. Of him came the *Greeks* called *Folies*, & the country was named *Hellas*: that is *Greece*; as both the name, and *Thargum Ierusalem* witnesseth.

*Thasys*, of him came the *Greeks* called *Thasys*, whose children dwell by the sea, used much shipping & merchandise, *Ezay* 27.12.25. The country was after named *Cicilia*, & there was also a famous city called *Tarfus*, where the *Apostle Paul* was born, *Act.* 21.39. Whither the *Prophet Jonas* fled, *Jon.* 1.3. The *Hebrues* call the mayn Sea *Thasys*, *Psa.* 48.8. because they usually trafficked but by that *Tharcean* sea. *Kuim* the *Greek* saith, the *Keians*: whom the *Ierusalem paraphrase* teacheth in *Italic*: and *Maketa* that is *Macedonia*, sheweth by the name, that it also came of *Keim*. Of this people & country mention is made also in *Nam.* 24.24. (where the *Chaldee* translatheth *Romanes*, the *Latine Italic*), *Ezay.* 23.1. 12. *Jer.* 2.10. and *Dan.* 11.30. where the *Latine* translatheth it *Romanes*. *Iosephus* deriveth the *Cyprians* from *Kuim*, amongst whom is the citie *Kuion*. *Dodanim*, written also *Rodanim*, 1. *Chron.* 1.9. and here in Greek *Rhodoi*. The *Rhodesians* and *Doreans* about *Greece*, seem to come of these. The *Scriptures* mention not this *Dodanim*, any more then *Thiras*, in v. 2. the *Dodonians* in *Epirus* seem to come of him. Thus *Iapheth* hath 7. nephewes, as before he had 7. sons.

Ver 5. the *iles* that is, the countries where the nations of *Iapheths* lineage dwell, in Europe and the *iles* therof: wherefore although an *ile* is slightly used for a little land in the sea, yet often it is largely put for any country or nation there inhabiting; wherefore the holy Ghost translatheth that nations, (or *gentiles*) *Mat.* 12.21. which in Hebrue is *Phes*, *Ezay.* 42.4. every man in the Hebrue *ish*, man; is often put for every-one: and is so translated in Greek by the holy Ghost, *Heb.* 8.11. from *Rev.* 31.34. See also *Gen.* 15.10. their families (or kindreds); in Greek, their tribes: which word is after in this chapter and elsewhere, as also in *Rev.* 1.7. used for

a familie, stock or kindred of any nation. And in the Hebrew, Egypt is said to have tribes, *Ezay* 19.13. of which word, see the notes on *Gen.* 49.10.16.

Ver 6. *Cush* he was father of the *Arabians* and *Aethiopians*, or *Mores*, as the next verse sheweth; and where *Aethiopia* is mentioned in Scripture, the Hebrue name is *Cush*, *Ezay* 37.9. and often other-where: & they are called *Aethiopians* (according to the Greek name for their burnt faces and black skin: see *Jer.* 13.23).

*Mizraim* of him came the *Egyptians*: and the land of *Egypt*, (so called of the Greek in *Mat.* 2.15. and alwayes in the new Testament;) in the Hebrue by *Moses* and the *Prophets*, alwayes called the land of *Mizraim*. And it is layd to have the name *Egypt*, of one *Aigupios* a King there. But the *Arabians* and *Turks* to this day, call that land *Mazra*; and *Cedrenus* in Greek nameth it *Mesra*. See also *Gen.* 12.10. & 41.56.

*Phut* (or *Put*), by whose name their children and land was still called in *Ezekiel's* time; *Ezek.* 27.10. & 38.5. in other Writers it is named *Lybia*, there is the river called *Phibuth*.

*Canaan* in Hebrue *Cnagham*: he it was whom *Noe* cursed, *Gen.* 9.25. his country (the land of *Canaan*) was after given for a possession to the *Israelites*; famous through all the Scriptures. *Palestina*, *Iudea*, (or *Iewrie*), *Samaria*, *Galilee*: were all parts of this land of *Canaan*.

Ver 7. *Saba* (or *Saba* as the Greek writeth it) of vywhom came the *Sabeans* (being mixt afterward with other peoples, were therupon called *Arabians*; that is a mixed people: for *Arab* (that is, *Arabia*) 2. *Coron.* 9.14. is written also, *Ezay.* 1.1. *Cor.* 10.16. which properly signifieth a mixed multitude, as in *Exod.* 12.38. *Havila* in Greek *Eula*: the posterity of this man, with his 4. brethren following dwelt neer the former *Sabeans*, and vywhom others many caused the name of their large territories to be called *Arabie*, of the mixture of peoples, as before is noted. *Saba* in Greek *Saba*: his posteritie dwelt



dwelt southward; in Ethiopia, a rich land. The *Queen of Sheba* came from far to hear the wisdom of Solomon, 1. King. 10. 1. in the Gospel she is called *Queen of the South*: Mat. 12. 42. De-  
dan ] he is mentioned with his seed, among the Merchants, in Ezek. 27. 15. and 38. 13.

Ver. 8. Nimrod ] called in Greek, Nebro-  
d: so in the Hebrue text. M. and B. are put one for another, as Merdach Eja 29. 1. or Berodach: 2. King. 20. 12. Nimrod, signifi-  
th a Rebel, he was the chiefe builder of Babel.  
a mighty-one ] the Greek calleth him a Giant.

Ver. 9. in hunting: ] This the Scripture applyeth to hunting of men, by persecution, oppression, tyrannie: ler. 16. 16. Lam. 3. 52. & 4. 18. Prov. 1. 17. 18. And fo the *Jerusalem* paraphrast here expounds it of a sinful hunting of the sons of men. And Moses in the next verse sheweth, how he hunted for a kingdom: which by right pertained not to him, seeing he came of Cham, the youngest of the three brethren, Gen. 9. 24. before lebovah, ] hat is, mightily, openly, and without teare of God; as Gen. 6. 11. And so as the Lord took notice of his evill.  
it is said ] that is, commonly sayd, and become a proverb against all tyrants and persecutors.

Ver. 10. Babylon, ] in Hebrue Babel, which the Holy Ghost in Greek calleth Babylon, Rev. 18. 2. A citie named of the event, because God there confounded their tongues, and scattered them, Gen. 11. 9. Shinar, ] in Greek Senaar: which is by interpretation, (She mar,) That which scattered (the inhabitants) out of it, as the like phrase is used in Job 38. 13. and hereof it seemeth to have the name: for otherwise, as all other countries were called by the name of their first possessors, so this was named the land of Nimrod: Mic. 5. 6. But usually it is called Shinar: Gen. 11. 2. 9. & 14. 1. Eja 11. 16. Dan. 1. 2. and is noted for the dwelling place of wickedness, Zach. 5. 11. The same land is also called Chaldaea: Gen. 11. 28. Jer. 51. 24. 35. Ezek. 23. 16.

Ver. 11. went forth Assur ] so the Greek translatheth it as if Alhur (who was the son of Sem, v. 22.) to avoide Nimrods cruelty, went and builded Nineveh and the other cities: and so Iosephus maketh Assur the builder of Niniveh, Antiq. 1. 1. c. 7. But it may also well be translated, he went forth to Assur, that is, to Assyria, a country lying neer to Shinar or Chaldaea, having the name of Assur. Thus Nimrod hunted from one land to another, increasing his dominion. So in the Hebrue it is to be understood 10. as often it lieth here: which the Serp ure it self sheweth, as the house, 2. Sam. 6. 10. 1. 1. into the house, 1. Chron. 13. 13. the land, 2. Sam. 10. 2. for, unto the land, 1. Chron. 19. 2. and many the: 1. Ke. Nim-  
yeh, a great citie, famous by the preaching of the Prophet Iona, Jon. 1. the  
citie, ] this is added, because Rebovoh signifieth also street: but here it is the name of a citie, which the Greek and Chaldee versions doe confirm: as also Gen. 36. 37.

Ver. 13 the Ludims ] that is, Lud and his posteritie, so after Anam and his posterity. For bothies the Hebrue form: which is plurall, the Greek by article plainely sheweth them to be peoples, not perions. The mans name seemeth to be Lud, spoken of in Ezek. 27. 10. & 30. 5. Eja 66. 19. (where also Lud the son of Sem may be comprehended, Gen. 10. 22.) and his race the Ludims (or Lydians) in Jer. 46. 9. Leba-  
ims ] called Lybians; a people in Africa.

Ver. 14. Philistims ] or, Phylishtians, a people after much spoken of in Scripture: Judg. 13. & 14. &c. These first dwelt with the Captivims, (next mentioned) ler. 47. 4. and were called by their name, Deut. 2. 23. and from Captivor, the Lord brought them into Canaan, Amos 9. 7. where they remained uncatt out of Israel, to their great trouble.

Ver. 15. Sidon ] of him came the Sidonians, & a citie in his land was called by his name great Sidon: Ios. 11. 8. & 19. 28. a citie renowned also in humane writers for antientnes & fame of the builders thereof. Qu. Curtius. 1. 4. This was after allotted to

Assur

Assur son of Israel, though they sayled in not calling out the inhabitants, Iudg. 1. 31. Cheth ] of whom came the Chethites, or Hutites: Gen. 15. 20.

Ver. 16. the Jebusite ] that is (as the Chaldee paraphrast expresseth,) the Jebusites, Amorites &c. the singular number being put for the plurall, as also in Gen. 15. 20 21. Exod. 3. 8. and 23. 23. and many other places: and the Hebrue text confirmeth this as in 2. Sam. 5. 6. the Jebusite the inhabitants: for which, in 1. Chron. 11. 4. is written the Jebusite the inhabitants: which plainly sheweth this name to be put for the whole nation. See also before, Gen. 3. 2. and 4. 20. Jebus the sonne of Canaan, in his country was a citie called by his name Jebus, and Sa'em, and last of all Jerusalem: Iudg. 19. 10. Gen. 14. 18. 1. Chron. 11. 4. These and their brethren before and after named, dwelt in the land, which God gave the Israelites, the Amorites ] who were a mighty people, whose height was like the height of Cedars, and they were strong as oaks, Amos 2. 9.

Gergesite ] called also Gergesens, Mat. 8. 28. and Gadarens: Luke 8. 26. who desired Christ to depart out of their coasts, Mat. 8. 34.

Ver. 17. the Evites ] Hebr. Chivvite, in Greek Euter, that is, Evites, a people mentioned in Gen. 34. 2. & 36. 2. Exod. 3. 8. of them came the Gibeonites, whose lives were spared by Iosus, Ios. 11. 19. The rest which follow, dwell also in cities neer the former: as the Arkite, in Arka by the bottom of mount Lebanon, the Sinites, in Semaraim, which after fell to the Benjamites, Ios. 18. 21. and so the rest.

Ver. 19. Sidon ] a citie in the North-west part of Canaan: the borders of the land which God gave the Israelites, are here briefly described: but purposely & largely in Numb. 34. Gaza ] a citie of the Philistines, Iudg. 16. situate in the South-west of Canaan. Sodom ] in Hebrue Sedom: of this and the rest, see the historie, Gen. 18. and 19. They lay in the South-east part of the land of Canaan.

Ver. 21. there was born ] to weet, an offspring, or children: set down afterward. Such words are often to be understood: as is shewed on Gen. 4. 20.

Joons of Heber ] or, of Eber, that is, of Gods Church, which (when others fell away,) continued in Hebers posterity, of whom came Abraham the Hebrew, Gen. 14. 13. and his children were called Hebrewes, Gen. 39. 14. 17. Exod. 1. 15. 16. And though Sem were father of many moe Joons then of Hebers: yet are they counted Sems in speciall, for retaining his faith, and promises: as Rem, 9. 8. So on the contrary, Cham is called the father of Canaan, Gen. 9. 18. Who had other Joons also, but on Canaan his youngest, was Chams curie visibly executed, Gen. 9. 25. as Sems blessing was on Hebers feed, Gen. 14. 13. 19. brother of Lapheth ] hee was also brother of Cham, but the Scripture calleth them brethren more especially, that are allyed also in qualities, as Sem and Lapheth for good, Gen. 9. 23. 27. Simeon and Levi, for evil, Gen. 49. 5. the elder ] or, he great, to weet, in birth: for Lapheth was born before Sem, as is observed in Gen. 5. 32. and the Greek version here plainly sheweth that Lapheth was the elder. So greater is uld for elder, less for younger, in Gen. 27. 1. 15. and often in the Scriptures.

Ver. 22. Elam ] of whom came the Elamites, which seated in a Province called Elam in the upper part of Persia, Dan. 8. 2. Eja 21. 2. They proved enemies to the Joons of Heber, and were for it punished; but in the end obtained mercy, Eja 22. 6. Jer. 49. 36. 39. Acts 2. 9.

Asshur ] or Ashbhar: of him came the Assyrians, and their land was named Assyria: much spoken of in the Scriptures: as they were the scourge of Israel, Hebers children, 2. King. 15. 19. 29. Eja 10. 5. & 36. 1. &c. Arphaxad ] or Arphaxad: he hath no speciall genealogie, or country in Scripture, but that he is the father of our Lord Christ, after the flesh: Luke 3. 36. Lud ] of whom came the Lydians, a people in Asia; differing from Lud son of Mizraim

son of Cham, of whom came the Lydians in Africa, neere Cuth, or Ethiopia. See before, V. 13.

*Aram* ] of whom came the *Aramites*, that is (after the Greek,) Syrians, enemies also to Gods people; *Judg.* 3. 10. 2. *Sam.* 8. 5. 6. 1. *King.* 20. &c. For *Aram* seating in the land of *Shur* in Asia, his country is therfore called in the Hebrue by his name *Aram*, in the Greek Syria: as of *Ashur*, commeth *Affyria*, the new Testament always followeth the Greek name, *Luke* 4. 27. *Mat.* 4. 14. *Arams* land had many parts, as *Padan Aram*, *Gen.* 28. 2. *Aram Nabataram*, (or *Mesopotamia*), *Gen.* 24. 10. *Aram of Damascus*, 2. *Sam.* 8. 6. *Aram Zobah*, *Psal.* 60. 2. *Aram Maacah*, 1. *Chr.* 19. 5. & *Aram beith Rehob*, 2. *Sam.* 10. 6.

Ver. 24. *Salah* Hebr. *Shelah*.

Ver. 25. *Phaleg* ] or *Phaleg*, as *Luke* 3. 35. in Hebrue *Pelag*, that signifieth division.

Ver. 26. *Ioktan* ] or *Iektan*: of him and his posteritie (though here are reckned many sonns) the Scripture makes little mention: but by their names, compared with countries names in humane writers, they seem to have seated in the East Indies, & there to have increased to mighty nations: but fallen from the faith of their father *Heber*, that they are not worthy to be reckned for his seed. *Chafser-maveith* ] in Greek *Sarmath*: this mans posteritie seeme to have dwelt in *Sarmatia*, a great country beyond Germany, and named (as is like) of this man.

Ver. 27. *Hadoram* ] in Greek *Hodorra*: of the first part of this name *Hado*, some thinke *Hodu*, that is India, was so called, *Eph.* 1. 1.

Ver. 29. *Ophir* ] in Greek *Oupheir*: from this mans land in India, *Solomons* ships fetched store of fine gold, precious stones &c. 2. *Chron.* 9. 10. 13. 21. 1. *King.* 9. 27. 28. and the gold it selfe was called (by figure of speech,) *Ophir*, *Iob* 22. 24. and in other languages *Obrus* and *Obyzum*, of *Ophyrium*, pure gold.

Ver. 30. their dwelling ] Hebr. *their feat*. *Mishan* ] in Greek *Masse*. *Sephar* ] in Greek *Sephara*.

Ver. 32. the families ] in Greek, the tribes, or kindreds. By this genealogie here, compared with the names of nations in human Writers; it appeareth how *God hath made of one blood, all nations of men, for to dwell on all the face of the earth. and hath determined the times before appointed, and the bounds of their habitation; Act.* 17. 26.

# CHAP. XI.

1. One language was in all the world. 3. The building of Babel, for which God sent the confusion of languages. 10. The generations of lives of the second ten Patriarches, as 11. of Sem. 12. Arphaxad, 14. Salah, 16. Heber, 18. Phaleg. 20. Ragau, 22. Saruch, 24. Nachor, 26. Thara, and Abram: 30. whose wife Sarai is barren. 31. Thara and Abram, remove fro Vr of the Chaldees, to wards Canaan: but tary at Charran, where Thara dyeth.

1 **A**ND all the earth was, of one lip; 2 and of one speech. And it was, when they journeyed from the east, that they found a playn, in the land of Shinar, & they seated there. 3 And they said, every man to his neighbour; Goe too, let us make bricks, and burn them with a burning: and they had brick, for stone, and slime, had they for mortar. And they sayd; Goe too, let us build us a citie; & a tower, and let the top thereof reach to the heavens; and let us make us a name: lest we be scattered abroad, upon the face of all the earth. 5 And Jehovah came down, to see the citie, and the tower: which the sonns of men, builded. And Jehovah sayd; Behold the people is one, and they have all one lip; and this, they beginn to doe: and now, there will not be cut-off from them; any thing, that they have imagined to doe. Goe too, Let us goe down, and let us confound

found there, their lip: that they may not hear, every man, his neighbours lip. And Jehovah scattered-them abroad, from thence, upon the face of all the earth: and they left-off, to build the citie. Therefore is the name of it called, Babel; because there, Jehovah confounded, the lip of all the earth: and from thence, Jehovah scattered-them abroad; upon the face, of all the earth.

10 These, are the generations of Sem; Sem, was a hundred yeres old; and he begat, Arphaxad: two yeres, after the flood. And Sem lived, after he begat Arphaxad, five hundred yeres: and begat sonns, and daughters.

12 And Arphaxad lived, five and thirtie yeres: and he begat Salah. And Arphaxad lived after he begat Salah, four hundred yeres, and three yeres: and begat sonns, and daughters.

14 And Salah lived, thirty yeres: and he begat Heber. And Salah lived, after he begat Heber, foure hundred yeres, & three yeres: and begat sonns, and daughters.

16 And Heber lived, foure and thirtie yeres: and he begat Phaleg. And Heber lived, after he begat Phaleg, foure hundred yeres, & thirtie yeres: and begat sonns, and daughters.

18 And Phaleg lived, thirty yeres: and he begat Ragau. And Phaleg lived, after he begat Ragau, two hundred yeres, and nine yeres: and begat sonns, and daughters.

20 And Ragau lived, two and thirtie yeres: and he begat Saruch. And Ragau lived, after he begat Saruch, two hundred yeres, and seven yeres: and begat sonns, and daughters.

22 And Saruch lived, thirty yeres: and he begat Nachor. And Saruch lived, after he begat Nachor, two hundred yeres: & begat sonns, and daughters.

24 And Nachor lived, nine and twenty yeres: and he begat Tharah. And Nachor lived, after he begat Tharah, an hundred yeres, & nineteen yeres: and begat sonns, and daughters.

26 And Tharah lived, sevenitie yeres: and he begat Abram, Nachor, & Haran. And these, are the generations of Tharah; Tharah begat Abram, Nachor, and Haran: and Haran, begat Lor. And Haran died, before the face of Tharah his father: in the land of his nativity, in Vr of the Chaldees. And Abram, and Nachor took them wives: the name of Abrams wife, was Sarai; and the name of Nachors wife, Milcah; the daughter of Haran the father of Milcah, & the father of Isah.

30 And Sarai was barren; thee had no child. And Tharah took, Abram his son; and Lor the son of Haran, his sonns son; and Sarai his daughter-in-law, the wife of Abram his son: and they went forth with them, from Vr of the Chaldees; to goe, to the land of Canaan; and they came unto Charran, and dwelt there. And the dayes of Tharah were, two hundred yeres, and five yeres: and Tharah dyed, in Charran.

## Annotations.

1 **T**He earth ] that is, the inhabitants of the earth, all nations. Such words, ealy to be understood, are often vwanting: the Scripture it selfe sometime maketh them playn; as will *God dwell on the earth?* 1. *King.* 8. 27. that is, with men on the earth; 2. *Chr.* 6. 18 & at lands & their land; *Ef.* 37. 18 is expounded

expounded, nations and the land: 2. King. 19. 17. all the earth sought to see Solomon. 1. King. 10. 24. that is, all the Kings of the earth; as is expounded: 2. Cor. 9. 23. See Gen. 6. 11. and 27. 46.

of one tip; that is, (as Thargum Jerusalem expoundeth it,) of one tongue, or language. The Hebrew is *tip* v. 6. & 7. So lips are *tip* 2. Cor. 14. 21. one speech; or, the same words. This speech was Hebrew, (which after the confusion remained in Hebrew family,) as the names of men, doe plainly confirme. So the Jerusalem Thargum here saith, they spoke in the holy tongue, wherewith the world was created at the beginning. And this Hebrew tongue Adam and all the Patriarchs spoke, and Moses and the Prophets wrote: the oracles of God in it: and it was used of all the world, the space of seventeen hundred and 57. yeres, all Phaleg son of Heber was born, and Babel tower in building; which was a 100. yeres after the flood. Gen. 10. 25. and 11. 9. After that, it was in use among the Hebrues, or Iewes, (call'd therefore the Iewes language, *Esa* 36. 11.) untill they were carry'd captive into Babylon: where the holy tongue ceased from common use among men, and mixed Hebrue came in place. So now of a long time, none in the world speaketh naturally the language of Adam and of the old world; but it is gotten with study and learning. This great labour hath God laid on the Iohns of man.

Ver. 3. *Shinar* for *Sennar*, which was also named *Chaldees*, and (as the Chaldee paraphrast translateth it) *Babylon*: the land of *Nimrod*: see before, Gen. 10. 10. Thargum Jerusalem calleth it *Pontus*.

Ver. 3. *Goe* for *Come on*; Hebr. give: a voice of exhortation. So v. 4. and 7. make *goe* for *come* at bricks.

with a burning; or to a burning; that is, thoroughly, or as the Greek sayth *with fire*. Thus wanting stones, they devised matter to make their cursed building. [same] a kind of naturall lime, that was found there in pits & rivers, which served for building, as well or better then artificiall morter.

As Hebrue, the words differ but little, they had chemic (naturall lime) for chemic (artificiall lime, or morter.) So Gen. 14. 10. Compare herewith the heavenly Jerusalem, whose walls are garnished with all precious stones, Rev. 21. 19. 1. Pet. 2. 5.

Ver. 4. the top; Hebr. the head, and here the word reach, or the like, is to be understood; for so the Scripture oft speaketh with brevity: as the Ark under curtains, 1. Chron. 17. 1. that is, remaineth under curtains, 2. Sam. 7. 1. the men of war, by night, 2. King. 25. 4. that is, fled by night, *Jer* 52. 7. and many the like. See Gen. 13. 9. and 23. 13. And by the head reaching to heaven, is meant a very high tower; as *Deut*. 1. 28. *Mai*. 11. 23. and Babylon afterwards used like proud speeches, *Esa* 14. 13. 14.

a name meaning a great name, to be renowned and famous; as where one Prophet saith, I have made thee a name, 1. Chron. 17. 8. another explaineth it, a great name, 2. Sam. 7. 9. See also 2. Sam. 8. 13. This word name, is sometime put for God himself, *Lev*. 24. 11. 15. whose name is a strong Tower, into which the righteous runneth, and is set aloft, *Prov*. 18. 10. and to walke in his name, is to keep his faith and true religion, *Mic*. 4. 5. contrary to which, some doe thinke this Tower of Babel was builded; as R. Menachem on this place citeth some that sayd, Name here meaneth nothing but Idolatry. And Thargum Jerusalem expoundeth this building, to be partly for religion, partly for munition in time of war; saying, Let us build us a citie and Tower, &c. and let us make for us within it, a house of worship (or, Temple.) lest we &c.] a fear arising from their own guilty consciences, as is often in the wicked, *Iob* 15. 20. 21. *Lev*. 26. 36. *Prov*. 28. 11.

Ver. 5. came down; that is, shewed by his works; that he took knowledge of this evil to punish it. This is spoken of God after the manner of men: so Gen. 18. 21. *Psal*. 144. 5. See the notes on Gen. 6. 6. The Chaldee explaineth it thus, And the Lord appeared, to take vengeance upon the works of the citie and tower.

Ver. 6.

Ver. 6. there will not be cut off from them, that is, they will not be restrained: so noting their willfull perishing in the evil begin. Or questionwise thus, should they not be cut off? (or restrained?) meaning it was very meet they should.

Ver. 7. Let us goe down; The holy Trinitie here determineth, (as when in Gen. 1. 26, he said, Let us make man,) against the former determination of vayne men, v. 4. So he disspateth the counsell of the nations, *Pf*. 33. 10.

not hear; that is, not understand: so in 1. Cor. 14. 2. hee speaketh not unto men, for no man heareth: that is, understandeth: and in *Esa*. 36. 11. Speak Syriack for we heare, that is, understand it: so a hearing hart, for an understanding; 1. King. 3. 9. Ioseph heard, that is, understood, Gen. 42. 23. and sundry the like. Albeit, God might at first smite them all with deafnes, that they could not at all heare; and then change their tongues: A like judgement David wiltheth against his enemies, *Psal*. 51. 10.

Ver. 8. scattered; and so dissolved their communion, and brought on them the evil which they sought to prevent, v. 4. for that which the wicked seeth, shall come upon him; *Prov*. 10. 24. The Hebrew Doctors from hence doe conclude, The generation of the division (of tongues) have no part in the world to come, that is, in the Kingdome of heaven) as it is written. And the Lord scattered them from thence &c. The Lord scattered them in this world; and from thence the Lord scattered them in the world to come. Talmud Bab. in Sanhedrin, ch. 10. left off to build; the contrary miracle God wrought by the gift of tongues, to build up Jerusalem, *Act*. 2. 4. 6. 11. &c.

Ver. 9. Babel; for Babylon, in the Greek translated Confusion: because there the Lord (Babel, that is,) Confounded their Language: And Babel is the same that Babel, but for ease of speech the first is left out; & it accordeth with the Chaldee or Babylonian tongue, which foundeth the Hebrue Babel, Babel, as the Chaldee paraphrast here hath it (tip of all the earth) that is, language of all people on the earth;

see verse. 1. And here tongues first were for a signe to unbelievers, (as 1. Cor. 14. 21.) that by this judgement they might be converted unto the Lord; though they made no such use thereof, as neither did those, that mock'd at the gift of tongues whereby the heavenly citie was builded, *Act*. 2. 4. 13. The Hebrew Doctors say, that at this dispersion there were seventy nations, with 70. sundry languages. R. Menachem, on Gen. 11.

Ver. 10. old; Hebr. son, and so in the rest that follow. See the notes on Gen. 5. 31 and compare this genealogie with that there. Ten Patriarchs are there reckoned from Adam to Noe: and ten here, from Sem to Abraham: both of this proceeding with the lineage of our Lord Christ, who came of all these fathers according to the flesh, *Luk* 3. There each Fathers generation is set downe in three verses, here but in two; and their death is not spoken of. Howbeit the lives of men, are now thortned to the halfe.

Ver. 11. 500. yere; By this we may gather, that Sem lived till Isaac sonn of Abraham was 50. yeres old, and lay ten generations after him before he dyed. A singular blessing both to him and them.

Ver. 12. begat Salih; or, Shalach; and as the Holy Ghost counted the time of Arphaxads birth, two yeres after the flood, v. 10. so may we gather it for all the rest: as Sala was born 37. yeres after the flood, & after the creation of the world, 1693. The Greek translation inserteth here, a man which never was, by the Hebrue verities, saying that Arphaxad begat Kainan; & that Kainan lived 130. yeres, and begat Sala. Also the time of each fathers procreation, is for the most part changed in the Greek. This seemeth to be done purposefully: that the true Genealogie might not be known to the heathen, for whom the Greek bible was first translated. And because in all Greek Bibles, Kainan was set down: the Evangelist also, (to bear with the worlds weaknes, or for other causes seeming good to the Spirit of God,) reckoneth

11-22.

2-13.

K nech

neth *Kinar* between *A-phaxad* and *Sala*, in *Luk* 3.36. But neither here, nor in *Chron*. 1. nor in any Hebrew text, is his name recorded. See a like thing, in *Gen*. 46. 20.

Ver. 14. *begat Heber* [after the flood 67. y. in the y. of the world 1731.

Ver. 16. *Legat Phaleg* [or, *Peleg*, after the Flood 101. y. and of the world 1757.

Ver. 17. 430. yere.] So Heber lived till Abram was dead, *Gen* 25.7. and was the longest liver of all that were born after the flood; and they that came after him, lived not past halfe his dayes.

Ver. 18. *begate Regan* [or, *Rehu*: after the Flood, 131. y. and of the world 1787.

Ver. 20. *begat Saruch* [or, *Serug*: after the Flood 163. y. and of the world 1819.

Ver. 22. thirty yere.] at the same age, *Phaleg* and *Salah*, are before noted to have begotten their sons. *begat Nachor*] after the Flood, 193. and of the World 1849.

Ver. 24. *begat Tharah* [or, *Terah*: after the Flood 222. y. and of the World, 1878.

Ver. 26. *begat Abram*, *Nachor* [or, *Haran*] that is, *begat to beget*, and so begat one of these three; (to weet *Haran*) not all in the same yere: The like was before in *Noe*s begetting *Sem*, *Cham*, and *Japheth*, *Gen*. 5. 32. where *Sem* for dignity was named first, as *Abram* is here; and *Japheth* the eldest, last, as *Haran* is here. For *Tarah* the father, dyed 205. yeres old, y. 32. then *Abram* departed from *Charan*, 75. yere old, *Gen*. 12. 4. wherefore *Abram* was born, not when *Tarah* was 70. but when he was an 130. yere old: which was after the Flood, 230. y. and of the world, 2008.

Ver. 28. land of his nativeitie.] that is, his native country; or, as the Greek sayth where he was born. *Of the Chaldees*] that is, *in* the land of the Chaldeans; which land, *Stephen* calleth also *Mesopotamia*, *Act*. 7. 2.4. for it lay between two rivers. And *Chaldea* is by humane writers also called *Mesopotamia*, *Plin*. i. lib. 6. c. 27. *It* signifieth *Light* & *Fire*: here the Chal-

dee paraphrast taketh it to be the name of a citie, but the Greek tranlateth it a Country; and *Stephen*, in *Act*. 7. 4. sayth, the land of the Chaldeans; And the Chaldees being idolaters, in lik lyhed consecrated and named this place unto and of the Fire, which they had seen to come down from heav'n upon the Fathers sacrifices, (as is noted on *Gen* 4. 4.) and whereof they were wont to light lamps for to keep the fire, which thereupon they called *Orim*, *asht*, lights of grace. So other heathens after, used to honour fire, as *Qu. Curtius* b. 4. saith of *Darius*, that he called upon the sacred and eternal Fire. Or it might be a place of sacrificing in *Chaldea*, as *God* had his *Ps* (that is *Fire*) in *Sion*; and *forname* in *Jerusalem*, *Esa*. 31. 9. So the Ierusalem paraphrast calleth it here, the *stie* forname of the Chaldees. Chaldees] or Chaldeans: called in Hebrew *Casdim*; and *st* turned into *l*. maketh *Chaldim*: the holy Ghost in Greek (whom we follow) calleth it so, *Chaldees* *Act*. 7. 4. And because they much used Astrologie, therefore in time it was common for Astrologers, to be called Chaldeans: as in *Dan*. 2. 2. 4. 5.

Ver. 29. *Sarai*] shee was daughter of *Abrams* father, though not of his mother. *Gen*. 20. 12. her name was changed to *Sarah*, as *Abram* also was named *Abraham*: (see *Gen*. 17. 15. daughter of *Haran*) by this also it appeareth, that *Haran* was eldest of the three brethren. And this *Melcha* (or *Melchisa* as the Greek writeth her) was grandmother to *Rebecca* *Isaaks* wife, *Gen*. 22. 20. 23. *Ischa*] in Greek *Ischa*, the Jews think this was *Sarai*, and that she had two names: and was said to be daughter of *Tarah*, *Gen*. 12. 23. being his grandchild.

Ver. 31. *Tarah* took *Abraham*] It appeareth by *Isa*. 24. 2. that these fathers were fallen to Idolatry, and served other gods in *Chaldea* or *Mesopotamia*: and there the God of glorie appeared to *Abram* and said, Come thou forth from thy land and from thy kinned: and come into the land which I will shew thee, *Act*. 7. 2. 3. whereas there-

fore *Tarah* here took *Abram* &c. it seemeth *Abram* acquainted his father with this acle of God, and that *Tarah* repenting, consented also to goe out; and is for it made as principall in this journey. with them.] that is, with *Tarah* and *Abram*, whom *Moses* by this word them, implyeth to be author under God of this removal towards *Canaan*, agreeable to *Stephens* narration. *Act*. 7. 25 is before noted. Therefore also in *Gen*. 15. 7. and *Neh*. 9. 7. it is manifested that the calling was specially of *Abram*. And his faith is particularly commended, *Heb*. 11. 8.

*dwelt*] or *sojourned* there; that is, dwelt in *Charan*: as *Act*. 7. 2. where *Abram* got substance, and made soules, *Gen*. 12. 5. and tarried there til his father *Tarah* dyed, *Act*. 7. 4. whose old age seemeth to be the cause of their staying in that place. And this *Charan* was in the land of *Chaldea*, and not far from *Ps*: wherefore *God* again called *Abram* thence; *Gen*. 12. 1. And although there was a neerer way from *Ps* to *Canaan*, then to goe by *Charan*, (as in the mapps of those countries may be seen); yet because the neerer way was most dangerous and troublesome, *God* led them about by an inhabited and safe way, providing for their intimities, as he did the like after, for *Abrams* children, in *Exod*. 13. 17. 18.

# CHAPTER 12.

1. *God* calleth *Abram* to goe into an other land, 2. promitteth to bless him, and in him, all families of the earth. 4. *Abram* departeth with *Lot*, from *Charan* to *Canaan*. 6. He journeyeth through the land, 9. which is promised him in a vision; & there he buildeth Altars. 10. He is driven by a famine into *Egypt*. 11. Fear maketh him say to his wife, to be his sister. 14. For her bewty she is taken into *K*, *Pharaohs* house; 17. but the Lord by plagues compelleth him to restore her.

## ¶ ¶ ¶

And *Iehovah* sayd, unto *Abram*; Goe thou, from thy land and

from thy kinned; and from thy fathers howe: unto the land, which I will shew thee. And I will make thee, a great nation; and I will bless thee; and will make thy name great: and be thou a blessing. And I will bless, them that bless thee; and him that speaketh thee evil, I will curse: And blessed shall be in thee, all families of the earth. And *Abram* went, as *Iehovah* spake unto him; and *Lot* went with him: and *Abram*, was seventy yeres & five yeres old, when he went out from *Charan*. And *Abram* took *Sarai* his wife, and *Lot* his brothers son, and all their substance that they had gathered, and the soules which they had made in *Charan*: & they went out, to goe to the land of *Canaan*; and they came, to the land of *Canaan*. And *Abram* passed through the land, unto the place of *Sechem*, unto the Oke of *Morch*: and the *Canaanite*, was then in the land. And *Iehovah* appeared unto *Abram*, and sayd, unto thy seed, will I give this land: and he builded there an altar; to *Iehovah*, who appeared unto him. And he removed thence, unto a mountayn Eastward of *Beth-el*, and pitched his tent; having *Beth-el* Sea-ward, and *Ai* Eastward; & he builded there an altar, unto *Iehovah*; and he called, on the name of *Iehovah*. And *Abram* journeyed; going and journeying, toward the South.

And ther was a famine, in the land: and *Abram* went down to *Egypt*, to sojourn there; for the famine was heauy, in the land. And it was, when he was come neer, to enter into *Egypt*: that he sayd, unto *Sarai* his wife;

Behold

- 12 Behold now I know, that thou art a woman of faire countenance. And it wil be, when the Egyptians shal see thee, that they wil say, this is his wife: and they wil kill me, and thee they wil save alive. Say I pray thee, thou art my sister; that it may be wel with me for thy sake; and my soule shal live, because of thee. And it was, when Abram was entred into Egypt: that the Egyptians saw the woman, that she was very faire. And Pharaohs Princes, saw her; and they praised her, unto Pharaoh: and the woman was taken, into Pharaohs howse. And he did good to Abram, for her sake: & he had sheep and oxen, and he asses and menservants, & women servants; and these asses, and camels. And Jehovah plagued, Pharaoh and his howse, with great plagues: because of Sarai, Abrams wife. And Pharaoh called Abram, and sayd; what is this, thou hast doon to me? Why didst thou not tel me, that thee is thy wife? Why saydest thou, she is my sister? & I might have taken her, to me to wife: and now, behold thy wife, take her & goe away. And Pharaoh commanded men, concerning him: and they sent away him, and his wife, and al that he had.

## Annotations.

¶ These letters signifie, that here begins the third Parashah or Section of the law; which upon Gods first words to Abram, is called *Le lech* that is, *Goe thou*. See before in Chap. 6. 9.

Ver. 1. sayd] to weet, after that Abrams father was dead, *Abt. 7. 4.* Thus God was he that redeemed Abraham: *Esa. 29. 22.*

*Goe thou*] or *Goe for thy self*: signifyin that though no other would, yet he should for his own good, get him out from that idolatrous place. So God calleth all from such estate. *R. v. 18. 4.*

*from thy land*] or *out of thy country*; that wher in he now dwelt in Charran which was in the same land of Mesopotamia that Vr flood in, *Gen. 24. 10 & 28. 27. 30.* compared with *Abt. 7. 1. Gen. 11. 28.* The Hebrew doctors expound the name Charran, by Charran aph, that is, *wrathful anger*. (*R. Menachem* on *Gen. 12.*) as if he were now to depart from the place of wrath. So we which by nature were children of wrath, (*Eph. 2. 3.*) are call'd and chosen of Christ out of this world and from worldly corruption, *Ioh. 15. 19. 2. Pet. 1. 4. & are by him delivered from the wrath to come*; *1. Thes. 1. 10.* thy kynred,] to weet Nachor and the rest, excepting Lot. For although there is no expresse mention of Nachor, among others that went with Thara from Vr, in *Gen. 11. 31.* yet it appeareth by the history following, that Nachor went so far as Padan Aram, in Mesopotamia, and there settled: so that it was after called, *Nachors city*, *Gen. 25. 20. & 24. 10. 15.* and the same was Charran, *Gen. 28. 1. 10.* and there was Abrams kynred, and countrie here spoken of, *Gen. 24. 4.* fathers howse,] for the father Thararab being dead, his howshold (as it seemeth) would goe no further, but stayed there with Nachor: and onely Lot and his howse went with Abram, as the 4. verse, and history following dooth confirm. So Tharabs howse and Nachor, left following of God; and turned agayn to idolatry; as appeareth by *Gen. 31. 30. 53. Ios. 24. 1.* From such Christ also calleth all, to follow him, *Luk. 14. 26. 27.* and so the Spirit sayth to the church, *forget thy people and thy fathers howse*, *Psa. 45. 11.*

*will shew thee*] that is, the land of Canaan, ver. 5. but God here nameth it not, for more proof of Abrams faith & obedience. For as he sayd up this man of iustice from the east; so called he him to his foot, that is, to follow

follow him and his direction, *Esa. 41. 2. Exod. 11. 8.* But under this earthly inheritance, was typed an heavenly, which Abram looked for, *Heb. 11. 9. 10.* And in Salem a citie of Canaan, Melchisedek reigned, and was Preist of the most high God, and blessed Abram, *Gen. 14. 18. 19.*

2 Ver. 2. a great] or, to a great nation: that is, to become the father of a great nation: see *Gen. 2. 7. & 17. 4.* Of this promise, ther was no visible hope; because Sarai his wife (being 65. yere old) was barren, *Gen. 11. 30.* for which Abram complayned, *Gen. 15. 2. 3.* But under this promised Nation, was implied also a spiritual seed, of faithful people. *Rom. 4. 11. 12. Gal. 3. 7.* *blest thee*] in all things; both earthly, *Gen. 24. 1. 31.* and heavenly, *Gal. 3. 14. Ephe. 1. 3.* Gods blessing is his favour, and thereupon an abundant multiplication of all good things; on the contrary, his curse, is both the depriving of good, & heaping of evil things upo them who he hateth & punisheth. *La. 3. 65. 66.*

thy name] which is better then a good ointment, then great riches *Ecc. 7. 3. Prov. 22. 1.* So God made David a great name, *2. Sam. 7. 9.* be thou,] that is, thou shalt be, (as the Greek translateth it;) but this manner of speech is more vehemence, as wherby God commendeth the blessing, *Psa. 13. 35.* So *Psa. 128. 5. 6.* See thou.

3 Ver. 3. that speaketh thee evil] or curseh thee: but here are two words used, & this first, signifyeth evil speaking with light esteem, or vile contempt, and dishonour. Curseh also signifyeth evil speaking by men, as Paul sheweth, *Act. 23. 5.* from *Exod. 22. 28.* The like blessing, Isaac pronounced unto Iakob, *Gen. 27. 29.* and Balaam to Israel, *Num. 24. 9.* in thee] that is, in thy seed (Christ, who shall come of thee according to the flesh,) *Gen. 22. 18.* For Christ was sent of God to bless us, in turning every one of us from our iniquities, *Act. 3. 25. 26.* and that we may receive the promise of the Spirit through faith: *Gal. 3. 14.* Wherefore this was a preaching of the gospel to Abram, *Gal. 3. 8.* And this covenant confirmed before

of God in Christ, is observed to be 430 yeres before the Law, and could not by the Law be dissolved, because God gave him it by promise: *Gal. 3. 17. 18.*

4 V 4. went] By faith, Abraham being called did obey: to goe out into a place which he should after receive for an inheritance: for he went out, not knowing whether he should come, *Heb. 11. 8.* old,] *Heb. 11.* son of five yeres and sevenie yeres, that is, going in his 75. yere. see *Gen. 5. 32.* And his father Tharab being 205. yeres old when he dyed, it appeareth that he began Abram at 130. yeres, and so not he but Haram was begotten at Tharabs 70 yere, *Gen. 11. 26.* Abram after an 100. yeres pilgrimage more, dyed, *Gen. 25. 7.* and Isaac his son, then 75. y. old, is left heir of Canaan.

5 Ver. 5. substance] or gathered goods: for of getting and gathering, it hath the name: & s a general word, for cattel, money, or other like goods. the soules:] *Heb. the soul*: put for soules, that is persons of men & women, as *Gen. 14. 21. & 46. 26.* *Rom. 13. 1.* & often in the scripture. So in the Hebrew text, *man*, *1. Chron. 10. 1.* is put for men, *1. Sam. 31. 1.* *ward*, *2. Chron. 33. 6.* for wizards, *2. King. 21. 6.* See before, *Gen. 3. 4. & 4. 10.* and to 16. The Greek translateth every soul. As here soules, so elswhere *Fleish*, & Spirit. (*Act. 17. 1.*) *Ioh. 4. 1.* are put for the whole persons. had made,]

that is, had gotten, to weet into their possession, as the Greek manifesteth. But this may be meant, not onely of getting them to their service, (as *1. Sam. 8. 15.*) but also of winning them to the faith of God; as the Chaldee paraphrast sayth, *had subdued unto the law*; which is very probable by that example of his howshold soldiers, *Gen. 14. 14.* and his commendation for teaching his house, *Gen. 18. 19.* and their receiving the wound of circumcision, *Gen. 17. 13.* So Thargum Ierusalem also calleth these, *soules of proselytes*, (or converts. land of Canaan] a countrie in Asia the Iels, possessed by Canaan (the son of Cham the son of Noe) and his sonnes; but for their wickedness the land was to

spem them out, Levit. 18. 26. and it is now promised to be given to *Abraams* seed, v. 7. and was therupon called the land of promise, Heb. 11. 9. A goodly country it was, having water brook, fountains and springing depths, mountains and valleys, and cities, corn, and wine, and oil, and honey, and other fruits, I lack not any thing; it was watered with the rays of heaven, and for of God, whose eyes were always on it; Deut. 8. 7. 8. 9. & 11. 11. 12. so that it was the pleasantest of all lands, and flowed with milk and honey: Ezek. 20. 6. In it God had prepared a place where he would dwell among his people the sons of Abrahā, the land being his, and they strangers & sojourners in it with him, Exod. 15. 17, Lev. 25. 23 called therefore *Abrahams* land, Heb. 9. 3. and the holy land, Zech. 2. 12, the land of promise, that is, of Christ, Eps. 8. 8. a figure of an heavenly country, Heb. 11. 9. 10. the borders of it reached to the great river Euphrates, Gen. 15. 18. And *Abrahā* who dwelt beyond the river, (without Gods territories) of 24. 2. is now brought of the Lord, into this good land. And the Hebrew doctors have acknowledged the land to be a figure of heaven, saying it is written. And thy people shall be all just, they shall inherit the land for ever. (Eps. 60. 21.) this land is a parable if he should say, the land of the living, & that is the world to come. *Maimony* in treatise of Repentance, chap. 3. 5. 5. So *R. Menachem* on Gen. 12. 1. seareth it to the land which is above, watered with waters that are above; &c. And in *Thalmud Bab. in Sanhedrin*, chap. *Chetlek*, it is written, All Israelites have their portion in the world to come; as it is said, And thy people shall be all just, they shall inherit the land for ever.

6 Ver. 6. pass'd through, ] of survey his land, wherein he was but a pilgrim, Heb. 11. 9. *Secem*, ] or *Sychem*, that is the place where *Sychem* altar was: of which see Gen. 33. 18. This was about the middle of the country: the *oke* that is the *oke* that is written in Deut. 11. 30. meaning a grove or plain set with oaks; the Chaldees therefore call it *ap ayn*; but the Greek, an *Oke*, and it is named in Hebrew, *Flo*, of

strength, *Mareb*, ] this seemeth to be the name of some man, (as after is mentioned the *Oke* of *Mareb*, Gen. 13. 18.) or of some hill, as in Judg. 7. 1. The Greek translatheth it an high *oke*. *Mareb*, signifieth also a Doctor: Job. 36. 22. the Canaanite; ] that is, Canaanites, as Gen. 12. 16. 18. So the Greek sayth, the Canaanites dwell in the land. An idolatrous and wicked people as the Chaldeans from whom *Abrahā* came. Deut. 12. 30. 31. So Gen. 13. 7. But when God promiseth the cleansing of his church, he layth the Canaanite shall be there no more. Zech. 14. 21.

7 Ver. 7. thy seed, ] that is, to all the children of promise (the elect) who onely are counted *Abrahams* seed, Rom. 9. 7. 8. and in Christ are heires by promise, as well the Gentiles as the Iewes, Galat. 3. 26. 28. 29. Therefore the strangers are appointed their lot of inheritance among the Israelites, Ezk. 47. 22. not in the earthly land, but the heavenly, which Canaan represented, Heb. 11. 9. 10. 14. 16. See Gen. 13. 15. an altar ] for sacrifice & thanks to God, (as Gen. 8. 10.) who after his weary travail, had appeared, and comforted him with gracious promises, of heires and an inheritance: neither of which he had as yet, but onely by faith. Thus he believed, & received the promises thankfully; as Heb. 11. 13. and was the son of God, and a light, in the mids of a crooked and perverse generation; Phil. 2. 15. *Abrahā* is the first man in the world, unto whom God is said to appear or be seen: first in *the* of the Chaldees, Act. 7. 2. next here in Canaan.

8 Ver. 8. east ward, ] or on the east of *Bethel*: a citie after called by *Iakob Beth-el*, that is, Gods house; at this time it was named *Luz*, Gen. 28. 19. his tent, ] shewing by this, that he abode there as in a strange country, Heb. 11. 9. Psal. 105. 12. for a tent is opposed to an house, or settled dwelling. 1 Chron. 17. 15. *seward* ] that is, on the West; for because the *Mystry* was the western border of the land of Canaan, Num. 34. 6. of 23. 4. therefore the sea, is often put for the West: so Gen. 28. 14. Exod.

Exod. 10. 19. & 24. 18. & 28. 12. &c. For like reason, the desert is used for the land, in Psal. 75. 7.

9 Ver. 9. going and journeying, ] that is, continually journeying: see Gen. 8. 3. the south as towards the Sun: whereby may be figured his progresse in faith and grace, as Prov. 4. 18. 2. Cor. 3. 18. So the building of the citie which *Ez. kiel* saw in vision, was towards the south: Ezek. 40. 2. The Hebrew Doctors say, that *Abrahā* lived unto the conclusion of mercy for that is the south of the world; and therefore all *Abrahams* journeyes were towards the south: *R. Menachem* on Gen. 12. The North on the contrary, figured the place whence evil proceeded, Jer. 1. 13. 14. And thus *Abrahā* pass'd from place to place, till God had brought him through all the land of Canaan; of 24. 3. The Greek translatheth, camped in the desert. The South (*Negeb*) is named of Drynes, for that part of Canaan wanted waters, Judg. 1. 15. Psal. 126. 4. For this, it may be, they translated it *desert* in Gen. 13. 13.

10 Ver. 10. a name ] a new affliction for *Abrahā* also, who was hereby caused to leave his land, and goe as a pilgrim to an other barbarous country; to walking from nation to nation, from one Kingdom to an other people, Psal. 105. 13. Although Canaan was a most fruitful land, Deut. 8. 7. 8. yet God now made it barren, for the wickednes of them that dwelt therein, Psal. 107. 34. Egypt ] called in the Scripture: but in the Greek, the new Testament always hath Egypt. See Gen. 10. 6. And *Mizraim* is put for the land of Egypt, by an usual figure of speech; which the holy text sometime manifesteth, as 2 Chron. 5. 10. when they came from Egypt (or *Miz-*

raim;) for which in 1 King. 8. 9. is written, the land of Egypt: again here in v. 16. from Egypt: and in 2 Chron. 6. 5. from the land of Egypt.

11 Ver. 11. now ] I pray thee: a word not of time, but of request; so v. 13. and often in the Scripture.

12 Ver. 12. that they ] Hebrew, and they: so after v. 14. but end is often put for that: as the Hebrew text sheweth, 1 Chron. 17. 10. and the Lord will build: for which in 2 Sam. 7. 11. is written, that he will. See also Gen. 27. 4.

13 V. 13. my seed shall live ] that is, for my self shall live. The word *for* is, is used for any person. That *Sarai* was indeed *Abrahams* sister, is after manifested: Gen. 20. 12. yet this fact of his, seemeth to be not without humane infirmities.

14 V. 14. Pharaoh ] a common name for all the Kings of Egypt, from these dayes of *Abrahā*, till after the returne out of Babylon, when in the beginning of the Grecian Monarchy, they were called *Ptolemies*. And *Pharaoh* was an Egyptian title of Sovereignty, Gen. 41. 10. 44. & the *Pharaohs* had other proper names, as *Pharaoh Nech*, 2 Chron. 29. 29. *Pharaoh Hophra*, Jer. 44. 30. and the like: By interpretation *Pharaoh* signifieth Riches, and an Avenger; the first in rule, and himselfe; the other of his subjects, whom Kings ought to judge, & take vengeance of evil doers: Rom. 13. 4.

15 Ver. 15. he did good ] or, dealt well with: as the Greek translatheth, he used well.

16 Ver. 16. he had ] or there was to him: such is the Hebrew phrase usually. But the Hebrew is opened by the Holy Ghost; as, There is not to us, Luk. 9. 13. that is, we have not, Mat. 24. 17.

17 Ver. 17. plagued ] or touched, stroke *Pharaoh* with great strokes. This great deliverance *David* celebrateth, in Psal. 105. 14. He suffered no man to doe them wrong, but reproved Kings for them.

19 Ver. 19. and, I] or, for I. And, is often  
inflected of For: as, and he heard, *Esfay* 39. 1.  
that is, for he heard, 2. *King* 20. 12.

20 Ver. 20. sent away] This word is often  
used for sending or conveying away with  
honour, as *Exod* 28. 17. and so with accom-  
panying and bringing them on their way, as  
the Greek and Chaldee translate it here.

## CHAPT. XIII.

1. Abram and Lot return out of Egypt into  
Canaan, 4. where he calleth on the name of  
the Lord. 5. Lot and Abram being both  
rich, by disagreement between their herdmen,  
they part asunder. 10. Lot goeth to wicked  
Sodom. 14. God reneweth the promises to  
Abram. 18. He removeth to Hebron, and  
there buildeth an Altar.

1 **A**ND Abram went-up out of E-  
gypt, he and his wife, and all  
that he had; and Lot with him, unto  
the South. And Abram, was very  
rich: in cattell, in silver, and in gold.  
2 And he went on his journeys, from  
the South, and unto Beth-el: unto  
the place, where his tent had been at  
the beginning; between Beth-el, and  
Ai. Unto the place of the altar,  
4 which he had made there at the first:  
and there Abram called, on the name  
of Jehovah. And Lot also, that  
5 went with Abram; he had flocks and  
6 herds, and tents. And the land did  
not bear them, to dwell together: for  
7 their substance was much, that they  
could not dwell together. And there  
was a strife, between the herdmen  
of Abrams cattell, and the herdmen  
of Lots cattell: and the Canaanite and  
the Pherezite, was then dwelling in  
8 the land. And Abram said unto Lot,  
let there be I pray thee, no strife, be-

9 tween me and thee; and between my  
herdmen, and thy herdmen: for we,  
be men brethren. Is not all the land  
before thee? Separate thy selfe I pray  
thee from me: if (thou wilt take) the  
10 left-hand, then I will take the right;  
and if the right-hand, then I will take  
the-left. And Lot lifted-up his eyes,  
and saw all the plaine of Iordan, that  
all of it was wel-watered: before Iehova-  
h destroyed Sodom and Gomor-  
rah, (it was) as the garden of Jehovah,  
as the land of Egypt; as thou comest  
11 to Zoar. And Lot chose to him, all  
the playn of Iordan; and Lot journi-  
ed, Eastward; and they were separa-  
12 ted, each man from his brother. A-  
bram, he dwelt in the land of Canaan:  
and Lot, he dwelt in the cities of the  
playn; & pitched-tent unto Sodom.  
13 And the men of Sodom, were evil and  
14 sinners, unto Jehovah, exceedingly. And  
Jehovah sayd unto Abram, after Lot  
was separated from him; lift up now  
thine eyes, and see, from the place  
where thou art: to the north & to the  
15 south, & to the east, & to the Sea. For  
all the land which thou seest, to thee  
will I give it: and to thy seed for ever.  
16 And I will put thy seed, as the dust of  
the earth: (so that if a man be able to  
number the dust of the earth; thy seed  
17 also, shall be numbered. Arise, walke  
through the land; in the length of it,  
and in the breadth of it: for to thee,  
18 will I give it. And Abram removed-  
ed, & came and dwelt, in the Oakes  
of Mamree, which is in Chebron: and  
he builded there an altar, unto Iehova-

Annotations.

1. the

1 **T**He south] in Greek, the desert: mean-  
ing the southern part of Canaan. (See  
Gen. 12. 9) for other wife Canaan was  
Northward from Egypt.

2 Ver. 2. very rich:] Heb. vehemenu-ly  
weighty (or heavy.) Which word is ap-  
plied to weight of burden, as in 1. *King*.  
12. 4. to weight of glorie, as in Gen. 31.  
1. to weight of multitude of people, as  
in 2. *King*. 6. 14. or of cattel, as *Exod*. 12.  
38. and so to all manner of riches; as the  
Greek here translateth it rich. Thus Gods  
blessing promised in Gen. 12. 2. was in  
part performed, for his blessing maketh rich,  
Prov. 10. 12. Gen. 24. 35. And as Abram  
now, so his children after ward, returned  
out of Egypt, with great riches, *Exod*. 12.  
32. 35. 36. 38. These figured the graces  
of God as faith, knowledge, and the like,  
1. *Sam*. 2. 5. 1. *Cor*. 1. 5. *Colos*. 2. 2.

4 Ver. 4. called there] the Chaldee sayth,  
prayed there. See the notes on Gen. 12. 8.  
As Abram returned to his first altar, and  
there served God: so his children after  
him, were to return to Abrams first faith  
& service, from the idols of Egypt, where-  
with they had been defyled, *Exod*. 4. 22.  
23. *Ezek* 20. 7. 8.

5 Ver. 5. tents] that is, servants dwelling  
in tents. So *Ier* 49. 29. 1. *Chron*. 4. 41.

6 Ver. 6. did not bear:] the Greek transla-  
teth, received (or conteyned) them not; that is,  
could not conteyn the, as the words following  
doe explain it. And so the scripture some-  
time resolvet this phrase; as who shall  
judge? 2. *Chron*. 1. 10 that is, who can judge?  
1. *King*. 3. 9. It shall not stand, *Mat*. 12. 25.  
that is, It can not stand, *Mark*. 3. 24. Thus  
kind goeth not out, *Mat*. 17. 21. that is, can-  
not goe out: *Mark*. 9. 29. & sundry the like.

7 Ver. 7. the Pherezite,] that is, Pherezites,  
as Gen. 12. 6. But of these we heard no  
mention before: it seemeth they were  
some familie of the Canaanites, Gen. 10.  
18. for they dwelt with the Canaanites  
in that part of the country, which after  
fell to the tribe of Iudah, *Iudg*. 1. 3. 4. 5.

8 Ver. 8. and between my herdmen] that  
is, or between my herdmen: as be that curf-

eth his father and his mother, *Exod*. 21. 17. that  
is, his father or his mother, *Matth*. 15. 4.  
So, and the son of man, *Psal*. 8. 5. that  
is, or the son of man, as it is alleged in  
Heb. 2. 6. men brethren,] that is,

brethren in faith, as *Mat*. 23. 8. and natu-  
rall kinsmen: for Abram was Lots uncle,  
Gen. 12. 5. So Christs kinsmen, were  
called his brethren, 1. *Cor* 9. 7. The word  
men, may be omitted, as sometime the  
text it selfe dooth: shooters men with bow, 1.  
Sam. 31. 3. that is, shooters with bow, 1.  
Chron. 10. 3. So a man a Prince, *Exod*. 5. 14.  
is in Greek but a prince, *Act*. 7. 27. man of  
his counsell, *Esfay* 40. 13. that is, his counsellor,  
1. *Cor*. 2. 16. Although the Greek often  
keepeth this Hebraisme, as an enemy many,  
*Mat* 23. 28. men synners, *Luk* 24. 7. Men bre-  
thren, *Act*. 1. 16. and 2. 29. 37. See also  
Gen 38. 1.

9 Ver. 9. Is not all?] that is, Loes surely  
it is. A question earnestly affirmed: as, is it  
not written? *Mar*. 11. 17. for, it is written,  
*Mat*. 21. 13. doe ye not err? *Mark*. 12. 24.  
for, ye doe err, *Mat*. 22. 29. and sundry the  
like. See Gen. 4. 7. before thee] at

thy pleasure, to choose, by my permission.  
So the Lord for the land before the Is-  
raelites, *Deut*. 1. 21. The like is in Gen.  
10. 15. and 34. 10. if thou wilt take] or,  
wilt chose. These words are to be  
understood from the next speech, or from  
the 11. verse. And Lot chose, &c. Often  
times words wanting are to be supplied;  
as I will chastise you with scorpions, 1. *Chron*. 11. 11.  
I will chastise you with scorpions, 1. *King*. 12.  
11. Against 300. 2. *Sam*. 23. 8. for, be lift  
up his spear against 300. 1. *Chron*. 11. 11. and  
many such like. See Gen. 11. 4. Thus  
Abram for peace, parted with his rights  
choosing rather to take wrong then to  
contend; as 1. *Cor* 6. 7.

10 Ver. 10. lifted up his eyes] that is, looked  
round about, to view the land, as is after  
manifest by the like speech to Abram, v.  
14. and where one Evangelist sayth lifting  
up their eyes, *Mat*. 17. 8. an other writing  
of the same, sayth looking round about: *Mar*.  
9. 8. Jordan] Hebr. Iarden, the name of  
L



a goodly river. See *Iof. 3. 11. &c.*

*well watered*] Heb. a watering; that is, as the Chaldee sayth, a place of water: or of moisture: the rby signifying a fruitful land, as *Psal. 66. 12. & 107. 33-35.* destroyed [or corrupted; as *Gen. 6. 13 & 19. 24.* Sodom is in Hebr. *Sedom*; & Gomorrah, *Ghomorrah*; but we follow the playn writing in the new Testament, 2 *Pet. 2. 6.* garden] that is, as the Greek sayth, paradise: see *Gen. 2. 8. and Ezek. 36. 35.* meaning most pleasant and fruitful, as Eden and Egypt. comest] Heb. thou coming to Zoar, or to Zoar: that is, all the plain of Jordan, even to Zoar, the little citie called before Bela; see *Gen. 19. 20. 21. 22. and 14. 2.*

II Ver. 11. the playn] or, the country about Jordan, as the Greek translatheth, which words the Holy Ghost useth in *Luk. 3. 3.* the Chaldee translatheth it a playn; & it is opposed to the mountayn, *Gen. 19. 17.* each man &c.] that is, one from another.

12 Ver. 12. pitched-tent,] that is, removed his tents from place to place, til he came even to Sodom: and as the Greek sayth, dwelt-in-tents in Sodom.

13 Ver. 13. synners to [eb] that is, before the Lord (as the Greek translatheth,) & against him, as, 1. *Sam. 2. 25.* meaning very grievous & open synners. And here the Sodomites, are the first in the world openly called synners: and although by Adams disobedience we all are made synners, *Rom. 5. 19.* yet usually such as are notorious wicked ones have this title given them; as in 1. *Sam. 15. 18. Psal. 104. 36. Mark. 14. 41. 1. Tim. 1. 2.* The Chaldee paraphrast translatheth, they were unrighteous with their riches, and synners with their bodies before the Lord: agreeable to other scriptures, which testify how they defiled their bodies. *Gen. 19. 5. and that, pride, fulnes of bread, and abundance of idleness was in Sodom; they strengthened not the hand of the poor, but were haughty, and committed abomination before the Lord, Ezek. 16. 49. 50.* The Hebrew Doctors from the two words here used, of Sodomis synfull state, doe gather their

condemnation both in this world, and in the world to come: *Tham. d.* in Sanhedrin, chap. *Chilek.* See the notes on *Gen. 19. 24.*

14 Ver. 14. to the sea,] that is, the west: see *Gen. 12. 8.* Abram vieweth the land, but poss. steth it not: so did Moles, *Deut. 34. 1. 4.*

15 Ver. 15. to thee,] God gave Abram no inheritance in the land, no not the bredth of a foot: yet he promised that he would give it to him for a possession, & to his seed after him, when as yet he had no child: *Act. 7. 5.* By faith he sojourned in the land of promise, as in a strange country; for he looked for a city which hath foundations whose builder and maker is God: *Heb. 11. 9. 10.* and to thy seed,]

this may be an interpretation of the former, to thee, that is to thy seed: for the word and, sometime meaneth, that is, or even: as 1. *Chron. 22. 12.* three dayes the Lords sword, and the persillence, for, that is to say the persillence: it expoundeth the former, therefore in 2. *Sam. 24. 13.* is written onely, three dayes persillence. So in 2. *Sam. 17. 12.* of him and of all (for that is of all) the men that are with him, thy feed,] thy posteritie. But as the earthly country figured an heavenly: *Heb. 11. 16.* so Abrahams feed were some after the flesh, and some by promise, *Gal. 4. 22. 23.* neither because they are the seed of Abram, are they all children *Rom. 9. 7.* The chiefest intended in this promise is Christ, then with him, all Christians, Jewes and Gentiles, *Gal. 3. 16. 26. 28. 29.* See before, *Gen. 12. 7.* for ever:] or, unto eternity. Yet they possessed it but a little while, *Esa. 63. 18.* For upon transgression they were threatened to be scattred among the heathens, their land to be vsual, and their citie desolate, *Lev. 26. 33.* and that the land should spue them out, if they defiled it, *Lev. 18. 28.* as came to passe, 2. *King. 17.* but the true feed, which are Gods elect, doe inherit it, and his servants dwell there, *Esa. 61. 9. Psal. 69. 36. 37. and 102. 29.* These promises are spirituall, and to be referred unto the just and meek, put in possession by Christ, *Psal. 37. 29. Mt. 5. 5. Galat. 3. 29.* But unto the wicked faith God, ye lift up your eyes to your idols,

idols, and shed blood, and shall ye possess the land: ye work abomination, and ye desire every one his neighbours wife: and shall ye possess the land? *Ezek. 33. 24. 25. 26.*

16 Ver. 16. will put] that is, will make; as the Greek translatheth it. if a man] This sheweth the comparison not to be absolute for equality of number, but in respect of men, to whom Abrahams children are infinite, as the dust. See after in *Gen. 15. 5.*

17 Ver. 17. in the length] This survey was to strengthen Abrahams faith; who under this earthly land, did view an heavenly. *Heb. 11. 10. 15.* that he might be able to comprehend the length and bredth, and depth and height, and know the love of Christ, which passeth knowledge; *Eph. 3. 18. 19.*

18 Ver. 18. in the oke] that is the oke-grove, or playn: see *Gen. 12. 6.* Mamre] in *Gen. 12. 6.* Mamre: a man of the Amorites then living, with whom Abram made league, *Gen. 14. 13.* One of the cheife sorcerers of Egypt; was called by the like name. See the notes on *Exod. 7. 11.* Chebron] or Hebron, (the Greek writeth it Chebron, as *Efron, Gen. 46. 12.* is written *Efron, Mt. 1. 3.*) It had this name afterward: for before it was called the citie of Arba, *Gen. 23. 2. & 35. 17.* which Arba was a great man among the Anakims, and a father of them, *Iof. 14. 15. & 15. 13.* It became a place of buriall for many worthy persons, *Gen. 23. 2. 19. & 49. 31.* it was sometime possessed by Giants, whom Caleb drove out, *Numb. 13. 23. Iof. 15. 14.* It was given to Caleb for an inheritance, *Iof. 14. 14.* was made a citie of refuge, and given for the Levites to dwell in, *Iof. 20. 7. & 21. 11. 12.* In it David first reigned over Gods people, 2. *Sam. 2. 1. 11.* and to it came Marie to visit Elisabeth; *Luke 1. 39.* an altar] to sacrifice thankfully unto God, and to sanctifie his viewed heritage. See *Gen. 12. 7.*

CHAP. XIV.

1. The battell of foure forreyn Kings, against

five Kings of Canaan. 10. Sodom and Gomorrah are spoiled; 11. Lot is taken prisoner: 14. Abram pursueth and smiteth the conquerors, 16. bringeth back the spoies, the captives, and his brother Lot. 17. The King of Sodom cometh out to meet Abram; 18. The King of Salem (Melchisedek) brings him forth bread and wine, and blesseth him: 20. Abram giveth him tithe of all. 22. The rest of the spoies, (his partners having had their portions,) he restoreth to the King of Sodom.

1 And it was; in the dayes, of Amraphel king of Shinar, Archoch, king of Ellasar, Chedor-laomer, king of Elam; and Thidal, king of nations. 2 They made warre, with Bura, king of Sodom; and with Birsha, king of Gomorrah; Shinab, king of Admah; and Shembur, king of Zebojim; and the king of Bela, that is Zoar. All these, were joynted together; in the vally of Siddim: that is, the sea of salt. Twelve yeres, they served Chedor-laomer: & the thirteenth yere, they rebelled. 3 And in the fourteenth yere, came Chedor-laomer, and the kings which were with him; and they smote the Rephaims, in Austeroth Karnaim; & the Zuzims, in Ham: and the Emims, in Shaveh Kirjathaim. And the Chorites, in their mount Seir: unto El-pharan, which is by the wilderness. 4 And they returned, and came to Enmihpar, that is Kadeth; and they smote, all the field of the Amalekire: and also the Amorite, that dwelt in Hazezon-thamar. And there went out, the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebojim, and they joynted battell with them, in the vally of Siddim: With Chedor-la-

omer,

omer, King of Elam; and Thidal, king of nations; and Amraphel, king of Shinar; and Arjoch, king of Ellafar: 10  
four kings, with five. And the val-  
lie of Siddim, had many pits of ſlime;  
and the King of Sodom and of Go-  
morrah, they fled, and fell there: and  
the reſidue, fled to the mountaine.  
11 And they took all the ſubſtance of  
Sodom and Gomorrah, and all their  
12 victuals, and went away. And they  
took Lot, the ſon of Abrams brother,  
and his ſubſtance, and they went  
13 away: and he dwelt in Sodom. And  
there came one that had elaped, and  
told Abram the Hebrue: & he dwelt  
in the Okes of Mamree the Amori'e,  
the brother of Elhcol and brother of  
Aner, and they were confederates  
14 with Abram. And Abram heard,  
that his brother was taken-captive:  
and he armed his trayned ſervants, the  
children of his houſe, three hundred,  
and eighteen; and he purſued them,  
15 unto Dan. And he divided himſelfe  
againſt them, by night, he and his ſer-  
vants, and he ſmote them: and pur-  
ſued them unto Chobah, which is on  
16 the left-hand of Damafcus. And he  
brought again all the ſubſtance: and  
alſo brought again his brother Lot,  
and his ſubſtance; and the women al-  
17 ſo, and the people. And the King of  
Sodom went out, to meet him; after  
his return, from ſmiting Chedor-la-  
omer, and the kings which were with  
him: unto the vally of Shaveh, that is  
18 the vally of the king. And Melchi-  
ſedek, king of Salem, brought forth  
bread and wine: and he a Preiſt, of  
19 God moſt-hye. And he bleſſed him,  
and ſayd: Bleſſed be Abram, of God

moſt-hye; poſſeſſor, of heavens and  
20 earth. And bleſſed, be God moſt-  
hye; who hath delivered thy enemies,  
into thy hand: and he gave him the  
21 tenth, of all. And the king of Sodom  
ſayd, unto Abram: give me the ſoule;  
22 and the ſubſtance, I take thou. And  
Abram ſaid, unto the king of Sodom:  
I have liſt up my hand unto Iehovah,  
God moſt hie; the poſſeſſor of hea-  
23 vens and earth. If (I take) from a  
threee even to a ſhoe latcher, and if  
I take, of any thing that is thine: that  
24 thou ſay not, I have made Abram  
rich. Save, onely that-which the  
yong-men have eaten, and the porti-  
on of the men, which went with me:  
Aner, Elhcol and Mamree; let them  
take their portion.

Annotations.

1 **I**N the dayes ] the Greek ſayth, in the  
reign. of Shinar; that is, Chalde;  
or (as the Chalde turneth it) Babylon:  
ſee Gen. 10. 10. Thargum Jeruſalem  
interpreteth it Pontus. Ellafar] this is  
thought to be Syria. Chedor-la-omer ]  
written in Greek, Chodollogomor. E-  
lam, ] that is, the Elamites or Perſians, named  
of Elam ſon of Sem: Gen. 10. 22. Thi-  
dal] or Toidgnal; which the Greek writeth  
Thargal, & changed into r, ſee Gen. 10. 3.  
of nations ] Hebr. Gojim, which may be  
kept unchanged; but the Greek & Chald.  
translate it nations, or peoples. It ſeemeth  
they were of ſundry families, or populous:  
as Galilee of the nations, Ef. 9. 1. Their coun-  
try is thought to be after named Paphila.  
2 Ver. 2. Zebojim ] in Greek Schoem: it is  
written by the letters in the line: Zebim,  
of Zebi, which ſignifieth glorie, pleaſantnes,  
and a Roe: by which name the pleaſant  
and glorious land of Iſrael is called, in  
Ezek. 40. 6. but by the vowels, and in the  
margine noted to be read Zebojim, as be-  
ing

ing unworthy the pleaſant name. So in  
ver. 8. that is Zor or Zigar, ſo cal-  
led after, upon Lots requit, Gen. 19. 10.  
22. Theſe 5 cities ſtood neer together in  
the land of Canaan, in the playn of Ior-  
dan, and were all (except Zor) burned  
with fire & brimſtone from heaven, Gen.  
19. Deut. 29. 23. Here they are fore-calle-  
ned of God by waris. ſea of ſalt ] or  
ſalt ſea: ſo Iof. 3. 16. meaning, that this  
goodly vally, after it was burnt from hea-  
ven, became a ſalt ſea; and ſo barren and  
fruitles, that no living thing, ſiſh or other,  
was found therein. For ſo all hiſtories teſti-  
fie of that ſalt and dead ſea, as it was alſo  
called. And the holy Scripture uſeth ſat-  
neſ, for barrenneſ. Deut. 29. 23. Pſal. 107. 34.  
This judgment of God brought upon one  
of the goodlieſt places in al Canaan, ſig-  
nifying, how that land and inhabitants,  
ſhould for their ſins be deprived & made  
barren of all ſpiritual graces. But by the  
Goſpell and ſpirit of Chriſt, graces are re-  
ſtored: as was figured in a viſion of waters  
yſſuing out of Gods houſe, running into  
this ſea, healing the waters of it, ſtoring  
it with live fiſhes &c. Ezek. 47. 1. -- 3. 9. 11.  
4 Ver. 4. ſerved Chedorlaomer, ] herein God  
ſhewed the truth of Noes prophetic, that  
Canaan ſhould be ſeme ſervant; Gen. 9. 25.  
Chedorlaomer of Sems progenie, was chief  
of all theſe kings, and Lord of the Ca-  
naanites.  
5 Ver. 5. ſmote ] that is, killed: ſee verſ.  
17. Rephaims, ] or Rephaims, called  
of the Greek and Chalde paraphraſt,  
Giants; and the Hebrue word, is after uſed  
for ſuch, Deut. 2. 11. and Repha, was the  
name of a Giant that had four ſonnes  
Giants, in Davids dayes, 1 Sam. 21. 16. 22.  
But theſe Rephaims were now a people in  
Canaan, Gen. 15. 20. **Aſteroth** ]  
a citie in Baſan, where Og after reigned;  
Iof. 13. 31. **Zuzims** ] theſe the Greeks  
call, ſtrong nations; and the Chalde, Mig-  
tier. Of them we read not elſewhere; un-  
leſſe their name was after changed by  
the Ammonites into Zamzumims, Deut. 2.  
30. **Emims** ] or according to the

Greek Ommeims, theſe the Chalde calleth  
Terrible ones: and ſo the Hebrue name ſig-  
nifieth. They were a people great and many,  
and tall as the Anakims, accounted Giants; and  
by the Moabites were call d (Terrible) E-  
mims, Deut. 2. 10. 11. **Shaveh** ] or, the  
playn (as the word ſignifieth) of Kneſa-  
toam, which was a citie in the land of  
Shon, afterwards king of Heſbon; ſee  
Iof. 13. 19.  
6 Ver. 6. Chorites ] or Chorreans, or Cha-  
rim, a people that dwell in Seir, till Eſau  
and his ſons drove them thence, Deut. 2.  
22. Gen. 36. 10. &c. **El pharan** ] by  
interpretation, the Oke (or playn) of Pharan,  
(or Paraz;) which was a citie by the wil-  
dernes of that name; ſee Gen. 21. 21.  
7 Ver. 7. En-miſpat ] that is by interpre-  
tation the Will of judgment; and ſo the  
Greek here calleth it: the Chalde na-  
meth it, the playn of the diſpoſition of judgment.  
So called, as it ſeemeth, of Gods judgment  
or ſentence given againſt Moſes and Aa-  
ron, for ſinning at that place; ſee Num.  
10. 1. 10. 12. 13. **the ſe ld** ] that is, this  
country or region: ſo the field of Edom, Gen.  
32. 3. the field of Moab, Gen. 36. 35. the  
field of Soan, Pſal. 78. 12. the field of Syria,  
Hoſ. 12. 12. whereby theſe countries are  
meant. **the Amalekite** ] ſo called af-  
terwards, of Amalek ſon of Eſau, Gen. 36.  
12. **Haz-zon-thamar** ] which the  
Chalde calleth Egedi, as it is alſo named  
in 2. Chron. 20. 2. a citie in the land of Ca-  
naan, which fell to the tribe of Iudah;  
Iof. 15. 62. a fruitful place of vines: Song.  
1. 13.  
10 Ver. 10. had many pits ] Hebr. pits pits,  
which meaneth many, or divers pits: ſo  
heapes heapes, is many heapes, Ex. 8. 14. rinky  
ranks, Mar. 5. 40. for, by many ranks. **ſe** ]  
that is, were ſlayn there; as the word alſo  
ſignifieth in Iof. 8. 24. 25. Iudg. 8. 10. and  
12. 6. and many other places: So, there fell  
of Iſrael, 1. Chron. 21. 14. for which in 2.  
Sam. 24. 15. is written, there dyed. See  
after, Gen. 25. 18.  
11 Ver. 11. the ſubſtance ] or the goods, cat-  
tell, money &c. ſee Gen. 12. 5. **their**  
victuals ]

victuals] or, *their meat*, the fruits of the land, which were both sweet and plentifully made now a prey to the hungry soul-diest. The bk. judgments God threatened to the Israelites, when they eured this land to possesse it; they brake his covenant, *Dan. 1.8.30.31.33.34.*

12 Ver. 12. *dwelt* or, was dwelling: and so became partaker of their calamitie: God thus chastening Lots former affliction of this pleasant countie, *Gen. 13.10.11.*

13 Ver. 13. the Hebrew [so named of his father Heber, *Gen. 11.16.* and hee and his children were commonly known by this title, as in *Gen. 39.14. Numb. 24.24. Ier. 34.9. Ios. 1.9.* Some thinke he was called of passing over the river, when God called him from Chaldea, *Ios. 24.2.* but by *Gen. 10.21.* it appeareth rather to be of Heber the Patriarch: and as this name of Hebrues was the first title given to Abram and his seed: so it indureth one of the best, *2. Cor. 11.22. Phil. 3.5.* the *Oken* for *plains*: see *Gen. 13.18.* *confraternity* [Hebr. *men* (or *masters*) of league, or covenant; sworn friends, as the Greek interpreteth.

14 Ver. 14. brother] that is, his kinsman: see *Gen. 13.8.* armed] or drew out; that is, led forth of his house. *Gr. numbred; mustered.* trayned] or instructed: we may understand it both of civill affaires, & religion, wherein he had trayned them: the Chaldee calleth them *yong men*: and so doth Moses, in *ver. 14.* children] that is, servants born in his house, and to it belonging. See after in *Gen. 15.3.*

15 Ver. 15. the left hand of Damascus] called in Hebrue *Dammek* (and sometime *Darmek* as *1. Chron. 18.5.*) which was the

head citie of *Aram* (or *Syria*), *Esf. 7.8.* & for the left hand, both the Chaldee paraphrasts say, north of *Damascus*; and that rightly: for the east is counted the fore-moost part of the world, and the west the hindmoost, *Esa. 9.12.* and the fourth, is called the right-side, oppoled to the North, *Esf. 89.13.* Thus Abram pursued them, passed in peace, by a way that he had not gone with his feet: *Esa. 41.3.*

16 Ver. 16. the substance] or, goods, to weet, of the Sodomites, as the Greek version addeth. Thus God gave the nations before Abram, and made him rule over Kings: gave them as dust to his sword, as driven stubble by his bow. *Esa. 41.2.* A like victorie God gave to David over the Amalekites, *1. Sam. 30.18.19. &c.* And as the Hebrues have a saying, that whatsoever befell unto the Fathers, it signe unto the children; so of this victorie, they write, that it befell unto Abraham, to teach, that four kingdoms should stand up to rule over the world, and that in the end, his children should rule over them, and they should all fall by their hand, and they should bring again all their captives, and all their substance. Which are the 4. kingdoms spoken of in *Daniel. R. Menachem* on *Gen. 14.*

17 Ver. 17. from [miting] or from the slaughter, as the Greek turneth it, and the Apottle hath the same word in *Heb. 7.1.* So in the Hebrue, where one Prophet saith, he smote, *2. King. 14.5.* another saith, he killed: *2. Chron. 25.3.* of the King] a vally not farre from Ierusalem, there Abolom set up his pillar, *2. Sam. 18.18.*

18 Ver. 18. Melchisedek] the Ierusalemey Thargum saith, *his Shem rabba*, this was Sem the great: and in Breshith Rabba upon this place, it is said, *thou Melchisedek was Sem the son of Noe.* He was called Melchisedek; that is by interpretation, King of justice, *Heb. 7.2.* and therein, was a figure of Christ, the King that reigneth in justice, *Esfy 32.1.* (as all kings should be, *2. Sam. 23.3. Psa. 72.1. &c.*) Other the best and most ancient Hebrue Doctors, doe also hold Melchisedek to be Sem: so *Pirke R. Eliezer*, *chapt. 8.* and *Thalmud. Babyl. in Treatise of vows, at the end of Chap. 3.* and *Ben Sirach* saith

sayth *Sem* and *Seib*, were glorious among men: *Ecclesi. 49.16.* of *Salm*] both the Chaldee paraphrasts say, of *Ierusalem*:

which is also call'd *Salem*, in *Psa. 76.3.* and it signifieth Peace, *Heb. 7.2.* which was the lumme and end of Christs administration; (whom Melchisedek figured,) *Ephes. 2.14.15.17.* So in him, justice and peace have kiss'd, *Psa. 85.11.* for the worke of justice is peace, *Esa. 32.17.* and hee is called, the Prince of Peace, *Esa. 9.6.* And the Hebrue Doctors in *Echab rabbethi* (or *Coment on the Lamentations*) say from *Esa. 9.6.* the name of the *Messias* is called *Salem*, Peace: And Melchisedek his figure, here hath nothing to doe with the wars of the 9. kings, but governed his realm in peace.

bringth forth bread &c.] coming to meet Abram that returned from the slaughter of the Kings; *Heb. 7.1.* for that the bread and wine, was to refresh Abram and his men after their travaile; as David and his people were refreshed in the wilderness, *2. Sam. 17.27.28.29.* & as on the contrary, the Ammonites and Moabites might not enter into the congregation of the Lord for ever, because they met not Israel with bread and water in the way, when they came out of Egypt, *Deut. 23.3.4.* that is, because they refreshed them not when they were faint and weary: *Deut. 25.18.* Melchisedek doing this as he was king, the Apottle being to treat of Christs Preithood in specciall, therefore passeth it over, *Heb. 7.1.* Albeit even in this action, Melchisedek may be minded as a figure of Christ, who taketh away the hunger and thirst of all that beleeve in him, *Iob. 6.35.* he a Preist] or as the Greek addeth, he was a Preist: but the word *he*, sometime signifieth a continuance in the same estate; as in *Psa. 110.2.8.* thou *he*, that is, thou art the same, *Heb. 1.12.* and of Melchisedek it is said: that being made like to the son of God, he abideth a Preist continually, *Heb. 7.3.* And the Jew Doctors (in *Thalmud. Treat. of vows, ch. 3.*) scan the text thus, *He a Preist, & not his food. A Preist or Sacrificer*, in Hebr.

Cohen, hath the name of *Ministration*; *Esa. 61.6.10.* and so the Chaldee paraphrast calleth him here (*Messamsh*, that is) a minister before God most-holy; but a principall minister or officer next under God: as in *2. Sam. 8.18.* David's sons are called *Cohens*, for which is written in *1. Chro. 18.17.* that they were the first at the Kings hand, that is, the chiefe about the King. The Greek word *Hierus* (which the Apottle useth in *Heb. 7.*) hath the name of *sacrificing*, or doing sacred (that is, holy) worke. This Preithood of Melchisedek, was a figure of Christs, as David sayth, *Psa. 110.4.* *Iehovah* swaie, and will not repent; thou art a Preist for ever, according to the order of Melchisedek. Which words of David, are appli'd unto Christ, both by our Apottle, in *Heb. 7.* and by the Hebrue Doctors; as in *Breshith rabba*, upon *Gen. 14.* alleggeth that in *Psa. 110.4.* it is said, *who is he?* He is the King Christ, of whom it is written (in *Zach. 9.9.*) behold thy king cometh unto thee, hee is just, and having salvation. It was also the ancient manner in other nations, for Kings to be sacrificers, as *Aristotle* sheweth, in *Poiet. b.3. c.10.* & *b.7. c.9.* and *Plutarch*, in *Quest. Rem.* of God] *le Ali elion*, to ike *Mightie* the High: which the Apottle (following the Greek version) translareth of God most high, *Heb. 7.1.* And here the name *Ali*, the *Mighty* God, is first used in the historie of Abiams victorie: see *Gen. 1.1.* By this title the true God is distinguished, from the false gods of the nations, who then were worshipped, *Esfy 41.5.7.19.* The Hebrues observe, that the word *Ali* in many places signifieth the proper tie of mercie, as *Eli, Eli &c.* (*Psa. 22.2.*) The Lord is *Ali* (God) and hath given light unto us, (*Psa. 118.27.*) and the like: *R. Menachem* on *Gen. 14.*

19 Ver. 19. he blessed] this was a worke of the preists office, to bless in the name of God for ever, *1. Chro. 23.13. Numb. 6.23.27.* and being done with authority in that name, with out all contradiction, the iust is blessed of better, though Abram had the promise: *Heb. 7.6.7.* and herein he figured Christ, sent

sent of God to bless us, in turning every one of us from our iniquities. *Act 3.26. Luk. 24.52.*  
 It is said &c. This manner of blessing though uttered prayer we implyeth an assured promise, as being done by an holy person in the name of God. To teach this, where one Prophet expresseth Davids words thus, *be thou pleased and blessed; and let the house of thy servant be blessed; 1. Sam. 7.29.* another recordeth them thus, *it hath pleased thee to bless, &c. 1. Chron. 17.2.* of God ] or to God, as also the Greek faith; but the Chaldee translateth it, before God: it meaneth great spirituall and heavenly blessings, from God, and making us acceptable to God in Christ, *Eph. 1.3.6.* A like blessing is on all Gods people, *Psal. 115.15.* See also *Gen. 1.22. & 2.3. & 12.2.*

20 Ver. 20. blessed be God ] that is, thanked, or prayed: for blessing upon men from God, signifieth good things powerfully bestowed on them, *Deut. 28.2,3,4.* but blessing of God from him is reverend thanksgiving: so where one Evangelist saith that Iesus blessed, *Mat. 26.26* an other saith, he gave thanks, *Luk. 22.19.*

*enemies* ] or, distressers, Melchisedek (or Sem) respected the injurie done to Abram the blessed of the Lord, and was not offended at the slaughter of his own children the Elamites, that had captived Lot: ver. 1. 14, 17. he gave ] that is, Abram gave: wherupon the Apostle biddeth us consider how great Melchisedek was, to whom even the Patriarch Abram gave the tenth, *Heb. 7.4.* Hee being partaker of Melchisedeks spirituall things, his dute was also to minister unto him in carnall things: *Rom. 15.27.*

tenth ] or tithes, one of ten, saith the Chaldee paraphrast. This was a signe of homage and thankfulness to God; for as tribute is payed to Kings for their attendance to the affaires of the common wealth, *Rom. 13.6,7.* so tithes in the law are called holy, and in heave offering to the Lord, *Levit. 27.30. Numb. 18.24.* and before the law, Iakob payed them to the Lord, *Gen. 28.22.* and

hee appointed his tithes to the Priests, *Numb. 18.2,21.* and Abram the tenth generation from Sem, here payeth to the Priest Melchisedek (who is generally thought to be Sem) the tenth of all. The Priests also and Levites of the Law, who now were in Abrahams dayes, did in him pay tithes to Melchisedek: wherfore his Priesthood was greater then theirs: *Heb. 7.9,10,11.* This service was also kept among the heathens, *Pisistratus* tyrant of Athens, writeth to Solon, thus: *All the Athenians doe separate the tith of their fruits, not to be spent unto our use, but for publick sacrifices, and common profits &c. D. Laert. in vita Solonis.* So among the Latins, they were wont to pay tithes to their God Hercules, *Pomp. Letus de Sacerdot. Macrobi. Saturn. 1.3.c.12.*

of all ] the Apostle saith, the tithes of the spoiles: and so it was a speciall thankfulness for the victory God had given him. So of the spoiles which Israel got from Madian, a tribute was levied unto the Lord, and given to the Priest, *Numb. 31.28,29,41.* A like custome continued among the gentiles, for K. Cyrus his souldiers (by the advice of Cræsus) were stayed from spoiling the Lydians citie, that the tithes might first be payed to Iupiter, *Herodot. in Clio.* And here endeth the historie of Melchisedek, who is spoken of, and left, (as the Apostle observeth) without father, without mother, without rehearsal of genealogie, having neither beginning of dayes, nor end of life; but made like unto the son of God, abideth a Priest perpetually: *Heb. 7.3.*

21 Ver. 21. the soules ] Hebr. soules: one putt for many; and soules, for Persons, the men and women of Sodom, whom Abram had brought back from the enemy. See *Gen. 12.5. and 3.2.* So the Greek translateth, the men.

22 Ver. 22. lift up my hand ] So they were wont, when they did swear, *Dan. 12.7. Rev. 10.5,6.* The Chaldee expoundeth it of lifting up in prayer: it seemeth to be a vow that Abram made when hee went to the warre, wherein hee both prayed for

victorie and sware this oath: for these are joyned together, *Psal. 132.2. Iudg. 11.30. &c.*

23 Ver. 23. If from a threed ] An unperfect speech, used in othes: for, if I take from a threed, that is, I will not take so much as a threed or a thore litchet. So God sware, if they shall enter into my rest. *Psal. 95.11.* which is expounded by the Apostle, that they should not enter, *Heb. 3.11-18.* & Christ saith, if a signe be given to this generation, *Mark. 8.12.* which an other Evangelist explaineth thus, a signe shall not be given: *Mat. 16.4.* See aiter in *Gen. 21.23.*

and thou shalt not ] or, as the Greek translateth, that thou mayst not say.

24 Ver. 24. Save ] or Except; So the Greek and Chaldee also translateth. Some expound it: It shall not be with me; or I will be it from me. young men ] those trayned soldiers, ver. 14. This word is not alwaies meant of age, but often of service and ministerie, though they be men of ripe yeres; as *Est. 2.2. Exod. 24.5. & 33.11.* So such as one Evangelist calleth young men and young mayds, *Luke 12.45.* another calleth fellow servants, *Mat. 24.49.*

CHAPT. XV.

1. God encourageth Abram. 2. Abram complaineth for want of an heire. 3. God promiseth him a son, and seed as the stars of heaven. 4. Abram beleeveth God, and is justified. 5. Canaan is promised againe, to be his inheritance, and confirmed by a signe, 12. and by a vision. 13. The pilgrimage and affliction of Abrahams seed, foretold and limited. 14. Together with the covenant, the largenes of the heritage is described.

1 A fter these things; was the word of Iehovah unto Abram, in a vision, saying: Fear not Abram, I am a sheild to thee; thy reward, shall be exceeding great. And Abram said: Lord Iehovih, what wilt thou give me, and I, goe childlesse: and the steward of

my house, is this Eliezer of Damascus. And Abram said: Behold to me, thou hast not given seed: and loe the son of my house, is mine heire. And behold, the word of Iehovah came unto him, saying: This shall not be thine heire; but he that shall come out of thy bowels, he shall be thy heire. And he brought him forth, abroad; and sayd, Look now towards heavens, & number the stars, if thou be able to number them: and he said unto him, so shall thy seed bee. And he beleeveth, in Iehovah: and he imputed it to him, for justice. And he sayd unto him: I am Iehovah, that brought thee out, from Vr. of the Chaldees, to give thee this land, to inherit it. And he sayd: Lord Iehovih, wherby shall I know, that I shall inherit it? And he sayd unto him; take unto me, a three yearling heifer, and a three yearling heifer, and a three yearling ram, and a turtle dove, and a young pigeon. And hee took unto him all these, and parted them in the midst, and gave every ones part, against his fellow: and the birds, hee parted not. And the foules came down, upon the carcases: & Abram huffed them away. And the sun was going down, & a deep sleep fel upon Abram: and loe a terrour, a great darknes, fell upon him. And he said to Abram; knowing know thou, that thy seed shall be a stranger, in a land not theirs; and shall serve them, and they shall afflict them: foure hundred yeres. And also the nation, whom they shall serve, I will judge: and afterward they shall come out, with great substance. And thou, shalt come

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16 unto thy fathers, in peace: thou shalt be buried, in a good hoarie age. And the fourth generatio, they shal return hither: for the iniquity of the Amorite, is not perfectly full, as yer. And the sun was going down, and there was, a darknes: and behold, a smoking oven, and a lamp of fire, which passed between these peeces. In that day, Iehovah stroke a covenant with Abram, saying: to thy seed, give I this land, from the river of Egypt, unto the great river, the river Euphrates. The Kenite, and the Kenezite, and the Kidmonite. And the Chethite, and the Pherezite, & the Rephaims. And the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

## Annotations.

1 These things ] Hebr. these words: that is, these things spoken of: for a word is generally used for any thing mentioned in speech or writing, or whereof speech may be: the lik. is in Gen. 19. 25. & 24. 50. So an unclean word, that is, thing: Levit. 5. 2. an evil word, for, an evil thing, Deut. 17. 5. and many the like. in a vision] or a sight: the Chaldee saith, in prophese: the Greek, in a vision of the right: which the 5. verse confirmeth. Prophets of old, were called Seers, 2 Sam. 23. 11. 1 Sam. 9. 9. and a prophete is named a vision, Elyas 1. 1. for to his Prophets God spake by visions. Numb. 12. 6. and Abram is of God himself named a Prophet, Gen. 20. 7. far not] that is, be not dismayed, or overcome with fear: so fear not, Mat. 28. 5. is be not affrighted, Mar. 16. 6. The Prop'ets were sometime terrified with visions, as Dan. 10. 7, 8, 11, 12. though this may also imply other discomforts, which Abram had, as a answer sheweth. a shield] that is, a protection, as the name of a shield in Hebrue signifieth: so the Greek saith, & will protect thee:

the Chaldee paraphraeth, my word shall be thy strength. A like promise is to all Gods people, in Psal. 115. 9, 10, 11. great] or, as the Greek translateth, shall be very much. Abram had sown righteousness, & therefore: should reap a faithful reward, Psa. 118. though he were not enriched by the King of Sodom, Gen. 14. 22, 23.

2 Ver. 1. Lord ] in Hebr. Adonai, which signifieth my fairs, or pillars: implying in it a mystere of the holy Trinitie; and hily spoken here to God (the Lord of heaven and earth, Mat. 11. 25.) who as a bote, fulleyned Abram in intimities. It is written here with long A in the end, and so is proper to God, having the vowels of Iehovah: when it is written with a short a, it is applied to creatures. In the form singular Adon, Lord or susteyner, it is also ascribed unto God, the Lord of all the earth, Psa. 97. 5. and in the form plural Adonim, as Mal. 1. 6. if I be (Adonim) a Lord, where u my fear Iehovih] or God, in Greek Lord: this name is usually thus written, when it is joynd with the former Adonai; and it hath the consonant letters of Iehovah, and the vowels of Elohim, God; and where one Prophet writeth Adonai Iehovih, (as here, 2 Sam. 7. 18. another writing the same, saith Iehovah Elohim, 1 Chron. 17. 16. It is of the same signification that Iehovah; wherof see Gen. 2. 4.

goe childless] by going, the Ierusalem paraphrast, understandeth going out of the world, as fearing he should die childlesse, and so the promises before given, should be frustrate, Gen. 12. 3. & 13. 15, 16. So also the Greek translateth I am let depart (as Simeon speaketh in Luk. 2. 29.) childlesse. The Hebrue well beareth this sentence; for, thou shalt goe with thy fathers, 1 Chron. 17. 11. is expounded, thou shalt sleep (orly down) with thy fathers: 2 Sam. 7. 12. the steward] or administrator, dispenser, Hebr. ben meshek, the son of administration, or of running about; or son of leaving: that is, the man that runneth about, and administred, or to whom I leave the affaires of mine house: such we call a Steward: So the Chaldee saith bar parnesah, that is,

son

son of feeding, governing or procurator, meaning the Steward, whose dutie is to give the familie their portion of meat in due season, Luke 12. 42. Under this name hee may also intend one to whom he should leave his house after his deceale. But Abram had one principall old servant, ruler of all that he had, Gen. 24. 2. of whom this seemeth to be meant.

Eleret of Damaskus] or, the Damascene Eleret, (as the Chaldee hath it) Damaskus, being put for a mix of Damaskus, (as Israel, 1 King. 12. 18. is put for the sons of Israel, 2 Chron. 10. 18. though some take Damaskus (in Hebr. Damsek) to be the name of a man here. Of Eleret (or Eleret) as the name is written in Exod. 6. 25. is formed Lazar, (by leaving out the first letter, as in other countries they used;) and in Greek Lazaros, whom Christ in the parable maketh to sit in heaven in Abrahams bosom, Luke 16. 23. that is, to banquet with him, and next unto him, as Mat. 8. 11. Job. 13. 23.

3 Ver. 3. seed] that is, a child, as the Chaldee expoundeth it. son of my house] that is, my household servant, or bondman born: so in Eccl. 2. 7. I got men-servants and women-servants, and I had sons of the house: that is, home-born slaves: so called to distinguish them from sonnes of the wombe, Prov. 31. 2. Job 19. 17. See before Gen. 14. 14. also Gen. 17. 12. Jer. 2. 14. is mine boy] or inherith, that is (as the Greek translateth) shall inherit me: shall possesse and enjoy all that I have. So to inherit Gad, Jer. 49. 1. which is there explained, to dwell in his cities.

4 Ver. 4. And behold] the Greek turneth it, And straightway: it noteth Gods speedy help or Abrahams infirmity. shall come out] that is, the son of thine own body; opposed to the son of the house, or servant afore said. So the Chaldee translateth, a son whom thou shalt beget. A like promise was to David, 2 Sam. 7. 12. thy seed after thee which shall come out of thy bowels: for which in 1 Chron. 17. 11. is written, which shall be of thy sons.

5 Ver. 5. the slaves] which cannot by man

be numbred, Jer. 33. 22. onely God counteth their number, and calleth them all by names, Psa. 147. 4. Before in Gen. 13. 16. God promised him seed like the dust of the earth: here, lik. the stars of heaven: that might signifie his naturall seed, this his spirituall and heavenly; as the Apostle teacheth us two sorts of Abrahams children Rom. 9. 7, 8. Gal. 4. 22, 24. &c. Hercupon the Israelites are in Iosephs dream, and in Daniels vision, call'd stars, and the host of heaven, Gen. 37. 9, 10. Dan. 8. 10. In Gen. 25. 17. Abrahams seed are compared with the stars of heaven, and sand of the sea. so shall thy seed bee] and so it was fulfilled in Moyses time, Deut. 1. 10. and to 22. and this promise, was after renewed to Abram, Gen. 22. 17. and to Isaac, Gen. 26. 4. and in them to Israel, Exod. 32. 13.

6 Ver. 6. he believed] or had faith. This is the first place where faith, or beleeve is expressly spoken of in Scripture; & is found in Abram, called the father of all believers, Rom. 4. 11, 12, 16. and hath imputation of justice, added to it; because under this promise Abram saw and beleeved in Christ, & it was before either the law was given, or circumcision ordeyned, Gal. 3. 16, 17. Rom. 4. 10. Wherefore Abrahams faith is highly comended; in that againe hope he beleeved in hope, that he should become the father of many nations, according to that which was spoken, So shall thy seed bee. And being not weak in faith, he considered not his own body now dead, being about 100. yeres old; or the deadnesse of Sarais wombe: he staggered not at the promise of God through unbeliefe; but was strong in faith, giving glory to God, and being fully perswaded, that what he had promised, he was able also to perform; and therefore it was imputed unto him for justice, Rom. 4. 18. --- 22. 1. He Hebrue word for beleeved, meaneth that he thought & trusted the words of God: as sure, certain, stable and constant: so where one Prophet reareth Davids words, be it faithfull for ever, 1 Chron. 17. 23. another writeth, stablish thou for ever, 2 Sam. 7. 25. and again, faithfull shall thy house be, 2 Sam. 7. 16. for which, in 1 Chron. 17. 14. is written, I will

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stablish

stablish him in my house. And as believ is with the hart, Rom. 10. 10. it is sayd, Iakobs hart faimed, for he beleved them not, Gen. 45. 26. whereby it appeareth that believ is a lively motion of the hart and spirit, firmly resting in the things spoken. When Iakob saw the visions which Ioseph had sent, whereby he was moved to beleve, it is sayd that he *spirit revived*, Gen. 45. 27. And Paul sayth that such is the ground (or confidence) of things hoped for, the evidence of things not seen: Heb. 11. 1. in Iehob 145. 1.] the Greek translateth, he beleved God, and for the Appolles cite the words, Rom. 4. 3. Gal. 3. 6. Iam. 2. 23. he imputed it,] that is, God imputed that believ. The Greek (which also the Appolles followeth) sayth, it was imputed: (or thought, counted, esteemed) for justice, or righteousness, the word for, is added in Greek and by the Appolles in Rom. 4. 3. and elsewhere in the Hebrue, Psal. 106. 31. which also in repeting things, expresth such words wanting, as *lebeth, in the house*; Jer. 51. 17. which in 2. King. 15. 13. was written onely *beith, the house*. Now of this the Appolles inferreth, To him that worketh, the reward is not imputed (or reckoned) of grace, but of debt: but to him that worketh not, but reveith on him that justifieth the vngodly, his faith is imputed for justice, Rom. 4. 4. 5. where he maketh Abram to be in himself *ungodly (or impious)* as having been an idolater, Ios. 24. 2. and still without glorie of works before God, Rom. 4. 2. but counted just for his faith in the promises of God; (vers. 21. 22.) adding, that it is not written for his sake alone, that it was imputed to him, but for us also, to whom it shalbe imputed, if we beleve on him, that raised up Iesus our Lord from the dead, Rom. 4. 23. 24.

7 Ver. 7. from *Ver.*] This sheweth that Abram was particularly called at the first, though Moses expresth it not, Gen. 11. 31. and Stephen rightly gathered it from this place, and from Ios. 24. 3. as from the words of Abrams, second calling Gen. 12. 1. he gathereth what were the words of his first calling, *Att. 7. 2. 3. 4.* Of this *Ver.*

see Gen. 11. 28.

9 Ver. 9. Take unto me:] that is, Take and offer to me; so the Chaldee translateth, *Offer before me*; and Gen. 48. 9. take them to me, is *bring them*: so in Exod. 25. 2. and often; and, *thou hast taken gifts*, Psal. 68. 19. is expounded by the Appolles *thou hast given gifts*, Eph. 4. 8. a three yeaveling:] or, a three beffer: but the Greek translateth, a three-yeaveling beffer. How be it the Chaldee purpeth it *in three beffers* &c. the Hebrue hanting trebled, or trebled, is indifferent to cyther; but the first termeth it *it here*. Some take it for dividing into 3 parts: but they were parted in the mid, vers. 10. a young pigeon:] the Hebrue word is used in Deut. 32. 11. for young eagles; but the Chaldee here hath *bar yonah*, a young dove; and the Greek hath a dove; and thus also it accordeth with the Lwy in Lev. 1. 14. where young doves are expressly mention'd. And as there, al offerings were cyther of beves, of sheep or of goats, of untie, or young doves, Lev. 1. 2. 10. 14. so here they all are commanded to Abram. And figured out his children that should be livn as sacrifices, and mortified by afflictions 400. yeres, as God after expoundeth it, in vers. 13. for the sacrifices of beasts, signified our more reasonable service of God, Rom. 12. 1. *Esa 66. 20.* Rom. 15. 16.

10 Ver. 10. and gave:] that is, layd, or put every one part,] or half: Hebr. *man hu part*; but *shu, man*, is every one, and is expounded by Paul, in Heb. 8. 11. from Jer. 31. 34. and is applied to all other things as well as to men: here to beasts & birds; and in *Esa. 35. 18.* to the Gods of the heathens. The parts were layd asunder one against another, as shoulder against shoulder, leg against leg; with a space to goe between: vers. 17. God hereby signifying, that the afflict on of Abrams seed should be ordered so by his providence, that after the time limited, they should be restored one part to another, as the bones of that people scattered in Babylon, came agayn together, *bone to his bone*. *Exch.*

Exch. 37. 7. 11. 14. parted not:] according to the law after given, which bade it should be cleaved with the wings thereof, but not divided asunder, Lev. 1. 17.

11 Ver. 11. see fowles:] ravenous birds, as Eagles, Kites &c. which prey upon dead bodies. Figuring the Egyptians and enemies of Abrams seed, which should seek to devour them. So the Kings of Babel and Egypt, are likened to Eagles, Exch. 17. 3. 7. 12. and the fowles are called to eat of sacrifices, Exch. 13. 39. Rev. 19. 17. 18. And the *Ierusalem* paraphrast, expoundeth the fowles to be the monarchies: his afflicted Israel. *huff d them* drove them away with a wind or blowing, as the Hebrue importeth. So Moses and Aaron saved Israel from being devoured by the Egyptians: Exod. 7 & 8.

12 V. 12. going:] or, to goe down; that is, about or ready to set: Hebr. *to goe in.* a deep sleep:] the Greek calleth it, an *ecstasie* (or trance;) so Gen. 2. 21. The Hebrue Doct is observet, concern visions shewed to the Prophets, that they saw no propheticall vision, but by dream, or by night vision; (Num. 12. 6. & 22. 19. 20.) for by day, after that a deep sleep was fallen upon them: (Dan. 10. 9.) And all that prophesied, their joynts were cold, there remained no strength in them; & their thoughts were troubled, and the mind was self changed, to understand that which was seen: as a said of Abram, and be a terror: a great darkness fell upon him; and of Daniel, my vigour was turned in me into corruption, and I remained no strength: Dan. 10. 8. *Maimon* in *Iesides*: *hate-rah*, chap. 7. 8. 2. But they except *Moses*, as the Scripture also doth, *Numb. 12. 7. 8.*

a terror:] this and the darkness fell upon him, shadowed out also the great discomforts that Abrams children should have, by the vexation of their enemies, as David and others, complayn of the like in their afflictions, Psal. 15. 4. 5. 6. & 88. 7. 17. So the *Ierusalem* paraphrast applyeth this vision to the kingdoms of Babel, Madai, Iavan, and Edom (that is Rome) which should bring Abrams children into bondage.

13 Ver. 13. knowing know:] that is, know assuredly: see Gen. 2. 17. not theirs:] meaning Egypt, Mesopotamia and Canaan it self; wherein they were but strangers, Gen. 17. 8. Psal. 105. 11. 12. and therein afflicted: Gen. 21. 9. & 26. 7. 14. 15. &c. but cheisly in Egypt. 400. yere:] which began when Nimel son of Agar the Egyptian mocked and persued Iakob, Gen. 21. 9. Gal. 4. 29. which fell out 30. yeres after the promise, Gen. 12. 3. which promise was 430. yeres before the law, Gal. 3. 17. and 430. yeres, after that promise, came Israel out of bondage, Exod. 12. 41.

14 Ver. 14. will judge:] that is, punish as their finnes deserve: the judgments that God brought on the Egyptians, are summed up in Psal. 105. 27. 36. & 78. 43. 51. handled at large in *Exodus*. great substance:] or riches, both of their own and of the Egyptians, whose jewels of silver & gold, and garments, they caryed away, Exod. 12. 35. 36.

15 Ver. 15. unto thy fathers:] that is, shalbe due: the body returning to the earth, the spirit to God that gave it, Eccles. 12. 7. with whom are the spirits of just and perfect men: Heb. 12. 23. See this promise fulfilled in Gen. 25. 8.

16 Ver. 16. the fourth generation:] This promise was verified, when Eleazr the son of Anon, the son of Anan, the son of Kethub, came out of Egypt and parted the land of Canaan to Israel, Ios. 14. 1. Kethub being one that went into Egypt with Iakob, Gen. 46. 11. 26. 1. Chron. 6. 3.

of the Amorite:] that is the Amorites, and other sinful nations, mentioned after v. 19. 20. 21. towards whom Gods patience should be shewed till the measure of their fins were filled up. A like phrase is used, *Mat. 23. 32.*

17 Ver. 17. going down:] The going down of the sun, and darkness, usually noted calamities coming upon people: *Amos 8. 9. 10. Esa 5. 30 & 8. 22. & 9. 1. 2. Amos* king oven:] Hebr. *an oven of smoke*, but as a crown of thornes, *Mat. 27. 29.* is resolved a thornie crown, *Mat. 15. 17.* so this here as the Greek

Greek translatheth it a *smoking oven*, or *for-nice*. And this word oven, is used to note our great afflictions, *Mal. 4. 1. Psa. 21. 10. Lam. 5. 10. Luk. 12. 18.* So this *smoking oven*, may represent Egypt, the place of Israels all Eton, called by another like name, an *ayron furnace*, *Deut. 4. 20. Jer. 17. 4.* The Ierusalem Thargum applieth this vision to *Gehenna* (or *hell*), *Eyre*, prepared for the wicked.

The Greek translatheth it, *the Greek* turneth it, *lamps of fyre*: & the Hebrew often useth *en*: for many; see *Gen. 3. 2. & 4. 20.* This representeth the covenant between God & Abrams seed, for divine-ance out of that (smoking oven of Egypt: For at the lawgiving, lightning calls *lamps*, appeared on mount Sinai, *Exo. 20. 18* and Christ was seen of Daniel and John, with his eyes like *lamps*, and flames of *fyre* *Dan. 10. 6. Rev. 1. 14.* and the *salvation* of Gods people is likened to a *burning lamp*, *Esa. 52. 1.* Also the living-creatures, appeared to Ezekiel like *lamps*, *Ezek. 1. 13.* and Gods people are compared to virgins with *lamps*, *Mat. 25. 1.* which passed:] by this passage of the lamp, or lamps to which onely the Greek referreth it, the Lord would signify the making of the covenant between him and his people as the next verse sheweth; So, from a like action, in *Jer. 34. 18* 19, the Lord blameth them that performed not the covenant which they made before him, when they cut the bullock in twain, and passed between the parties thereof: threatening for it, that their carcases should be for meat to the fowl of the heavens: though here, Abram drove the foules away peeces,] the Greek call it then *dichotomies*, that is, divisions into two parts.

V. 18. *stroke*] Hebrew cut a covenant, that is, made or stroke, and (as the Greek translatheth it) *disposed a covenant or testament*: called usually *cutting*, because of the slaying and cutting of beasts at the making of it, as this place and *Jer. 34. 18* doo shew. The word *Gyoll* in Greek excelleth this word *cut* cut, sundry ways; as by *pruno*, make, *H. b. 8. 9.* *fontelo*

make perfect; *Heb. 8. 8. diatubemi*, *dispo*, *Heb. 3. 10.* all from *Jer. 31. 31. 32. 33.* and *enellomai*, *command*, *Heb. 9. 20.* from *Exod. 24. 8.* Of a covenant, see *Gen. 6. 18.* give I,] or I have given. The time past is often used, in actions present, and to come. So the Greek here translatheth *I will give*. Of this gift, see *Gen. 13. 15.* But the Hebrew Doctors scan the word thus, *He sayth not, I will give, but I have given: and yet Abraham had now begotten no children.* But because the word of the holy blessed (God) was a deed, therefore he so speaketh: *Midras tilmim*, in *Psa. 107. 2.* the river,] called *Sichor*, *Jer. 40. 13.* *Euphrates*:] *Hebr. Phrath*: see *Gen. 2. 14.* This promise was accomplished in Davids dayes, *2 Sam. 8. 3.* &c. and in Salomons, *2 Chron. 9. 16.*

Ver. 19. *The Kenite*,] that is, *Kenites*, or *Keneans*: and so the rest, see *Gen. 10. 16.* The Child here calleth these *Salameans*, and so in *Num. 24. 21.* Here are ten peoples reckoned, whose lands Abrams seed should possess. Afterward they are usually counted seven, *Deut. 7. 1. Ait. 13. 19.* it seemeth some were wasted, or mixed confusedly with the rest, before the Israelites came into their possession. So in *Psa. 83. 7. 8.* there are ten nations reckoned, all confederates against Gods people.

CHAP. XVI.

1. *Sarai being barren, giveth Hagar (her Egyptian mayd) to Abram.* 4. *Hagar being with child, and afflicted for despising her mistress, runneth away.* 7. *An Angel sendeth her back to submit herself.* 11. *and telleth her of her childes name and conditions.* 15. *Hagar beareth Abram a son, whom he calleth Ismael.*

1. **A**ND SARAI, ABRAMS WIFE, DID NOT BEAR CHILDREN, unto him: and she had, an handmayd an Egyptian, and her name was Hagar. And Sarai sayd unto Abram, Behold now, Iehovah hath restrained me from child-bearing; goe in I pray thee, unto my handmayd;

handmaid; it may be I shall be builded, by her: and Abram hearkened, to the voice of Sarai. And Sarai ABRAMS wife, took Hagar the Egyptian, her handmaid; at the end of ten yeres, of Abrams dwelling in the land of Canaan: and he gave her, to Abram her husband, to be to him for a wife. And he went in unto Hagar, and she conceived: and she saw, that she had conceived; and her mistress was despised, in her eyes. And Sarai said unto Abram, my wrong is upon thee: I have given my handmaid, into thy bosom; and she hath conceived, and I am despised in her eyes: Iehovah judge between me and thee. And Abram said unto Sarai, Behold thy handmaid, is in thy hand; doe to her, that which is good in thine eyes: And Sarai afflicted her, and she fled from her face. And the Angell of Iehovah found her, by a fountaine of waters, in the wilderness: by the fountaine, in the way of Shur. And he said, Hagar Sarais handmayd, from whence comest thou, and whither wilt thou goe? And she sayd, I am fleeing from the face of my mistress Sarai. And the Angell of Iehovah said unto her; Return to thy mistress, and humble thy selfe, under her hands. And the Angell of Iehovah, sayd unto her; multiplying I will multiply, thy seed: and it shall not be numbred, for multitude. And the Angell of Iehovah, sayd unto her; Behold thou art with-child, and shalt bear a son: and thou shalt call his name, Ismael; because Iehovah, hath heard thy affliction. And he will be, a man like a wild-ass; his hand wilbe

against all, and the hand of all, against him: and he shall dwell, before the faces of all his brethren. And she called the name of Iehovah, that spake unto her; Thou the God that seest me: for the said; have I also here, seen, after him that seeth me? Therefore the well was called, Beer-lachai-roi: behold it is between Kadeth, and Bered. And Hagar bare, unto Abram, a son: and Abram called, the name of his son, which Hagar bare, Ismael. And Abram, was fourscore yeres & six yeres old: when Hagar bare Ismael, to Abram.

Annotations.

1. **H**ANDMAYD] or, bond-mayd, servant appointed to a free woman, *Ier. 34. 10. 11. Gal. 4. 21.* The Holy Ghost tranlateth it in Greek, sometime *Doules*, a woman-servant, *Mat. 2. 18.* sometime *Paideris*, a bond-mayd, *Gal. 4. 22.* This bond-woman was of Egypt (or *Mizraim*) of the posterity of Cham, *Gen. 10. 6.* which Egypt is after called the house of servants, *Exod. 20. 2.* for holding Abrams seed in bondage.

Hagar,] in Greek *Agar*; by interpretation a *Despise*, or *Repulsed* stranger; in the Arabian tongue. And the Apostle saith, that *Agar* (all gorically) mount Sinai in Arabia, and was in bondage with her children, *Gal. 4. 24. 25.* where he maketh her a figure of the old Testament, or covenant of the Law given on mount Sinai, and of the earthly Ierusalem: as Sarai the free-woman, figured the Ierusalem in which is a newe, & the new Testament or covenant of the Gospell in Christ. Hagar's posterity are called *Hagarens* (or *Hagarites*.) in *1. Chron. 5. 10.* where the Greek translatheth them *Paravkous*, Strangers.

Ver. 2. *restrained*] the Greek interpreteth *closed me up*, according to that phrase of *closing up the womb*, *Gen. 20. 18* contrary to which is the opening of the womb, *Gen. 30. 22.*



30. 22. God had promised a seed unto Abram. Gen. 15. 4. but not expressly as yet unto Sarai: wherefore doubting whether she should be the mother, the motioneth another counsell, which was not according to God, (for it violated the law of marriage, Gen. 2. 24.) but after the flesh, Gal. 4. 23 goe in] that is, accompany with-see Gen. 6.

4. it may be] or, pre-adventure: a speech not of faith, but of uncertain hope, and likelihood after the flesh, but Sarai her selfe, had as forward a son by promise. Gal. 4. 23. and the word of promise was, in the same time will I come, and Sarah shall have a son. Rom. 9. 9. wherefore she had a son by Agar but he was no heyr, Gen. 21. 10. so the Church hath had children by the Law, but they were not heires of the Kingdom of God: for the Law is not of faith, neither are the heires or inheritance, otherwise then by promise of grace in Christ: Gal. 3. 12, 14, 18, 22, 29. be builded]

that is, shall have a son. So the Greek explaineth it; and Moses in Deut. 25. 9. and in Hebrew, ben a son, is named of banah, he builded. So Rachel and Leah, are said to build the house of Israel (by bearing children,) Ruth 4. 11. and God promised a seed to David, under the similitude of building him an house, 2 Sam. 7. 11, 12, 27. Sarai reckoneth her maids children, as her own: so by the law, bond servants children were their maisters, Exod. 21. 4. Rachel like wife counted her maids children, as given to her selfe, Gen. 30. 3, 6, 8. And among the heathens, Plutarch sheweth, how Stratonice the wife of King Diodotus being barren, gave secretly her mayd Elestra unto her husband, by whom she had an heyre to the Crown.

Ver. 3. end of ten years] that is, after he had dwelt in ten years. So Abram was now 85. yeeres old and Sarai 75. Gen. 12. 4. and 17. 17. In the yere of the world, 2093. a wife] to wete, a secondary and not a full wife, but a concubine, Gen. 25. 6. So Keturah call'd a wife, Gen. 25. 1. was but a concubine, 1 Chron. 1. 32. what they differ, is noted on Gen. 22. 23. despised] or,

lightly set by: the Greek faith dishonoured. This pride of Agar, figured the like affection in the hart of those that put confidence in the works of the Law, (as was in the Pharisee Luke 18. 10, 11.) Rom. 10. 3. And it greatly disquieted Sarai, for it is one of the foure things which the earth cannot bear, that an handmaid should be heyre to her mistress. Prov. 30. 21, 23.

Ver. 5. my wrong] or, my injurie (which I suffer) is upon thee; that is, thou art the cause of it. So the Greek expounds it, I am injured of thee: and the Chaldee, I have a plea against thee: as if Abraham faulted, in suffering such mildemeanour. Or, my wrong be upon thee; that is, either right thou my wrong, or bear the punishment thereof from God. Thus it accordeth with the words following; and so Thargum Ierusalem explaineth it: my judgment and my abuse, are delivered into thy hand. judge] or; will judge, if thou look not to redresse it. But the Greek translates it prayer-wisely, the Lord judge. The speech argueth her great passion, as the like in Exo. 5. 21. Iudge, 11. 27. 1 Sam. 24. 13, 16.

Ver. 6. is in] or, be in thy hand, that is, in thy own power to correct her. good] that is, pleasing: as the Greek tranſlateth, use her as pleaseth thee. So in Gen. 45. 16. and often: on the contrary, evil in the eyes, is displeasing, Gen. 28. 8.

afflicted] to humble her, and abate her pride. This seemeth to be by rough handling, or stripes; for a servant will not be corrected by words, Pro. 29. 19. she fled] as impatient of correction; whereby she added sinne unto sinne, for she should not have left her place, Eccles. 10. 4. nor bereaved Abram of his child in her body: therefore the Angell fendeth her home again; ver. 9. But hereby the difference between the two mothers, (the Law and the Gospell) was also figured.

Ver. 7. Angel] so named of the Greek Aggelos: in Hebrew Maleak, by interpretation a Messenger, or Legate, one sent and employed in any work, whether of God or men. And those sent of God, were some-

sometimes men, as Haggai is called the Lords Angel (or Messenger) Hag. 1. 13 & Iohn the Baptist, Mat. 3. 1. Mat. 11. 10. & generally the Lords Preills under the law, Mal. 2. 7. and ministers under the gospell, Rev. 1. 20. But in speciall, Angels are those heavenly spirits, & fierie flames, that are wise, 1 Sam. 14. 20. and exceed in strength, Psal. 103. 20. which are all ministering spirits, sent forth in ministerie for them who shall be heirs of salvation, Heb. 1. 7, 14. And here this Angel was sent, for the good of Abrahams familie. The Hebrew Doctrs opinion of Angels is, that they are essentially ormes created, without any material substance or body. And whereas the Prophets say, they saw an Angel like fyre, and with wings &c. it is all spoken of prophetically vision, and by way of dark-parable. Also, that the Angels are lower & higher one than another: not in highnes of place, as when one man sits above another, but as we speak of two wise men, vvich excell one another in vvisdome, that that man is higher then this. Lik vvise that there are ten names that Angels are called by, and accordingly ten degrees of them: and the tenth called Men, are the Angels vvich spake with the Prophets, and appeared unto them in prophetical visions, for vvich cause they are called Men, as Maimony sheweth in Iesudai halorah chap. 2. That there are even ten degrees of Angels, the holy scriptures thev not: but degrees there are, as the Apostle mentioneth Angels, Principallities, Powers, Thrones, Dominions, Rom. 8. 38. Cel. 1. 16. Howbeit vve are warned, not to intrude into those things which we have not seen, Colos. 2. 18. Some time this name Angel is given to Christ himselfe, who is the Angel of the covenant, Mat. 3. 1. and of Gods face, Ezech. 9. in vvhom Gods name vv. Exod. 23. 20. And this Angel which here found Hagar, spaketh as God, I will multiply, v. 10. and the calleth him Iehovah, v. 13. of Shur, that is, leaving toward Shur: vvich was a citie in the vvildernes between Canaan and Egypt, cal-

led the desert of Shur, Exod. 15. 22. vvherein vvvas scant of vvaters. So that Agar vvvas fleeing into her native countrey: & in this vvildernes, her posteritie after dwelt, Gen. 25. 18.

Ver. 9. humble, I or submit thy self. This word is allotted for humbling our selves before God, vvith prayer, fasting, and suffering afflictions, as Heff. 8. 21. Dan. 10. 12. 1. King. 2. 26. Jam. 4. 10. 1. Pet. 5. 6. And is it the duty of all servants to be humble, Titus. 2. 1. 1 Pet. 5. 18. so the Law (vvhich is Agar mystically) is as a servant to the covenant of Grace in Christ, under vvich all ought to submit themselves to the justice of God, Rom. 10. 3. Gal. 3. 24.

Ver. 10. multiplying I will multiply] that is, I will surely make multiply, see this phrase noted on Gen. 1. 7. Here the Angel speaketh in the prison of God: and prophesieth of the many, that should be Agars seed both in the flesh and in the allegorie, that should seek for justice by the vvorks of the Law: as did the Israelites, Rom. 9. 31. 32. and 10. 2, 3, 4.

Ver. 11. shalt bear, I or, shalt very shortly bring forth. The original vvord implieth both the time present and to come; noting the soon accomplishment. So in Iudge, 13. 7.

[I shall] that is, God hath heard, to vvete, thy affliction. This sheweth the effect of the law, vvich vvvas added because of transgression, Gal. 3. 19. and giveth knowledge of syn, Rom. 3. 20. and so causeth vvith, Rom. 4. 15. vvherby the conscience being afflicted, doth callth upon God for grace, and is heard, Rom. 7. 8-24. 25. Gal. 3. 24. heard] or nearly unto, meaning the prayers made in her affliction: as the Chaldee translate it, hath received thy prayer.

Ver. 12. a man like a wild ass] or, as the Chaldee expoundeth it, a wild ass among men: the Greek sayth only, a wild man. This was first accomplished in Ishmaels person, vvho dwelt in the vvildernes, as a saluag, & was a vvildkie man, Gen. 21. 20. and the Iſmaelites mentioned in Gen. 17.

12. are there by *Thargum* *Ierusalem* called [*Sarkain*] *Saraceni*, that is by interpretation *Theeves* or *Robbers*. Spiritually this signified the wild & ferce nature of man, vvhich by the law cannot be tamed, but is made more rebellious; for when the commandement cometh *syn* reviveth, and worketh death in us, by that which is good, that *syn*, by the Commandement, might become exceeding *syn*. *Rom. 7. 5*. 13. The wild-*ass* liveth in the vvhildernes and mountaines, is a beast of an untamed nature, and unferviceable to man, *Job. 39. 8, 9, 10*. therefore the Prophet keneeth rebellious Israel, to a wild-*ass*, *Ler. 2. 24*. and the nature of the wild-*ass*, is opposed, as signifying our unregenerate estate, to the nature of a man, in *Job. 1. 12*. And as here: *Ismael* and his offspring are called of the Angel, *Phere Adam*, a Wild-*ass* Man: so Israel on the contrary are named by the Prophet *Iffon Adam*, Sheep for men; or Men like a Flock, *Ezek. 36. 37-38*. to signify our renewed nature in Christ, whose Sheep we are by faith, and obedient to his voice, *Iohn. 10. 3-16*. *Mahomet* the false Prophet of the Turks. and curse of the world, he had his generation from this wild-*ass* *Iffrael*. against all: or against every man: it meaneth, wars and fighting. before, that is, neere unto, and in the sight of his brethren: see *Gen. 25. 18*.

13 Ver. 13. *Iehovahi*: the Angel is so called, which seemeth to intimate this to be no creature, but Christ himselfe, vvhich is called an Angel, as is noted on v. 7. The Chaldee translateth it, *Thargum I. rusalem* sayth, she prayed in the name of the Word of the Lord, that was reveled to her. and sayd, blessed art thou o God. &c. God that seest me: or, God of sight, (of vision:) which is more general as the Chaldee paraphraseth, the God that seest all. Gods seeing is often mentioned in respect of afflictions; as *Exo. 3. 7. Psal. 25. 18*. and *9. 14*. and this Agar seeth here to intend, from the Angels speech, in v. 11. here seen:] The Greek translateth for I have openly seen him

that appeared unto me. In this sense, the magnificent Gods mercie, for letting her have so cleare a sight of him, vvhich is more then the hearing of him, *Job. 42. 5*. and so here, in the desert, is opposed to her master *Abrams* house, vvhich visions were more usuall. Or by seeing, may be meant the discerning of her evil plight and her reviving after affliction, as in *1. Sam. 14. 29*. so the Chaldee translateth, *Lor* I doe begin to see, after that he appeared unto me. Or, seeing, may mean living after the sight of God, wherat men were afraid they should dye, *Judg. 13. 32*. and *6. 22. Gen. 32. 30*. So the seeing of the light and Sun, elsvhere seemeth to signify, living. *Eccles. 11. 7. 8*. and *7. 13. Psal. 36. 10*. after him that seeth me, or, after the vision.

14 Ver. 14. was called.] Hebr. he called: that is, every one; not restraining it to any one person. This the scriptures elsvhere manifest; as, he called, *2. Sam. 5. 20*. is by another prophet written they called, *1. Chron. 14. 11*. and, they had anoynted David *2. Sam. 15. 17*. that is, David was anoynted, *1. Chron. 14. 8*. they buried him, *2. Chron. 9. 31*. that is, he was buried, *1. King. 11. 43*. they brought children, *Mark. 10. 13*. that is, children were brought, *Mat. 19. 13*. and many the like. See *Gen. 2. 20. Exod. 15. 23. Beer-labai-roi*] that is, The well of him that liveth, that seeth me. The Chaldee expounds it, The well wherat the Angel of life appeared. This name was given it, for a memorial of Gods mercy, to all posterity with whom is the well of life; and in whose light, we see light, *Psal. 36. 10. Kadesh*: called also *Kadesh*. *barnea*, *Num. 21. 8*. and *13. 27*. *Bered*: in Greek *Barad*: we find it not elsvhere. The Chaldee calleth it *Chagra*.

15 Ver. 15. *Abram* called] by this it appeareth that Hagar beleevved and obeyed the Angels vvord, and returned to *Abrams* house: vvhich (in likelihood) upon her relation gave his son the name, appointed by the Angel. So *Ismael* is the first man in the vvord, vvhose name vvas given him of God before he was born.

v. 16. old:

16 Ver. 16. old.] Hebr. son of 85. yeres, see *Gen. 13. 2*. Thus long *Abram* had lived altogether childless: and yet hee wayned 14. yeres more, before the child of promise was born, *Gen. 21. 5*. and for the space of 13. yeres after this, God keepeth silence, and the Scripture mentioneth no speech at all of God unto *Abram*, so exercised he the faith and patience of his servant; and taught him that the fleshly generation cometh in time before the spirituall: for that is first which is natural, and afterward that which is spirituall, *1. Cor. 15. 46*. And this servants son, was serviceable to *Abram* and *Sarah*, till the promised seed was come, and then *Ismael* was put away with his mother, *Gen. 21. 10. 14*. even to the service of the Law, is needfull for the Church, till Christ be come, and formed in us, and we by him, do bring forth fruit unto God. *Rom. 7. 4. Gal. 4. 1-5. 19-31*.

# CHAPT. XVII.

1. God reneweth his covenant with Abram: 5. changeth his name unto *Abraham*, in token of a greater blessing: 10. and instituteth the covenant of Circumcision. 15. *Sarah* her name is changed into *Sarah*, and the blessed. 17. *Isaac* is promised. 23. *Abraham*, and *Ismael*, and all the males in *Abrahams* house are circumcised.

1 And Abram was, ninetie yeres And nine yeres old: and *Iehovah* appeared unto *Abraham*, & sayd unto him, I am God Almighty, walk thou before me, and be thou perfect. 2 And I will giue my covenant, between me and thee: and will multiply thee, in very much abundance. And Abram fell, upon his face: and God spake with him, saying. As for me, behold my covenant is with thee: and thou shalt be, a father of a multitude of nations. And thy name, shall not

any more be called, Abram: but thy name shalbe, Abraham; for, a father of a multitude of nations, have I given thee to be. And I will make thee fruitful, in very much abundance; and will giue thee, to become nations: & kings, shall come out of thee. And I will establish my covenant, between me and thee, and thy seed after thee, in their generations, for an everlasting generation: to be a God, unto thee; and to thy seed, after thee. And I will giue unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting firm possession; and I will be, a God unto them. And God sayd, unto Abraham; and thou shalt keep my covenant: thou, and thy seed after thee, in their generations. This is my covenant which ye shall keep, between me and you, & thy seed after thee: that every male among you, be circumcised. And ye shall circumcise, the flesh of your superfluous-foreskin: and it shalbe, for a signe of the covenant between me and you. And a son of eight daies, shalbe circumcised among you; every male, in your generations: the child of the house, and he that is bought with money, of any strangers son, which is not of thy seed. The child of thy house, and hee that is bought with thy money, shalbe circumcised with circumcision: & my covenant shalbe in your flesh, for an everlasting covenant. And the uncircumcised male, whose flesh of his superfluous-foreskin shall not be circised; that soule shall even be cut-off, from his people: he hath broken my covenant.

N 2 And

15 And God sayd, unto Abraham  
Saray thy wife, thou shalt not call her  
name, Sarai: but Sarah *shall* her name  
16 be. And I will bless her, and will give  
thee a son also of her: and I will bless  
her, and she shall be to nations: Kings  
17 of peoples, shall be of her. And Ab-  
raham fell upon his face, & laughed: *and he*  
and he layd in his hart, *that a childe* be  
born to *him that is* an hundred yeres  
old? and shall Sarah, that is ninetie  
18 veres old, beare? And Abraham  
sayd, unto God: O that I might  
19 live before thee. And God sayd, In  
deed Sarah thy wife, shall beare thee a  
son: & thou shalt call his name, Isaak:  
and I will establish my covenant with  
him, for an everlasting covenant, to  
20 his seed after him. And for Ismael,  
I have heard thee; behold I bless him,  
and will make him fruitfull, and will  
multiply him, in very much aboun-  
dance: twelve Princes, shall he beget;  
and I will give him, to be a great na-  
21 tion. But my cov. nant, will I establish  
with Isaak: whom Sarah shall beare  
unto thee, at this set-time, in the yere  
22 next-after. And hee made an end,  
of speaking with him: and God went  
up, from Abraham. And Abraham  
23 tooke Ismael his son, and all the chil-  
dren of his house, and all *that were*  
bought with his money, every male,  
among the men of Abrahams house:  
and he circumcised the flesh of their  
superfluous-foreskin, in this selfsame  
day, as God had spoken with him.  
24 And Abraham was, ninetie and nine  
yeres old; when he was circumcised,  
25 in the flesh of his superfluous-fore-  
skin. And Ismael his son, was thir-  
teen yeres old; when he was circum-

cised, in the flesh of his superfluous-  
foreskin. In this selfe same day, was  
Abraham circumcised: and Ismael,  
27 his son. And all the men of his  
house, children of the house, and  
the bought with money, of the stran-  
gers son: they were circumcised, with  
him.

## Annotations.

**O**ld] Hebr. son of 99. yeres, that is,  
going in his 99. yeres: see Gen. 5. 32.  
and the last note of the former  
chapter. *Almighty* or, *Almighty*.  
In Hebrew Shaddai; that is, he who is, (or  
hath) *sufficiency*; or most abundant, and able  
to goe through all things, both in mercy and  
judgement: to which the Scripture hath  
reference, when it sayth Shad (destruction),  
shall come from Shaddai (the Almighty): *Esa.*  
13. 6. *Walk thou for, walk pleasantly,*  
as the Greek translation implyeth: see the  
notes on Gen. 5. 22. The Chaldee transla-  
teth *serve thou*. This walking, compre-  
henderh both true faith, *Heb. 11. 5. 6.* and  
carefull obedience to Gods commande-  
ments. Wherefore that which is written,  
1. *Kn. 8. 25. to walk before me, as thou hast*  
*walked before me;* is expounded in 1. *Chron.*  
6. 15. *to walk in my Law.* And this in *Luke*  
1. 6. is explaind to be *at the commandments*  
and ordinances of the Lord. *perfect*  
or, *righte, upright,* and as the Greek saith,  
unblameable. See Gen. 6. 9.  
2 *Ver. 2. give* that is, *dispose and make*  
*my covenant* (or testament:) see Gen. 9. 12.  
& 6. 18. *between me* the Chaldee  
interpreteth it, *between my Word*: so after  
in v. 7. 10. 11. See also Gen. 9. 12.  
*in very much abundance* Hebr. *in aboun-*  
*dance abundance;* or, *vehemently vehemently*:  
so after in ver. 6. and often.  
3 *Ver. 3. fell* in reverence to Gods word  
and majestie, and in thankfulness for his  
mercie. See the like humiliation in *Lev.*  
9. 24. *Ezek. 1. 29. & 3. 23. Dan. 8. 17.*  
4 *Ver. 4. As for me* Hebr. *7*: the Greek  
addeth

addeth, *And I*. *a father* or, *for a*  
*father*; but the word *for*, may be omitted  
in English, as the Greek here also doth;  
and sometime the Hebrew it selfe: as, *I will*  
*be for a lying spirit*, 1. *Kn. 22. 12.* The new  
testament in Greek often keepeth the He-  
braisme, as *Heb. 1. 5. &c.* a multitude  
] that is, of many nations, as Paul ex-  
poundeth it *Rom. 4. 16. 17.* where the Apo-  
stle sheweth a twofold seed, that which  
is of the Law, and that which is of the  
Faith of Abraham, who is the Father of  
us all. So by the multitude of nations, is  
meant besides his naturall posteritie, all  
Christian b. levers in the world, *Gal. 3.*  
28. 29. who should inherit from him, (as  
children receive inheritance from their  
fathers) the justice that is by faith, & blis-  
sednes accompanying the same, through  
the covenant of grace, propagated by A-  
brahams doctrine and example: see *Rom. 4*  
and *Gal. 3*. To this the Hebrew canons  
doe accord: *A stranger* (say they) *bring-*  
*eth first-fruits &c.* for it was said to Ab-  
raham, *a father of a multitude of nations, have I*  
*given thee to be,* (*Gen. 17. 5.*) Behold he is  
Father of all the world, which shall be gathered  
under the wings of the Mapstie of God: *Ma-*  
*mory in Misn. treat. of Firstfruits, chap. 4.*  
*Secl. 3.*  
5 *Ver. 5. Abraham* Abraham signifieth *A*  
*high father*, and the first letter of *Human*  
(that is, a Multitude) being put unto it,  
maketh *Abraham*, as if it were *Abraham*,  
that is, *A high father of a multitude of*  
*nations: Abram* is the first man in the  
world, whose name is charged of God;  
and it signified a change of estate, and a  
renewing with increase of grace from  
God: therefore this is after mentioned,  
as one of his favours, *Neh. 9. 7.* So Iakobs  
name is made new, *Gen. 32. 28.* & all true  
Christians, *Esa. 62. 2. Rev. 2. 17.* But Isaaks  
name was not changed, for it was gi-  
ven him of God before his birth *Gen.*  
17. 19. *given* that is, freely ma'de;  
or, (as the Greek interpreteth) put thee:  
and this the Apostle followeth, in *Rom. 4.*

17. So *Gen. 9. 12.* and after here in ver. 6.  
will give thee to be nations, that is, will make  
nations of thee.

6 *Ver. 6. Kings* as David, Solomon,  
and the rest of Israel; besides the Kings of  
Edom and other. Also the faithful Kings  
of the Gentiles, *Rev. 21. 24.*

7 *Ver. 7. thy seed* thy children; especially  
Isaak, ver. 19. for in Isaak, was his seed  
called, *Gen. 21. 12.* So, the children of the  
flesh, are not the children of God, but the chil-  
dren of the promise are counted for the seed:  
*R. m. 9. 8.* everlasting] Hebr. cov-  
enant of eternity. Although the outward  
signes, and manner of dispersing this cov-  
enant, were temporary and changeable,  
(as *Circumcision* into *Baptism*, *Col. 2. 11. 12.*)  
yet the covenant it selfe is mayerh one in  
substance for ever: being stablished by  
the blood of Christ, the great Pastor, *Heb.*  
13. 20. *Luk. 1. 69. 72-73.* a God] or  
for a God, unto thee, that is, thy God, as the  
Greek translaterh it. Herein consisteth  
the power and life of the everlasting cov-  
enant; whereby God himselfe, his power,  
wisdom, goodness, mercie &c. is applied  
unto man, for blessing and salvation:  
and we are by adoption made the chil-  
dren of God, 1. *Cor. 6. 16. 18.* For blissed  
is the people, whose God Jehovah is, *Psal.*  
144. 15. they shall be delivered out of mi-  
series, *Rev. 21. 3. 4.* raised up from the  
dead, *Mat. 22. 31. 32.* and God hath pre-  
pared for them an heavenly citie: *Heb.*  
11. 16.

8 *Ver. 8. thy sojournings* that is, as the  
Greek explaineth it, *which thou sojournest*  
*in.* For God gave Abraham no inheritance in  
it, no so much as to set his foot on, *Act. 7.*  
5. but he by faith, sojourned in the land of  
promise, as in a strange country, *Heb. 11. 9.*  
So this land, figured unto him the king-  
dom of heaven, as is shewed on *Gen. 12.*  
4. But the rebellious sonnes of Abraham,  
after they had full possession of Canaan;  
are in another sense called sojourners there,  
*Ezek. 20. 38. & 11. 15.* as being rather  
usurpers, then lawfull possessors of that  
land.

everlasting] so in *Esa. y* hee  
faith,  
N 3

sayth, thy people shall possess the land for ever; *Esa. 60. 21* howbeit they possess it of the earthly land, but a little while, *Esa. 63. 18.* but the eternal inheritance, was to be received by Christ, reserved in the heavens for them and us, *Heb. 9. 15. 1 Pet. 1. 4.*

9 Ver. 9. thy seed I thy children, as before in v. 7. meaning all the faithful. Hereupon the Hebrew Doctors say, Circumcision was commanded unto Abraham and his seed only, as it is written, then and thy seed after thee, *(Gen. 17. 9.)* The seed of Israel is excepted, as it is written, For in Isaac shall thy seed be called to thee, *(Gen. 21. 12.)* And *Esa. 55. 3.* accepted, for loe, I shall sayd to Isakob, And hee gave to thee the blessing of Abraham, to thee and to thy seed, *(Gen. 28. 4.)* It is a general rule, that he only is Abrahams seed, that receiveth his law and his right way; and these are they that ought to be circumcised. *Maimony in Mishneh tract. 10. Meg. ch. 10. S. 7.*

10 Ver. 10. my covenant I that is, the sign of my covenant, or testament as is explained in v. 11. Hereupon are those usuall speeches, when the signs and the things signified, are named alike: as, the covenant of circumcision, *Mat. 23. 8.* the Lamb, is the Lords Paschever, *Exod. 12. 11.* the bread, is Christs body, *Mat. 26. 17. 18.* and many the like. *Circumcise I* This word signifie a cutting off round about, to weere, of the foreskin or the flesh. Soit was with shedding of blood, and much payn and forenes to the flesh, *Exod. 4. 25. 26. Gen. 34. 25.* It figured the circumcision (that is, the mortification) of the heart, and spirit in putting off the body of the sin of the flesh, *Deut. 10. 16. Rom. 2. 29. Col. 3. 11.* and so it was a seale of the righteousness of faith, *Rom. 4. 11.*

11 Ver. 11. superfluous foreskin I The Hebrew *Ganolab*, signifieth a superfluous and stoppage, that hindreth the due eff. It and operation of a thing; and the Greek *Acrobolia* (which the Apostle useth in *Rom. 2. 25*) is in speciall that superfluous which is on the top of mans flesh, to weere, on the member of generation: the foreskin that covereth the secret part. Which God here comaneth to be cut quite off,

as a signe of mortification and regeneration of nature. The same word is applied figuratively to other parts, as to the lips of a flatterer, which use superfluous in speaking, *Exod. 6. 30.* and to the hart covered with a fat skinned, *Lev. 22. 41. Esa. 6. 10.* to the ear he hoped that it cannot hear, *Isa. 6. 10.* And spiritually, all sinns signified by this superfluous foreskin; as the Apostle mentioneth the superfluity of maliciousnes, to be put away, *1. Cor. 13. 21.* & the uncircumcision of our flesh, is joynted with our estate dead in sinns, *Colos. 2. 13.* The Hebrew Doctors also did thus understand it: for the foreskin of the hart, in *Jer. 4. 4.* the Chalde paraphrast there expoundeth the wickednes of the hart, and in *Deut. 10. 16.* the Greek interpreters translate it hardness of hart. The uncircumcised ear, in *Isa. 6. 10.* and heart, in *Lev. 26. 41.* the Chaldee calleth foolish; and uncircumcised persons in *Ezek. 28. 10.* and *31. 18.* are in the Chaldee, wicked, and sinners: the superfluous foreskin, signifieth the strength of uncleanness: saith *R. Menachem*, on *Gen. 17.* And in speech of Adams sin, the Jews have a proverb, that the first man (Adam) drew over (or gathered) his superfluous foreskin, that is, broke the covenant of his God, and became, a sinner, *R. Menachem* on *Gen. 3.* Also when the word is applied unto trees, it signifieth the impurity of the fruits, which might not be eaten of, *Lev. 19. 23.* and the Hebrew doctors write, that as Epicures, and they that say the Law (of God), the resurrection of the dead, the coming of the Redeemer, and other such like; to he that draweth over (or gathereth) his superfluous foreskin, (that is, maketh himselfe again uncircumcised,) hath no part in the world to come, (that is, in eternall life) but shall be cut-off and perish, and is damned for their great wickednes and sin, forever & ever, *Maimony in Mishneh tract. of Repentance, ch. 3. S. 6.* a signe I or token, which is that which sheweth one thing to the eye, another thing to the minde. The Apostle call. th it also a seale, *Rom. 4. 11.* which serveth for assurance of the thing

thing signified. And so the Hebrew doctors, use the phrase of sealing their offspring with the signe of the holy covenant: *Maimony in Mishn. tract. of Circumcision, ch. 3. S. 3.* And that they took not this for a carnal signe, appeareth by their words, in the book called *Zohar*, where treating upon this seale on of the law, they say, At what time a man is sealed with the holy seale of the signe (of Circumcision:) thenceforth he hath the holy blessed God properly, and the holy soule is united with him. If he be not worthy, that he keepeth not the sign: what is written: By the breath of God they perish: *(Job 4. 9.)* for that the seale of the holy blessed God was not kept. But if he be worthy and keep it, the holy Ghost is not separated from him. Our Apostle openeth the myserie more heavenly, whiles he calleth the sign of circumcision, a seale of the righteousness of faith, *Rom. 4. 11.* and, if thou be a transgressor of the Law, thy circumcision is made uncircumcision. Circumcision is, that of the hart, in the spirit, not in the letter, *Rom. 2. 25. 29.*

12 Ver. 12. a son of eight dayes I that is, a man child of 8. dayes old, meaning in the 8. day. Which time was so strict, that if the 8. day fell so be the Sabbath yet they circumcised the child therein, *Lev. 7. 22.* And so it is in the Hebrew Canons, Circumcision in the time thereof, drives away the Sabbath: that is, a man must omit the keeping of the Sabbath, for to circumcise in due time: *Maimony tract. of Circumcision, ch. 1. S. 5.* God appointed the eighth day, as the first convenient time. For creatures new born, were counted as in their blood, and unclean for 7. daies, and the 8. day they might be offered unto the Lord, *Levit. 22. 27.* and so in mankind, *Levit. 12. 1. 3.* The same number of dayes, was observed in many other things; as, for the consecration of the Preists, *Levit. 8. 33. 35.* and 9. 1. the cleansing of Lepers, *Levit. 14. 8. 9. 10.* and of persons with unclean yllus, *Lev. 13. 13.* 14. the cleansing of polluted Nazirites, *Numb. 6. 9. 10.* and for purifying the altar, *Ezek. 43. 26. 27.* andundry the like. In all which, as the Sabbath

day ever came over their heads within that space, (which day was a signe of sanctification from the Lord, *Exod. 31. 13.*) so Christ ending all figures, and restoring the Sabbath day in the grave, rose up from death, the 8. day (which was the first of the week following,) whose death was a full cleansing of all our sinnes, and his rising again, our justification, *Mark. 15. 12. 6. Rom. 4. 25.* And in him, are wee circumcised, with the circumcision done without hands, in putting off the body of the sinns of the flesh, by the circumcision of Christ, being buried with him in baptism: *Col. 2. 11. 12. R. Menachem* on *Gen. 17.* sayth, Circumcision was therefore done on the 8. day, that the Sabbath might pass over it: for there is no 8. day, without a Sabbath.

saide circumcised I by the parents, masters, or magistrates. The Hebrew Doctors say, the charge lyeth upon the Father, to circumcise his son, and upon the master, to circumcise his servants, born in the house, or bought with money. If the father or master transgress, & circumcise them not, &c. then the Judges are commanded to circumcise him, whether he be son or servant, in due time, that there be no uncircumcised left in Israel, or among their servants. If the thing be hidden from the Judges, and they circumcise him not: when he is waxen great, he is bound to circumcise himselfe. And every day that passeth over him, after he is waxen great, and he is uncircumcised, he himselfe, loe he breaketh the commandment *Maimony tract. of Circumcise, ch. 1. S. 1. 2.* male I who had by nature that fore kin of the flesh to be cut off: the females waiving it, were not to keep this rite, though they were as well as men, within the covenant of grace in Christ, *Gal. 3. 28.* and therefore baptism the signe of the covenant now under the Gospell, (which is come in place of circumcision, *Coloss. 2. 11. 12.*) is given both to men and women *Act 8. 12.* Moreover the woman is comprehended under the men, as her head, *1. Cor. 11. 3.* who only had this sign in his flesh, with effusion of blood, which alwaies had respect unto, and accomplishment in the blood

blood of Christ, figured by the male, Heb. 9.12.23.14. Here also the Hebrews write; that a child who is born as if he were circumcised (without a forskin,) the blood of the covenant must be made to drop from him, in the eighth day. A child that is both male and female, must also be circumcised the eighth day. Likewise if any be cut out of the file of his mother's body. And who so hath two foreskins; they cut them both off in the 8. day. Maimony treat. of Circum. c.1. §.7. child of the house ] that is, the home born servant: see the notes on Gen. 15.3. So after, in veif. 13.23. bought with money] Hebr. purchase of silver: whereby all money and price is meant. By this it appeareth, that the heathens also might be partakers of Abrahams covenant, and of grace in Christ; & so of all other blessings in the Church: for every circumcised person did also eat the passover, (which was another figure of Christ,) Exod. 12.48. 1. Cor. 5.7. Of this point, the Hebrew canons say; whether a servant be born under the power of an Israelite, or be received from the heathens: the master is bound to circumcise him. But he that is born in the house, is circumcised on the 8. day; and he that is bought with money, is circumcised in the day that he is received; although he receive him in the day that he is born, he is circumcised in that day. If he receive of the heathens, a servant grown in years, and the servant be not willing to be circumcised: he dealth with him a whole twelve month. More than that, it is not lawful to keep him being uncircumcised, but he must sell him again to the heathens. And if he continued with him at the first, whiles he was with his master the Ethnik, that he should not circumcise him: it is lawful to keep him though he be uncircumcised; only so, that he take upon him the 7. commandments given to the sons of Noe, and he shall be as a stranger sojourning in the land. But if he will not take upon him those 7. commandments, he is to kill him out of hand, Maimony treat. of Circumf. chap. 1. §.3.6. Of the 7. commandments to the sounes of Noe, see the notes on Gen. 9.4. And for killing such as would not yield to those precepts, it is to be un-

derstood, whiles the common wealth of Israel stood: but when they were in captivity or dispersion, they fold away such servants to the heathens; as R. Abraham ben David noteth there upon Maimony. And that we may the better know, how they were wont to receive heathens into the Church of Israel; I will note it from the Hebrew Doctors. By three things (say they) did Israel enter into the covenant, by Circumcision, and Baptisme, and Sacrifice. Circumcision was in Egypt, as it is written, No uncircumcised shall eat thereof, [Exod. 12.48.] Baptisme, was in the wilderness before the giving of the Law; as it is written, Sanctifie them to day and to morrow, and let them wash their clothes, [Exod. 19.10.] And Sacrifice, as it is sayd, and he sent you, men of the sons of Israel, which offered burnt-offerings &c. [Exod. 24.5.] And so in all ages, when an Ethnik is willing to enter into the covenant, and gather himself under the wings of the Majestie of God, and take upon him the yoke of the Law; he must be circumcised, and baptised, and bring a sacrifice. And if it be a woman, she must be baptised, & bring a sacrifice; as it is written [Numb. 15.15.] at ye are, so shall the stranger be. How are yet By circumcision and baptisme, and bringing of a sacrifice: so likewise the stranger throughout all generations, by circumcision, and baptisme, and bringing of a sacrifice. And what is the strangers sacrifice? A burnt-offering of a beast, or two turtle doves, or two young pigeons, both of them for a burnt-offering. And at this time, when there is no sacrificing, they must be circumcised, and baptised, and when the Temple shall be builded they are to bring the sacrifice. A stranger that is circumcised and not baptised, or baptised and not circumcised, hee is not a Proselyte, till he be both circumcised and baptised. And he must be baptised in the presence of three &c. Even as they circumcise and baptise strangers, so doe they circumcise and baptise servants, that are received from heathens, into the name of servitude &c. When a man or woman cometh to joyn a Proselyte, they make diligent inquiry after such, lest they come to get themselves under the Law, for some riches that they should receive, or for dignity that they should obteyne, or for fear.

feare. If he be a man, they inquire whether hee have not let his affection on some Jewish woman; or a woman her affection on some young man of Israel. If no such like occasion be found in the, they make knowne unto them, the weightinesse of the yoke of the Law, and the toyle that is in the doing thereof, above that which people of other lands have to see if they will leave off. If they take them upon them, and with-draw not; and they see them that they come of love, then they receive them as it is written, It is the law that shew was stedfastly minded to goe with her, then she left speaking unto her, [Ruth, 1.18.] Therefore the Judges received no Proselytes, all the dayes of David and Solomon. Not in Davids dayes, lest they should have come of feare: nor in Solomons, lest they should have come because of the kingdom and great prosperitie which Israel then had. For who so cometh from the heathens, for any thing of the vanities of this world, he is no righteous Proselyte. Notwithstanding there were many Proselytes, that in Davids and Solomons dayes, joynd themselves in the presence of private persons: and the Judges of the great Synedrion had a care of them, they drove them not away after they were baptised, out of any place, neither took they them neer unto them, untill their after fruits appeared. Maimony in Misn. tom. 2. in Issure biab, ch. 13. §.1. - 6. 11. 14. 15. Hereupon, Baptism was nothing strange unto the Jewes, when Iohn the Baptist began his ministry, Mat. 3.5.6. they made question of his person that did it, but not of the thing it selfe, Job. 1.25. And as Iohn sayd of Christ, hee shall baptise you with the Holy Ghost, and with fire, Mat. 3.11. To the Hebrew doctors say, The holy blessed God, baptiseth with fire: and the wise shall understand, R. Menachem on Lev. 8. [strangers son] that is, gentile, or paynim, one forreyn borne, and without the priviledge of Gods people. The Chaldee translate it, son of the peoples. Such would God admit, if they believed in him, to be partakers of Abrahams covenant.

13 Ver. 13 circumcised with circumf. son] or, circumcised circumcised; that is, certainly, or in any wise circumcised. Which str. & charge,

is both for the thing it selfe, and for the manner and time thereof, which was the 8. day after their birth. Yet as God desireth mercy and not sacrifice, Hos. 6.6. so sickness & weakness of body, might put off the circumcision, till time of health: as the Hebrew canons say, They circumcise not him that is sick, untill he be well: & they reckon for him, from the time that he is recovered from his sickness 7. daies, from time to time, & afterwards they circumcise him. By which words it is meant, if he have an ague, or like sickness; but if he have sore eyes, or the like, they circumcise him so soon as they are whole. If a child be found on the 8. day, to be very pale coloured, they circumcise him not, till the blood come againe into his countenance, like the countenance of children that are in health. Likewise if he be very red, they circumcise him not, till his blood be sunk down into him, and by countenance come againe like other children; for this is a sickness, and men must be admonished well of these things. If a woman circumcise her first son, and he die through servence of the circumcision, which decayed his strength. Also she circumcise her second child, and hee die through the servence of the circumcision, whether she have this child by her first husband or by a second: loe her third child shall not be circumcised, in the time thereof, but they defer it, till he wax great and his strength be made firm. They circumcise none but children that are without sickness, for perill of life, putteth away all. And it is possible to circumcise after the time, but impossible to restore the life of any one of Israel, for ever. Maim. treat. of Circum. ch. 1. §.16.17.18. year [sh] that is, the secret part, or member of generation. Of so, the word [sh] here, and in other places in speciall maner, Ezek. 16.26. & 23.20. Lev. 15.2. God set not the figure of his covenant, on the lips, eares, or other parts of man, (which yet the Scripture callth also uncircumcised, Exod. 6.30. Lev. 6.10.) but on the privie member, to reach the regeneration of nature, even of the whole man, who is borne in sin Psal. 51.7. and the derivation of his covenant, to the seed of the faithfull, who are thereby boy. Ez. 9.2. 1 Cor. 7.14. and to signifie, that the

true circumcision is inward, and secret, Rom. 2. 28. 29. This which in the eyes of man, seemeth a thing unprofitable, foolish and inglorious, doeth God chole to make a signe of the covenant of his grace in Christ, who is also himself a scandal and foolishness to the world: but the foolishness of God, is wiser then (the wisdom of) men: 1. Cor. 1. 23. 25. And that member of the body which man thought to be self-honourable, on it God put on more abundant honour, (as 1. Cor. 12. 23.) that it should beare the mark: of the heavenly covenant.

14 Ver. 14. *that soul* that is, as the Chaldee expoundeth it, *that man*: see Gen. 12. 5. *cut off*] The Greek & Chaldee translate it, *destroyed, & consumed*. This word is used before, in Gen. 9. 11. and after often in the law, Exod. 12. 15. 19. and 31. 14. Lev. 7. 20. 21. 25. 27. &c. It is sometime spoken of God, cutting off men by death for their synns, Lev. 17. 10. and 20 3. 5. 6. and so the Hebrewes understand it here, and in all other like places: that for willing transgression in secret, God will cut them off by untimely death: and if there be witnesses of it, the Magistrate is to punish or kyll them; but for ignorant transgression, they vvere to bring the appointed sacrifices. Under this also, eternal damnation is implied. *Maimony* in treat. of Repentance, chap. 8. s. 1. speaking of eternal death, sayth; *And this is the Cutting off written of in the Law, as it is sayd (in Num. 15. 31.) that soul shalbe cut-off he shal be cut off. Which we have heard expounded thus, cut off in this world, & cut off in the world to come.* Of this last on here they say; *if the father or master doe it himself, and circumcise not; they break a commandment, but are not guilty of cutting off: for cutting off belongs but to the uncircumcised person himself.* *Maimony* treat. of Circumc. c. 1. s. 1. Howbeit, Moses the father had almost been kyll'd, for not circumcising his son, Exod. 4. 24. &c. *broken*] or, *made frustrate, broken down*: this word is opposed to the former *stablishing*, or, *making firm*, in v. 7. The Hebrewes have a canon, who so

breaketh the covenant of Abraham our father, & leaveth his superfluous foreskin, or gathereth it over again; although he have in him the law & good works, he hath no portion in the world to come. *Maimony* treat. of Circumc. ch. 3. s. 8. Which rule is true according to the Apollies interpretation, applying circumcision to the hart, spirit and faith in Christ, Rom. 2. 29. and 4. 11. Col. 2. 11.

15 Ver. 15. *Sarah*] in Greek *Sariba*. The letter i changed into b, signified the multiplication of her children, as before in Abrams name, v. 5. And the Greek having no b, at the end of words, doubleth therefore the letter 7, with an aspiratiō *Sariba*, and so the Apollies also write it, Rom. 9. 9. 1. Pet. 3. 6. *Sarai* the Chaldee name, is made Hebrew *Sarah*, which is by interpretation a *Princess*. The Apollie calleth here *Freewoman*, and maketh her a figure of the new Testament and heavenly Jerusalem: Gal. 4. 22. 24. 26. and the example of Abraham and Sarah, thus called, blessed & increased; is set forth for their children the church to consider, & comfort themselves withall, *Esa. 51. 1. 2. 3.*

16 Ver. 16. *shalbe to nations*] that is, *shall become nations*, and be a mother of them, both in the flesh, and in the Lord. For all goodly women, are called her children, 1. Pet. 3. 6. & Jerusalem her answerable type, is the mother of us all, Gal. 4. 26. *Psal. 87. 5. 6.*

17 Ver. 17. *laughed*] that is, as the Chaldee translateth it, *rejoyced*: and so the word after importeth, Gen. 21. 6. though sometime it implieth also a doubting, as in Gen. 18. 12. 13. but the praise of Abrahams faith, who was not weak, nor staggering, but gave glorie to God, Rom. 4. 19. 20. seemeth to free him from this imputation. *Thargum Ierusalem* expoundeth it, *he marvelled*. Of this word *laughed*, in Hebrew *ysaak*, the child promised was named *Isaak*: in whom Abraham saw the day of Christ, and rejoyced. *old*] Heb. *son of 100 yeres*, that is, *going in his 100 yere* So *Sarah* was daughter of 90. yeres. See Gen. 5. 32. At these yeres, both their bodies vvere now dead, unapt for generation, Rom. 4. 19. Heb. 11. 12.

V. 19,

19 Ver. 19. *shall beare*] or *beareth*: speaking as of a thing present: for God calleth the things which be not, as though they were, Rom. 4. 17. *Isaak*] Hebr. *ysaak*; the same word used before in v. 17. and signifieth *Laughing or joy*: for besides his father and mother, all that hear, have occasion to laugh & rejoyce for his birth, Gen. 21. 6. in whom both Christ the Joy of the whole earth was represented; and all the children of promise, *Ioh. 8. 56. Rom. 9. 7. 8. Gal. 4. 28.*

20 *seed*] the Greek version addeth, *so be a God to him and to his seed*, as before in v. 7. V. 10. *heard*] the Chaldee explaineth it, *I have accepted thy prayer*. *twelve* *Princes*] So of Iakob, Isaaks son, came 12. *Patriarches*, *Ali* 7. 8. These *Princes*, are after named, in Gen. 25. 12. -- 16.

21 Ver. 21. *covenant*] This is the 13. time that the covenant is named in this chapter; and hereby is meant the promise of Christ, and salvation in him, as the Apollie sheweth in Rom. 9. 5. 7. 8. and by this it appeareth, that Gods covenant with Abraham, was of spirituall and heavenly things; in Christ, as is also confirmed by Luk. 1. 55. 72. 73. 74. Gal. 3. 29. wherein *Isaak* was preferred before *Ismael*.

22 Ver. 22. *God went up*] *to weete*, into heaven, and appeared no longer: so in other like visions of Angels, they are sayd to goe into heaven: Luke 2. 25. For God, the Chaldee sayth, *the glorie of the Lord*, meaning the vision which had now appeared: which phrase, the holy text sometime useth, as in Exe. 1. 29. & 3. 23. & 8. 4. So after, in Gen. 35. 13.

23 Ver. 23. *Abraham took*] herein he shewed a rare example of obedience to Gods word, not regarding the affliction, danger, thime, scandal, and foolishness, which this action in the eyes of the world seemed to bring with it: though to himself, and all the faithful in his house, it was the seal of the righteousness of faith, Rom. 4. 11. Here the Lewes have their uncertain conjectures, or traditions; as that *Abraham* first and called for *Sem* the son of *Noe*, (he was *Melchisedek*) about this business: that

it was done on *Altoheimi* day (spoken of in Lev. 16.) and in the place where afterward the Altar stood, in the court of the Temple, and the like: *Parker & Eliezer* ch. 29. *circumcised*] *of*, *cut off*, *to weete*, *all the skin that covered the top of the flesh*, that if a top of the flesh remained bare, for so the Hebrewes shew the manner of circumcision to have been. And this being a holy sign and seal, Abraham doubtles sanctified the work by prayer, which custom all the Lewes keep to this day. For he that circumciseh, doth first bless him that sanctified them with his commandments, and commanded them to circumcise; and to gather themselves into the covenant of Abraham their father, that sanctified his beloved from the wombe, and sealed their off-spring with the sign of the holy covenant: that commanded them to circumcise strangers, & servants, and to draw out of them, the blood of the covenant. Which blessings *Maimony* recordeth in his foresaid treatise of *circumcision*, ch. 3. s. 1. 3. 4. 5. where he also noteth, that who so circumciseh a man grown, must cover his nakedness, whilst he blisseth: and after he uncovereth and circumciseh him.

*seif-same day*] Hebr. *the body (or strength) of the day*, at Gen. 7. 13. the Greek interpreteh it, *in the time of that day*. From hence, and the commandement in Lev. 12. 3. the Lewes have taught, that none might ever circumcise but in the day time, after the sun was up. *Maimony* treat. of circumc. ch. 1. s. 8.

27 Ver. 27. *circumcised with him*] Not onely Abraham himselfe, but *his household* with him, kept the way of the Lord, Gen. 18. 19. and by faith they all obeyed this hard precept, whereby they were wounded, payned and sore in their flesh, all at once, as Gen. 34. 25. and Spiritually, did put off the body of the sinne of the flesh, by the circumcision of Christ: Col. 2. 11.

CHAP. XVIII.

1. *Abraham entereth* the three Angels, 9. *After* promiseh *Sarah* a son, 12. *whereat* she laugheth,

*laugheth, and is reproved. 17. The destruction of Sodom is revealed to Abraham: 23. and he maketh intercession for the men thereof. 32. The whole cite should be spared, if but ten just persons were found therein.*

§ § §

1 AND Jehovah appeared unto him, in the oaks of Mamree: & he was sitting at the tent dore, in the heat of the day. And he lifted up his eyes, and saw; and loe three men, standing before him: and he saw, and ran to meet them, from the tent dore; & bowed down himselfe to the ground. And he sayd: Lord, if now I have found grace in thine eyes; pisse not away I pray thee, fro thy servant. 2 Let a litle water, I pray you be taken, and wash ye your feet: and lean ye down, under the tree. And I will take a morsell of bread, and susteyne ye your heart, after that ye shall passe on; for therefore have you passed, unto your servant: And they sayd; So doe as thou hast spoken. And Abraham hastned into the tent, to Sarah: and he said, Hasten three pecks of flowery meale: knead, and make cakes. And Abraham ran unto the herd; and hee took a calfe of the herd, tender and good: and gave it to a yongman; and he hastned, to make it (*ready*.) And he took butter and milk, and the calf of the herd which he had made (*ready*), and set it before them: and he was standing by them, under the tree, and they did eat. And they sayd unto him; where is Sarah thy wife? And he sayd, behold in the tent. And hee sayd, Returning I will return unto thee, when *this* time reviveth; and loe,

11 Sarah thy wife shall have a son: And Sarah heard, in the tent dore, and it was behind him. And Abraham & Sarah were old, coming into dayes: it ceased to be with Sarah, after the way of women. And Sarah laughed, within her self saying: after I am waxed-old, shall I have pleasure? also my Lord is old. And Jehovah sayd, unto Abraham: wherefore laugheth Sarah, saying, Shall I verily bear a child, and I am old? Shall any-thing bee unpensible for Jehovah? At the appointed-time will I return unto thee, when *this* time reviveth, & Sarah shall have a son. And Sarah falsly-denied, saying, I laughed not: for she was afraid: and he sayd, nay, but thou didst laugh. And the men rose-up from thence, and looked towards Sodom: & Abraham went with them, to bring them on the way. And Jehovah sayd; shall I hide from Abraham, that which I am doing? And Abraham, being shalbe a great and mighty nation: and blessed shall be in him, all nations of the earth? For I know him, how that he will command his sonnes, and his house after him; & they shall keep the way of Jehovah, to doe justice and judgment: that, Jehovah may bring upon Abraham, that which he hath spoken unto him. 20 And Jehovah sayd; The cry of Sodom and Gomorrah, because it is much: and their sin, because it is very heave. 21 I will goe-down now and see, whether according to the cry thereof that is come unto me, they have done altogether: and if not, *that* I may know. 22 And the men turned-the-face from thence, and went to Sodom: and Abraham,

23 Abraham; he yet stood, before Jehovah. And Abraham drew-neer, and sayd: wilt thou also consume, the just with the wicked? If-so-be there be fifty just men, within the cite: wilt thou also consume, and not spare the place, for the fiftie just, which are within it? Far-be-it from thee, to doe according to this word, to slay the just with the wicked, and that the just should be as the wicked: far-be-it from thee, shall the judge of all the earth, nor doe judgement? And Jehovah sayd; If I shall find in Sodom, fiftie just men within the cite: then will I spare all the place, for their sake. And Abraham answered, and sayd: Behold now I have taken upon me to speak unto the Lord; and I am dust and ashes. If-so-be there lack of fiftie just men, five; wilt thou destroy for five, all the cite? And he sayd, I will not destroy, if I shall find there, fourtie and five. And he added agayn, to speak unto him, and said; If-so-be fourtie be found there: and he sayd, I will not doe so, for fourties sake. 30 And he sayd, ô let not now the Lord be wroth, and I will speak; If-so-be thirty be found there: and he sayd, I will not doe it, if I shall find thirtie there. And hee sayd, Behold now I have taken-upon me, to speake unto the Lord; If so-be, twenty shall bee found there: And he sayd, I will not destroy, for twenties sake. And hee sayd, ô let not now the Lord be wroth, and I will speake but *this* once; If-so-be, ten shall be found there: And he sayd, I will not destroy, for tennes sake. And Jehovah went-away, when as he had made-an-end, of

speaking unto Abraham: and Abraham, returned to his place.

Annotations.

§ § § Here beginneth the fourth section of the law, called of the first word *Vajera*, that is, *And (the Lord) appeared*. See Gen. 6. 9.

1 Ver. 1. *appeared*] or *was seen* of him, meaning Abraham. This vision was to renew the promise of Isaaks birth; and to acquaint Abraham with Gods purpose of destroying Sodom. And for us, to see how Abrahams faith wrought with his works, and by works, faith was made perfect, as *Jam. 2. 22.* the oaks] that is, the oak-grove, or the *plum*: see Gen. 13. 18.

in the heat] that is, at noon: as the Greek translateth it. At such time travellers were faint and hungry: *beast* also figureth afflictions, *Mat. 13. 6. 21. Rev. 7. 16.* the due time to shew forth works of grace, *Mat. 25. 35.*

2 Ver. 2. *three men*] so they seemed at first to Abraham; but he entertained Angels unwares, *Heb. 13. 2.* for one of these is called Jehovah, *v. 13. 14. 17. 20. 22.* and Abraham after to acknowledged him as the Lord, and judge of all the earth, *v. 25. 27.* And this was Christ, *Rom. 10. 9. Job. 5. 22.* The other two were created Angels: *Gen. 19. 1.* The Hebrew Doctors here say; *And behold three Angels were sent to Abraham our father: and they three were sent for three things, because it cannot be, that more things then one should be sent by the hand of one of the high Angels. The first Angel was sent to shew glad tidings unto Abraham our father, that Sarah should beare Isaac. The second Angel was sent to deliver Lot from the overthrow (of Sodom). The third Angel was sent to overthrow Sodom and Gomorrah, Admah and Shimo Thargum Jerusalem, on Gen. 18.* before him,] or against him; thus occasioning Abraham to come unto them; who presently ran; and so pursued hospitality, as the Apostle speaketh, *Rom. 12. 13.*



Ver. 3. Lord ] the Hebrue *Adonai* is written with long *A* in the end, which is the usual title of God, as is observed on Gen. 15. 2. The Greek also translatheth it absolutely *Lord*, and the Chaldee expresseth it by the letters of *Iehovah*; otherwile then in Gen. 19. 2. And Abraham in v. 27. under this title, acknowledged him for God; opposing himselfe, as *dust* and *ashes*.

Ver. 4. *lean ye down*] that is, *rest ye*, or as the Greek translatheth, *refresh your selves*.

Ver. 5. *sustyn ye*] or uphold, that is, comfort or strengthen your hart: the Greek translatheth it *eat*. *Bread* is compared to a *staffe*, or *stay*, *Esa.* 3. 1. for that it is the chief sustenance that upholds the life of man. So in *Iudg.* 19. 5. *Psal.* 104. 15.

V. 6. *three pecks*] or *measures*, each of them was at least a pottle bigger then our English peck, for three of them made an *Ephah*, or *Bushell*, (whereof see *Exod.* 16. 36.) The Hebrues write that this their *peck*, (which they call *Seah*, the Greek *Saton*.) conteyned as much as 144 common hens egges. For their least measure is the quantitie of an egge; six whereof doe make a measure, called *Log*, or *Pinte*, (whereof see *Lev.* 14. 10.) and foure of them *Logs*, make a *Keb*, (whereof see 2 *King.* 6. 25.) and fix *Keb*s make this *Seah*, or *Peck*; three whereof Abraham prepareth here, for three mens dinner; which with other things doe manifest his liberalities: contrary to Nabals, 1. *Sam.* 25. 11. Our Saviour also hath a parable of *three pecks* of meale which a woman leavened, *Mat.* 13. 33. That which in *Ruth.* 2. 17. is an *Ephah* (or *Bushell*) of barley: the Chaldee paraphrasethere calleth three *Seahs* (or *pecks*). So also in *Exod.* 16. 36. *flowery meale*] that is *fine meale*: Heb *meale of flower*. This, and the tender and good caif, v. 7. sheweth that Abrahams benevolence was of the best things that behad. See the annotations on Gen. 4. 4.

Ver. 7. *the heerd*] or, the *breves*: as the Greek and Chaldee turne it. 4 *caif*] Heb. *son of the heird*, or *beef*: so, *sonns of the flock*, for *Lambs*: *Psal.* 114. 4. *sonns of the ass* for a *foal*, Gen. 49. 11. *sonns of the Viscorn*.

*Psal.* 19. 6. and sundry the like. *make it*] to weete, ready, that is, to dress it. An usual phrase for preparing, dressing, or trimming any thing; so to *make the Passover*, *Exod.* 12. 48. *Mat.* 25. 18. and other sacrifices, *Exod.* 10. 25. *Psal.* 66. 15.

Ver. 8. *set*] Hebr. *gave*. *standing*] the Chaldee translatheth, *hee ministered to them*. And so the Hebrue word often signifieth, as the Levites that stood, *Neh.* 12. 44. that is, served, or waited: so he which stood before the King, *Ier.* 52. 12. is sayd to be the servant of the King, 2. *King.* 25. 8. And this setteth forth Abrahams humility.

Ver. 9. *in the tent*] It is a vertue for women, to be keepers at home, *Tit.* 2. 5. but the lewd womens feet, abide not in her house, *Prov.* 7. 11.

V. 10. *Returning I will return*] that is, *I will certainly return*: see Gen. 2. 17. This was a word of promise, whereby the children of God, & true seed of Abraham, were discerned from the other, *Rom.* 9. 8. 9. Neither do we find that this return was by the Angels apparition again; but by the complement of the thing promised.

*when this time reviveth*] or *liveth*; that is, the new ye as this time: as appeareth by the accomplishment Gen. 21. 1. 5. for then Abraham was 100. yere old, and now he was 99. Gen. 17. 24. In the revolution of the yere, things returne to the same life and estate, which they had before. And in spirituall things, when promises are fulfilled, it is called the acceptable yere of the Lord: *Luk.* 4. 19. So a citie is sayd to be revived, when it is built and repaired, 1. *Chron.* 11. 8. and stones revive, when they are restored to their former state, *Neh.* 4. 2. And the Apostle confirmeth this interpretation, citing the place thus, *At the time will I come*, *Rom.* 9. 5. It may also be translated, *According to the time of life*; or rather, at this time of life: the word shew, being usually understood, as in *Exod.* 9. 18. 1. *Sam.* 9. 16. & 20. 12. and sometime expressed, as in *Ios.* 9. 6. The Chaldee reth it to Abraham and his wife; according to this time when ye shall be alive. A like promise

promise is made in 2. *King.* 4. 35. 17. where the Greek, version hath, *at the time*, (or, when the howr) liveth.

Ver. 11. *into dayes*] that is, into yeres: as Gen. 4. 3. A like phrase the Evangelist useth of some gone forward in dayes; for, very aged, *Luk.* 1. 7. 18. So Gen. 24. 1. the way] that is, the custome (or manner) of women, for the ordinary & naturall course of the body, or flours; mentioned *Levit.* 15. 19. 25. meaning, that she was past naturall strength to conceive and bear children; as is explained in *Rom.* 4. 19. *Hebrewes* 11. 11. So the promise of redemption was fulfilled for us by Christ, when we were without strength, *Rom.* 5. 6. even dead in trespasses and synns, *Eph.* 2. 1.

Ver. 12. *laughed*] as thinking it could not be: which her weak faith is after reformed, and she strengthened, v. 13. 14. But Abrahams laughing, was for joy; in belief, and admiration: *Gen.* 17. 17. and so was Sarahs afterward, *Gen.* 21. 6. v. wherefore her faith also is commended unto us *Heb.* 11. 11.

*my Lord*] that is, my husband, whom Sarah reverenceth by this name: wherefore her obedience is set forth for an example to all women, in 1. *Pet.* 3. 6.

Ver. 14. *any thing*] or word, that is whatsoever can be spoken of. *unpossible*] or, *marvellous*; that is, hard to be doen, or *unpossible*, as the holy Ghost translatheth this according to the Greek version, *Luk.* 1. 37. So in *Zach.* 8. 6. It implied also a thing hidden and unknown. Here God graciously pardoneth Sarahs infirmities, after he had reproved her; and repeateth his promise, to strengthen her faith, that she might be blessed, in believing that there should be a performance of those things; which were told her from the Lord, (as *Luk.* 1. 45.) For Zacharie was stricken dumb for a time, because he beleaved not a like promise made unto him; *Luk.* 1. 13. 18. 20.

Ver. 16. *to bring them on the way*] or, to send them away, to weete with honour, and after a godly sort, as the Apostle speaketh, 3. *Ioh.* 6. for this is a dutyfull kindnes

much spoken of; as in *Act.* 20. 38 and 21. 5. *Rom.* 15. 24. 1. *Cor.* 16. 11. *Tit.* 3. 13.

Ver. 17. *shall hide*] that is, *it will not hide*. As, *shalt thou build me an house*? 2. *Sam.* 7. 5. is the same that, *thou shalt not build*. 1. *Chron.* 17. 4. And, *doe men gather grapes of thorns*? *Mat.* 7. 16. which another Evangelist recording sayth, *men doe not gather*. *Luk.* 6. 44. The Lord will doe nothing but he revealeth his secret unto his servants the prophets, *Amos* 3. 7.

Ver. 18. *being shall be*] that is, *shall surely be*, or, *become*, in him] that is, in his seed, Christ: see Gen. 12. 3.

Ver. 19. *how that he will*] or, to the end that he may command: but the Greek keepeth the former sense.

*his house*] the men of his house, as the Chaldee explaineth it. According to this, is the law, *Deut.* 6. 7. and 11. 19. and they shall keep] or, that they may keep: these two phrases are implied in the Hebrue, and the scripture useth them indifferently, as *judge not* & *ye shall not be judged*, *Luk.* 6. 37. or, *that ye be not judged*, *25. Mat.* 7. 1. the way] that is, the true religion, faith and obedience prescribed for men to walk in: *Act.* 18. 25. *Deut.* 8. 6. & 10. 12. The Chaldee sayth, the wayes that are right before the Lord.

unto him] or, of him. The Greek translatheth, *all things that he hath spoken unto him*. Ver. 20. *heavy*] for grievous: of their synns, see the notes on Gen. 13. 13. The Greek here translatheth, *their synns are very great*.

Ver. 21. *it will goe down*] see this phrase in Gen. 11. 5. The Chaldee sayth, *I will appeare and judge*. *doe altogether*, *Jor*, made a full end: that is, have wholly finished their syn, which bringeth forth death, *1. Tim.* 1. 15. This word full-end (or, consummation) is used also for the full-punishment and consuming of the synners, *Ier.* 46. 28. that I may know] so the Greek translatheth: it may also be Englished, *it will know*; that is, make trial: God speaketh of himself, after the manner of men; So in Gen. 22. 12. *Exod.* 33. 5. The Chaldee paraphraseth, *it will consume them if they repent not; but if they doe repent, it will not take vengeance*.

vengeance.  
22 Ver. 22. the men:] two of the three which appeared to Abraham, v. 1. which were two Angels, Gen. 19. 1. the third stayed with Abraham, and he is called Iehovah; the Lord Christ.  
23 Ver. 23. drew neer:] to make his requests to the Lord: a signe and fruit of faith, Heb. 7. 19. & 10. 22. *consume*] or, make an end of.  
24 Ver. 24. [if so be] or, if it may be: peradventure it is a word that intimateth difficultie and yet with some hope also of possibilitie: as in Exod. 32. 30. [if so be] 1. Sam. 14. 6. 2. King. 19. 4. [if so be] or forbear, forgive the place, under one city Sodom, implying all the rest.  
25 Ver. 25. Farr be it from thee,] The Hebrue Chalilah, signifieth a profanation, or profane thing; and so forbidden to be doen. And sometime the name of God & Lord is added, as in 1. Chr. 11. 19. 2. S. 2. 3. 17. & it is in our phrase, God forbid, or Gods forbid. The Apostles following the Greek version, express it sometime by (Me genoito,) he it not, or farr be it, Rom. 3. 4. 5. sometime by hileos, that is, propitious or favourable; as praying God in mercy to keep it away: as Mat. 16. 12. Farr be it from thee, (or God forbid, to doe,) or from doing.  
26 Ver. 26. all the place,] and so, the people of the place. In Jer. 5. 1. God offeth the lke for Ierusalem, it there could a man be found that executed judgement and sought the truth, he would spare it.  
27 Ver. 27. have taken upon me,] or, have willingly begun; for so the original vverð sometime signifieth willingness and content, Ios. 17. 12. Iudg. 17. 11. sometime a volun-

tary beginning, or, or taking hand, Deut. 1. 5. Accordingly the Greeke here translateth, I have begun. *duff*] that is, haste, vile: see Gen. 3. 19.  
28 Ver. 28. destroy,] or, corrupt, marre: see Gen. 6. 13. *for five,*] that is, for lack of five. So, for sainte, Psal. 109. 24. and for the fairs, Lam. 4. 9. 15, for the lack of them.  
29 Ver. 29. and I will,] or, that I speak: as v. 19. the Greeke translateth it, if I speak: so v. 32. Also and, is put for and-if in Exod. 4. 23. Mal. 1. 2.  
30 Ver. 30. this once:] Abraham descended not to Iever then ten: a reason whereof the Hebrew Doctors give to be this, that in the generation of the flood, there were eight, Noah and his wife, and his 3. sonns and their wives; and yet the vvorlð was not saved for their sakes: Brefish rabbah, on Gen. 18.  
31 Ver. 31. Iehovah went away: the Chaldee sayth the Glorie of the Lord, was lifted up, made an end:] the Greeke turneth it, had ceased speaking.

CHAP. XIX.

1. Lot in Sodom entertaineth two Angels  
4. the Sodomites (to abuse them) doe besett his house, and will not be dissuaded from their wickedness. 11. The Angels strike them with blindness. 15. and send Lot for safety into the mountayn: 18. but he obtrineeth leave to goe into Zoar. 24. Sodom & Gomorrah are destroyed with fyre from heaven. 26. Lots wife looking back, & a pillar of salt. 30. Lot fearing to abide in Zoar, dwelleth in a cave. 31. His two daughters make him drunken, and of them he begetteth Moab and Ammon.

1 And there came two Angels to Sodom, in the evening: and Lot was sitting in the gate of Sodom: and Lot saw, and rose-up to meet them; and he bowed-down himself with the face to the ground. And he sayd, Behold now my Lords, turn in I pray you

you into your servants house, and tarry-all night, and wash your feet; and ye shall rise-up early, and goe on your way: And they sayd Nay, but we will abide-all night in the street. And he pressed upon them vehemently, & they turned in unto him, & came into his house: and hee made them a banquet; & did bake unleavened cakes, and they did eat. But before they lay-down; the men of the citie, the men of Sodom, compassed about the house, from the yong even to the old: all the people, from the utmost quarter. And they called unto Lot, and sayd unto him; where are the men, which came unto thee, this night? bring them out unto us, that we may know them. And Lot went-out unto them, to the dore: and he shut the dore after him. And he sayd; I pray you my brethren, doe not evill. Behold now, I have two daughters, which have not known man; let me I pray you, bring-out the, unto you; and doe yce to them, as is good in your eyes: onely to these men, doe not any-thing; for therefore came they, into the shadow of my rafter. And they sayd, Stand further; & they sayd, This one fellow came in to sojourn, and will he judging judge? now will we doe worse to thee, then to the: and they pressed fore, upon the man upon Lot, & came-neer, to break the dore. And the men put-forth their hand, & brought in Lot unto them, into the house: and shut the dore. And they smote the men, which were at the dore of the house, with blindnesses, from the final even to the great: that they wearied themselves, to find

12 the dore. And the men sayd unto Lot, halt thou here any besides? son-in-law, or thy sonns or thy daughters, or any that thou hast in the citie: bring-out, from this place. For we will destroy this place: because the cry of them is waxen-great, before the face of Iehovah; and Iehovah hath sent us to destroy it. And Lot went out, & spake unto his sonns-in-law, that were taking his daughters; & he sayd, rise-up goe-out, from this place; for Iehovah will destroy the citie: but he was as one that mocked, in the eyes of his sonns-in-law. And when the dawning of the-day came-up, then the Angels hastened Lot, saying: Arise, take thy wife, and thy two daughters, which are found here; lest thou be consumed, in the iniquity of the citie. And he lingred; and the men layd-hold, on his hand, and on the hand of his wife, and on the hand of his two daughters, in the gentlemencie of Iehovah upon him; & they brought him forth, & set him without the citie. And it was, when they had brought them-forth abroad, that he sayd; Escape for thy soule, look not behind thee, neither stay thou in all the plaine: escape to the mountaine, lest thou bee consumed. And Lot said unto them: Oh not so Lord. Behold now, thy servant hath found grace, in thine eyes; & thou hast magnified thy mercy, which thou hast done with me, to save alive my soule: and I, I cannot escape to the mountaine, lest evill cleave unto me, and I die. Behold now, this citie is neer, to flee thither, and it is a little one: oh let me escape

thither, *is it not a little one?* and my  
 21 soul shall live. And he said unto him,  
 Loe I accept thy face, for this thing  
 also: that I will not overthrow the ci-  
 tie, for the which thou hast spoken.  
 22 Hast thee, escape thither; for I cannot  
 doe any thing, till thou be come thi-  
 ther: therefore he called the name of  
 23 the city, Zoar. The sun, came forth  
 over the earth: and Lot, entred into  
 24 Zoar. And Jehovah rayned upon  
 Sodom and upon Gomorrah, brim-  
 stone and fire: from Jehovah, out of  
 25 the heavens. And he overthrew these  
 cities, and all the plain: and all the  
 inhabitants of the cities, and that  
 26 which grew on the ground. And his  
 wife looked, from behind him: and  
 she was, a pillar of salt.

And Abraham gate up early, in  
 the morning: unto the place, where  
 he had stood, before Jehovah. And  
 hee looked, toward Sodom and Go-  
 28 morrah; and toward all the land of  
 the plain: and hee saw, and loe the  
 smoke of the land went up, as the  
 smoke of a furnace. And it was, when  
 29 God destroyed the cities of the plain,  
 that God remembered Abraham: and  
 sent Lot out of the midst of the over-  
 throw, when hee overthrew the cities,  
 30 in the which Lot dwelt. And Lot  
 went up out of Zoar, & dwelt in the  
 mountain, & his two daughters with  
 him; for he feared to dwell in Zoar: &  
 hee dwelt in a cave; hee and his two  
 31 daughters. And the firstborn, said  
 unto the younger, our father is old: &  
*ther is not a man in the land, to come*  
 in unto us, after the way of all the  
 32 earth. Come, let us make our fa-  
 ther drink wine, and let us lyse with

him: & keep alive seed of our father.  
 And they made their father drinke  
 wine, in that night: & the first borne  
 went in, and lay with her father; and  
 he knew not when she lay down, or  
 when she arose. And it was, on the  
 34 morrow, that the first borne layd unto  
 the younger; Behold I lay yesternight,  
 with my father: let us make him drinke  
 wine this night also, and goe thou in,  
 lie thou with him; & let us keep alive  
 35 seed of our father. And they made  
 their father drinke wine, in that night  
 also: and the younger arose, and lay  
 with him; and he knew not when she  
 36 lay down, or when she arose. And  
 the two daughters of Lot, were with  
 child, by their father. And the first  
 37 borne bare a son, and she called his  
 name Moab: he is the father of Mo-  
 38 ab, unto this day. And the younger,  
 the also bare a son, & called his name  
 Ben-ammi: he is the father of the  
 sonns of Ammon, unto this day.

## Annotations.

**T** Here came two Lot, the two Angels came,  
 called before, men, Gen. 18. 22. and so  
 they termed unto Lot, who also en-  
 tertained Angels unawares, Heb. 13. 2.  
 Compare this action of Lot, with Abra-  
 ham's, Gen. 18.

**V**er. 2. my Lords } so both Greek and  
 Chaldee also translate it; the Hebrew,  
*Adonai*, being written otherwise, then  
 when it signifieth the Lord God: see Gen.  
 18. 3.

**N**ay } The Angels as men, hu-  
 manly refused, being sent also to view  
 the manners of the people, (Gen. 18. 1.)  
 they would have abode in the streets in-  
 deed, had not Lots importunacie, made  
 them doe otherwise. So Christ made as if  
 hee would have gone further, but con-  
 streyned by the disciples, hee stayed with  
 them: Luk. 24. 28. 29.

Ver. 3.

**V**er. 3. pressed upon } or, was instant, con-  
 strained Luk. 24. 29. a banquet } or, a  
 drinking, as both the Hebr. and Gr. words  
 signifie, for large drinking is used in ban-  
 6 quets; hereupon it is called the banquet of  
 wine, *Eph. 5. 2. & 7. 7.* and the King and Ha-  
 mon came to drink with Q. Elter, that is,  
 to banquet, *Est. 7. 1.* So *Est. 3. 1.* un-  
 leavened cakes } for hall, because time suf-  
 ficed them not to be leavened. See *Exo. 12.*  
 39. where the word *cakes*, is exprest, which  
 here were wanteth: as on the contrary,  
 cakes were exprest in *Gen. 18. 6.* where  
 unleavened is to be understood.

**V**er. 4. from the utmost } meaning, from  
 every quarter: for the Hebrew often com-  
 miteth the repeating of the same word at  
 the end for brevities sake: as *1 Chron. 17. 5.*  
*from tent to tent, and from tabernacle to*  
*tabernacle*: where is again to be under-  
 stood, unto tabernacle. So here, from utmost  
 part, (to utmost part): that is, from all  
 parts. Sometime it is fully ex-  
 pressed, as in *Mat. 24. 31.* from the end  
 of heaven to the end thereof. The Greek here  
 translates, all the people together.

**V**er. 5. called unto Lot } They were not  
 ashamed to proclaim their own filthy-  
 nesse: so God reproveth the Jewes, they  
 declare their sins as Sodom, they hide them not.  
*Eph. 3. 9.* may know them } that is, may  
 lay with them: as *Gen. 4. 2.* which sense the  
 Greek version also giveth here. Hereup-  
 on that horrible and unnatural sin, which  
 the Scripture calleth lying with the male,  
*Lev. 18. 22. & 20. 13.* is called Sodomie, as be-  
 ing the chief practised in Sodom, & the cities  
 about it, which God would therefore se-  
 verely plague in this world and for ever,  
 as the Apostle writeth of Sodom and Go-  
 9 morrah, *for the cities about them in like manner*  
*giving themselves to fornication, and going after*  
*other flesh they are set forth for an example, suf-*  
*ficing the vengeance of eternal fire.* Jude v. 7. The  
 Canaanites having fallen from God, to  
 idolatry *Deut. 1. 2. 3. 30. 31.* God therefore  
 gave them up to uncleanness, to dishonour  
 their own bodies between themselves, &  
 leaving the naturall use of the woman, to  
 burn in lust one toward another, men

with men doing that which is uncleanly;  
 as Paul observeth, in *Rom. 1. 23. 24. 27.*  
 An example of like filthinesse, fell out: after  
 this in *Lira. 1. Judg. 19. 22. &c.*

**V**er. 6. the dove } two words are here us-  
 ed for a dove, the first *Pithah* which is the  
 open place, whereto he went out: this lat-  
 ter, *deth*, which is the dove that shutteth  
 up the passage.

**V**er. 7. my brethren } thus he lovingly in-  
 treateth those wicked men: respecting  
 the common brotherhood of nature,  
*At 17. 26. Eph. 2. 8.* so David called the  
 evil and wicked, his brethren, *1 Sam. 30. 23.*

**V**er. 8. not known } to meet by lying with  
 the male; as the phraf is explyined in  
*Nam. 31. 17.* and so by the Ierusalem  
 Targum here. By this prostituting of  
 his daughters, Lot thought to avoide a  
 greater evil: but it is not lawful to doe  
 evil that good may come, *Rom. 3. 8.*

of my rafter } or beam; that is, of my rooffe or house

made with rafters: a part being put for the whole: so the Greek hath, under the rooffe

of my rafters: but the Chaldee saith, of my habitation.

**V**er. 9. stand further } or get thee a file: as

if they would consult of the matter. But

by a much like speech used in *Esa. 65. 5.* it

is meant to be spoken in disdain. and

he will judging judge } or he will judging judge,

but the Greek resolveth it into a questi-

on, came he also to judge judgement? This

phraf, doubling the word, (where of see

*Gen. 2. 17.*) may also imply Lots often re-

buking of them at other times, for he was

vexed with the lascivious conversation of those

wicked men; and dwelling among them, in seeing

and hearing, tormented his spirit; viz. day after

day, with their unlawful deeds: *2 Pet. 2. 8.*

**V**er. 11. with blindnesses } or, dazled blind-

nesses, both of body and minde; when the

light beames are confus'd, and nothing

can be seen as it is. The word is not used

but in this place, and at an other like ac-

cident in *2 King. 6. 18.* the plurall number,

noteth the greatnelle of the plague; as ex-

treme blindness.

**V**er. 12. or thy sons } in the Hebrew and,

is here for *as*, as the Greek also translateth it: see Gen. 13. 8.

13 Ver. 13. will destroy | or, are destroying: Hebr. *corrupting*: see Gen. 6. 13. that is, we are about to destroy: fo v. 14.

14 Ver. 14. were taking | that is, being betrothed: were ready to take in marriage: or had taken, as the Greek explaineth it. If we thus understand it, then Lot had some daughters which perished with the Sodomites: for onely two which were virgins, escaped with him, v. 8. 30. This also seemeth to be implied in ver. 15.

15 Ver. 15. are found | that is, present. The Chaldee addeth, which are found faithful with thee: the Greek faith, which thou havest. But found, is often used for present, 1 Chron. 29. 17. 2 Chron. 5. 11. & 30. 21. & 31. 1. & 34. 32.

the iniquity | that is, the punishment for iniquity. Hereupon is that usual phrase of bearing iniquity, for suffering punishment, Lev. 10. 17. 19. 20. Numb. 14. 34. Even the righteous are in danger, to partake of the wicked's punishment, if (when God calleth,) they depart not from among them. Compare Rev. 18. 4.

16 Ver. 16. ingred | or delayed, distracted himselfe, with much trouble and businesse: the Greek translateth, they were troubled. David contrarywise did not, to keep Gods commands: Ps. 119. 60. in the gentleness | or, for the mercifull sparing: that is, the Lord being mercifull and sparing him; as the Greek translateth. The word importeth gentleness, & loving affection, or commiseration, as whereby men are spared from punishment. So in Eccl. 6. 3. 9. in his love and in his gentleness God redeemed his people.

17 Ver. 17. that he | or, then he said, meaning the Lord, *Iehovah*, as appeareth v. 18. 24. who (it seemeth) was now come from Abraham to Sodom: Gen. 18. 22. 33.

thy soule | that is, thy life: for to the Scripture usually speaketh, as keep his soule, Job

2. 6. that is spare his life: to seek the soule is to seek ones life, Exod. 4. 19. Mat. 2. 20. See also Gen. 2. 7. & 37. 21.

look not | this commandment (as the like in Gen. 2. 17) was given not to Lot alone, but to his wife and children, as the event sheweth, v. 16. and forbiddeth all affection of worldly things, which draweth from ready obedience unto God: Compare Luk. 9. 61. Phil. 3. 13. 14. Mat. 24. 16. 17. 18.

to the mount | The mountains are sometimes spoken of, as places of safety, Mat. 24. 16. figuring Gods providence and protection, Psal. 121. 1. & 125. 2. Eccl. 2. 2.

18 Ver. 18. Lord | or my Lords: for the Hebrew *Adonai* (by reason of the pawse) is here doubtfull, whether it be the title of God, or of men. For the Chaldee putteth for it Lords, but the Greek Lord: and the words following are directed to one, though before he spake to them: See Gen. 15. 2. & 18. 3.

19 V. 19. (I gave unto me) the Greek faith, take hold on me. Herein Lot shewed his weak faith, not resting in Gods word; wherefore the place which he chose for safety, secured him not; but for fear he left it, v. 30.

20 Ver. 20. to flee | that is, for me to flee, as the Greek translateth. See Gen. 6. 19. & 23. 8.

21 Ver. 21. accept thy face | or, lift up thy face, that is, doe respect, and so will gratifie thee, and grant thy request in this thing. Thus the Lord doth the desire of them that feare him, Psal. 145. 19. This phrase of accepting the face, is usual for the giving of favour to any, which sometime is spoken in the yll part, & commonly called respect of persons, and then it is denyed of God, Deut. 10. 17. and forbidden to men, Deut. 16. 19. The Greek expresseth it by *ethelasma* to propound: which here, and in sundry other places meaneth an honourable regard and estimation of ones face, or suit: in which sense the Apostle useth it; Jude, v. 16. against such as would respect the face, or gratifie men for profits sake. The contrary whereto is to turn away the face of any, which is, to say one nay, or deny their request, 1 King. 2. 16. 20.

22 Ver. 22. any thing | or, the thing, to weete,

now

now in hand. Heb. a word, he called | that is, every one, or, it was called, See the notes on Gen. 16. 14.

Zoar, | or, Zogor, in the Greek, Sogor, and elsewhere Sogor, in the Latine Sogor, by interpretation Lile: before it was called Bela, Gen. 14. 1.

23 Ver. 23. came forth over | or, arose upon the earth. This time of the morning, was fittest to shew the light of grace arisen to Lot; and how in prosperity, affliction should come upon the wicked, and they not know the morning thereof; as Esai. 47. 11. For the rising of the Sun, is a signe of favour from the Lord, Mat. 5. 45, but unto Sodom, it is the time of vengeance. Hence Christ saith, as it was in the dayes of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the day that Lot went out of Sodom, it rained fyre and brimstone from heaven, and destroyed them all: even thus shall it be in the day, when the son of man is revealed. Luk. 17. 18. 29. 30.

24 Ver. 24. and upon Gomorrah | with two other cities (not here expressed) *Amorah* and *Sebirim*, Deut. 29. 23. *brimston* | thus added to fyre, increaseth it, Esai. 30. 33. and so is used in scripture to signify increase of torment for the wicked; and the second death: Rev. 14. 10. and 19. 20. and 20. 10. and 21. 8. And of these cities, it is sayd, besides their temporall judgement, that they suffer the vengeance of eternal fyre: Jude ver. 7. and are made an ensample to those that after should live ungodly, 2. Pet. 2. 6. So the Hebrew Doct vs say; The men of Sodom, have no part (or inheritance, in the world to come, as it is written, the men of Sodom were wicked, and synners before the Lord exceedingly, (Gen. 13. 13.) wicked in the world, and synners in the world to come. Thalmud Bablin Sanhedrin, chapt. Ch. lxx. This judgment of burning, was answerable to Sodom's syn, that burned in brutish lust, man towards man; so Nadab and Abihu, that transgressed with fyre; are burned with fyre, Lev. 10. 1. 2. Others synning by shedding of blood, have bloud to drink: Rev. 16. 6. Exod. 7. 20. 21.

25 Ver. 25. overthrew | this word noteth a

subdun, inevitable and perpetual destruction, whereupon the Prophet sayth, the Lord overthrew them and repented not, Jer. 20. 16. and the Apostle sayth, he condemned them with an overthrow, 2. Pet. 2. 6. and in Lam. 4. 5. Sodom was overthrowen even in a moment, and no hands stayed on her: and to the perpetual desolation of these cities, there is allusion, in Isa. 13. 19. 20. Jer. 50. 40. Zeph. 2. 9. yet the punishment of them that despise the gospel, shall be greater then Sodom: Mat. 11. 24. that which groweth upon the bud of the ground: so that in the playn where these cities stood, there grew no good thing after, to this day; but it became a dead & lothsome lake, called the dead sea, & sea of salt; see Gen. 14. 3. Zeph. 2. 9. Deut. 29. 23. So the Rabbins say, Of the wickednes of the cities, even to this day, the wast land that smoketh is a testimony, and plants bearing fruit, that never come to ripenes. Wisd. 10. 7.

26 Ver. 26. from behind him | the Greek translateth it, unto the things behind: which phrase is used in Luk. 9. 62. Phil. 3. 14. This being doon contrary to the commandment, v. 17. and with a corrupt affection in her, God did severely punish: and she is a warning to all; as Christ sayth, he that is in the field, let him not return to the things behinde, remember Lots wife. Luk. 17. 34. 32.

was a pillar | or, became a pillar (or statue) of salt; and so he had part of the plague of Sodom, which was brimstone and salt, that it became a sea of salt; Deut. 29. 23. Gen. 14. 3. And this her statue or pillar, stood for a memorie to others, that they may be the better seasoned. This salt pillar continued long; Josephus a lew with history after Christs life on earth, writeth that he did see it: Antiquities book chapt. 12. and so others since his time.

27 Ver. 27. bad flood | the Chaldee addeth, flood in prayer: see Gen. 18. 22.

28 Ver. 28. toward | Hebr. on the face of Sodom: so after, the smoke | a visible signe of the fyre and judgment consuming them: and a fearful change of this pleasant land which was before like the garden of the Lord,

P 3 like

urge Eden; Gen. 13. 10. So in the citie of Anarchit, (spiritually called Sodom, Rev. 11. 8.) where first the smoke of her churche had arisen like the smoke of a furnace, which darkned sun and aier, Rev. 9. 3. after there did arise the smoke of her burning, which went up for evermore. Rev. 18. 9. 18. & 19. 3. The Greek here translateth, a flame went up out of the land, as the vapour of a furnace.

29 Ver. 29. destroyed; Hebr. corrupted: see Gen. 6. 13.

Abraham for whose sake Lot his nephew sared the better, as before, Gen. 14. 14. 16. according to the promise, Gen. 12. 3. and the intercession of Abraham, Gen. 18. 23. &c.

in the which; that is, in one of the which in Sodom. Things spoken as of many, are often meant but of one: see Gen. 46. 23. in the notes.

30 Ver. 30. in the mountayn; where God appointed him at first, ver. 17. but he pretended danger, and prayed against it, v. 19. now he feareth to dwell in Zoar, which he had chosen, and God had granted him, & of himself goeth to the mount, shewing much weakness.

31 Ver. 31. in the land, of Canaan; or, in the earth. She comes to intend, no godly man, with whom they might marry: otherwise the might know that was people in Zoar, and other places. to come in; that is, to company with us: see Gen. 6. 4.

32 Ver. 32. and keep alive, for that we may keep alive feed; that is, children, as the Chaldee paraphrast hath it.

37 Ver. 37. Moab; by interpretation, Of the father; to the Greek addeth, Moab, saying, of my father. of Moab; that is, of the Moabites, as the Greek & Chaldee do exprest. The Hebrew useth to call all posteritie by the fathers name: as Isack, & Israel for the Isackobites & Israelites: Gen. 34. 7. and 49. 7. Israel, for the Israelites; Gen. 28. 9. Edom, for the Edomites: Gen. 36. 9. Aaron, for the Aaronites. 1 Chron. 12. 27. & 27. 17. and many the like. The Hebrew text often explaineth this, by adding the word sons, or house, or the like: as 1 King. 12. 18. all Israel stoned him: for which, in

2 Chron. 10. 18. is written, the sonnes of Israel. And 2 Chron. 11. 1. to fight against Israel for which, in 1 King. 12. 21. is written, against the house of Israel. Agayn, all Israel came, 2 Chron. 10. 3. that is, all the congregation of Israel. 1 King. 12. 3. These Moabites looted from the faith of God, & became idolaters, the people of Chemosh, & Bal-p. or, Num. 21. 29. & 25. 1. 2. 3. & dwelling near the land of Canaan, were enemies to Abrahams children, as the scriptures often mention. Numb. 22. Judg. 14. &c.

38 Ver. 38. Ben ammi; by interpretation, Son of my people; in the Greek, Amman, for my kindred: in both names, there was a memoriall of their incestuous procreation, which the daughters it seemeth boasted of, as having children of their own godly kinn, not of the faithles and cursed nations. the sonnes of Ammon; that is, according to the Greek, the Ammonites: as those whom the Prophets usually call sons of Israel, the Apostles sometime call Ishmaelites, Rom. 9. 4. & 11. 1. These Ammonites dwelt also by Moab, near Canaan; and became partners with Moabs idolatry, and enemies to Israel: Judg. 11. 4. 24. Deut. 23. 3. 4. Of these two nations, many things are spoken in the scripture; whose originall, Moses therefore describeth here.

CHAP. XX.

1. Abraham sojourneth in Gerar, & sojourneth againe, that his wife is his sister. 2. Abimelech (for taking her) in a dream threatned God. 4. Abimelech excuseth himself unto the Lord, & rebuketh Abraham, 14. restoreth Sarah, 16. & reproveh her. 17. He & his wife, are healed by Abrahams prayer.

1 AND Abraham journeyed from thence, to the south countries and dwelled between Kadesh & Shur, and sojourned in Gerar. And Abraham sayd, of Sarah his wife, she is my sister: and Abimelech, King of Gerar, sent; and took Sarah. And God

came unto Abimelech in a dream by night: and hee sayd to him; Behold thou art a dead man, for the woman which thou hast taken; for she is married to an husband. And Abimelech, had not come near unto her: & he sayd, Lord, wilt thou slay also a just nation? Said not he unto me, she is my sister? and the even he also said, he is my brother: in the perfection of my hart, and in innocencie of my hands, have I done this. And God sayd unto him, in a dream; I also doe know, that in the perfection of thy hart, thou hast done this: and I also withheld thee, from sinning against me: therefore I gave thee not, to touch her. And now, restore thou the wife of the man, for he is a Prophet; and he shall pray for thee, and live thou; and if thou restore her not; know thou, that dying thou shalt die, thou, and all that are thine. And Abimelech rose early in the morning, and called all his servants, and spake all these words, in their ears: & the men were sore afraid. And Abimelech called Abraham and sayd to him, what hast thou done unto us, and what have I sinned against thee, that thou hast brought on me, & on my kingdom, a great sin? Thou hast done unto me, deeds that should not be done. And Abimelech said unto Abraham: what sawest thou, that thou hast done this thing? And Abraham sayd; because I sayd, Surely there is no fear of God, in this place: & they will kill me, for my wives sake. And yet truly, she is my sister, the daughter of my father, but not the daughter of my mother: & she became my wife. And it

was, when they, even God, caused me to wander, from my fathers house; then I sayd unto her, this is thy kindness, which thou shalt doe unto me: at every place, whether we shal come, say thou of mee, hee is my brother. And Abimelech took, sheep & oxen, & menservants, and womenservants; and gave unto Abraham: and restored to him, Sarah his wife. And Abimelech sayd, Behold my land is before thee: dwell thou in that which is good in thine eyes. And unto Sarah he sayd, Behold I have given a thousand shekels of silver, to thy brother; behold he is to thee, a covering of the eyes; unto all which are with thee; and all that (thou mayst be) rebuked. And Abraham prayed, unto God: & God healed Abimelech, and his wife, & his women-servants, and they bare children. For Jehovah had closing closed-up, every womb, in the house of Abimelech: because of Sarah, Abrahams wife.

Annotations.

1 [Or, removed, to weat from the] or, removed, to weat from the [country] of Mamre, Gen. 18. 1. [country] or, land of the south; that is, the south part of the land of Canaan; see Gen. 12. 9.

2 [Kadesh] see Gen. 16. 14. 7. Gerar; a country of the Philistines, in the south part of the land of Canaan, Gen. 10. 19. Herber Husk came afterward to sojourn, for a time, Gen. 26. 1.

3 [V. 2. of Sarah] The Hebrew which properly significeth unto, is used; or of, or concerning, & is so translated by the Greek, here and Jer. 27. 19. and so the Greek properly, in like manner, Heb. 1. 7. & 4. 13. Or if we read it unto Sarah, the meaning is, that together with her, both hee and she sayd it: as after in v. 5. is manifested. See the like

like done before, in Gen. 12.11, 12.13.

2 V. 2. *Abimelech* by interpretation *Father-King*; a common title of the Kings of Palestine; as *Pharaoh* was of the Kings of Egypt: see Gen. 26.1. *Pfal*. 34.1. For *Kings* should be *Fathers* to their countries: so rulers are called *Fathers*, 2. *King*. 5. 13. *Iob* 29. 16. and 1. *Sam*. 12. 15. where your *Fathers*, is translated in Greek your *Kings*: See Gen. 4.20.

3 Ver. 3. *God came* ] the Chaldee sayth, *word came from the face of God*. This setteth forth Gods care for his: hee suffered no man to do them wrong, but reproveth Kings for their *sakes*: *Pfal*. 105. 14. a *dream* ] which is an imagination that the mind of man conceiveth in sleep. Dreames naturally arising from the temperature of the body, or affections of the mind, are many, & have their vanities and deceipts, Eccles. 5. 7. *Esa*. 29. 7. 8. But dreams supernaturall sent of God, as here, or by his Angels, as *Mat*. 2. 13. are to be regarded: for God by them signifieth what hee would, or what men should doe, Gen. 41. 25. *Iob* 33. 14. 15. 16. &c. Dreames also are sometimes by the lying spirit of Satan; which are not to be believed or regarded, *Zach*. 10. 2. *Deut* 13. 1. 2. 3. See also Gen. 37. 5. a *dead man* ] that is, *shalt surely die*. But under such threats, conditions often are implied: as here, if thou deliver not the woman. See *Eze*. 33. 14. 15.

4 Ver. 4. *come near* ] that is, *lyen with her*: being flayed by sickness, as it seemeth by v. 17. the Greek saith, *touchd her not*, the Hebrue also, in v. 6. So Paul useth the phrase of *touching a woman*, 1. *Cor*. 7. 1. and Solomon, *Prov*. 6. 29. *just nation* ] fearing, as it seemeth, wrath upon his people also: v. 9. 30. often commeth to pass, for the Princes sinns. So for Davids sin, a plague came on his people: 1. *Chron*. 21. 14. 17. Or he calleth his family a nation: which was now visited of God: v. 17. 18.

5 Ver. 5. *perfection* ] or, *integritie, simplicitie, suaverity*. The Chaldee interprets it *truth*; the Greek, a pure hart. It is opposed to hypocrisie: *innocence of my hands* ] or,

*cleannes of my palmes*: the *palmes of the hand* are named, as wherein filthines might be hidde: so purging himselfe even from secret crime.

6 Ver. 6. *with held* ] the Greek translateth *spared thee*. It seemeth Gods chastisement reitreynd him: v. 17. and so he was not able to doe the evil, which otherwise naturally he could, and was prone unto. *from sinning* ] the Greek saith, *that thou shouldst not sin*. As God, for Abrahams sake, withheld Abimelech from the last; so respecting the integritie of the Kings hart, he kept him also from the sin. *gave thee not* ] that is, *let or suffered thee not*; as the Greek translateth. Giving is often used for suffering, as Gen. 31. 7. *Exod*. 3. 19. *Pfal*. 116. 10. but it is more then bare sufferance, as implying an action also on Gods part, who giveth meanes to stay from evil, or sendeth devisions, when so it pleaseth him, as 2. *Thess*. 2. 7.

7 Ver. 7. *a Prophet* ] therefore doe him no harm, *Pfal*. 105. 15. A Prophet in Hebr. *Nabi*, in Greek *Prophetes*, from which we have the word *Prophet*, so named of *speaking*, interpreting or uttiring words & oracles that come from God, *Deut*. 18. 15. 16. 18. 20. of seeing or receiving them by visions, such were named *Seers*, 1. *Sam*. 9. 9. So Moses interpreter is called his *Prophet*, *Exod*. 7. 1. and all interpreters of the Scriptures: 1. *Cor*. 14. 29. In speciall, a Prophet was one iudged with the Spirit of God, and could foretell things to come, *Deut*. 18. 22. *Pfal*. 74. 5. *Ier*. 29. 15. Such are called *holy men of God*, which spake as they were moved by the Holy Ghost, 2. *Pet*. 1. 20. The Hebrue doctors say; *It is one of the foundations of the Law, to know that God maketh the sonns of men to prophesie: and prophesie restandeth not, but in a man that is great in wisdom, mighty in his vertuous qualities, so that his afflictions overcome him not, in any world y thing; but by his knowledge he overcome his afflictions continually; & he is a man expert in knowledge, and of a very large understanding: &c.* On such a man, the holy spirit cometh down: and when the spirit resteth upon him, his soule is affec-

uated unto the Angels, and he is changed to an other man; and perceiveth in his own knowledge, what he is not so as he was, but that he is advanced above the degrees of other wise men: even as it is said of Saul (in 1. *Sam*. 10. 6.) and thou shalt prophesie with them, and shalt be turned into another man. *Maimony in Iesudas hatorah*, ch. 7. S. 1. *shall pray* ] This was a speciall work of the Prophets, to pray for the people, *Ier*. 14. 11. & 15. 1. whereupon it is sayd; *If they be Prophets, and if the word of the Lord be with them, let them intreat the Lord &c.* *Ier*. 27. 18. *Praying, or interpellation*, hath the first signification of judging, and so meaneth the presenting of the petition and cause of any unto God as the judge; and the judging of ones selfe. *I live it out* ] that is, *when shalt live*: but it is a powerfull manner of speech: (whereupon God is said to command his mercy, and the salvation and blessing of his people, *Pfal*. 42. 9. & 44. 5. & 133. 3.) The like is often used, as *Amos* 5. 4. *seek me and live*: that is, *see shalt live*; and dwell for ever, *Pfal*. 37. 27. *dying* ] that is, *shalt surely die*: see Gen. 2. 17.

9 Ver. 9. *that should not* ] the Chaldee translateth, *that are not meet to be done*; the Greek saith, *which none should doe*.

11 V. 11. *Surely* ] or, *Onely*. The Greek translateth, *Left there be not the fear of God*: so making it an unperfected speech, implying doubt, as in *Mat*. 25. 9. *By the feare of the Lord men depart from evil*: *Erov*. 16. 6.

12 Ver. 12. *of my father* ] The Iewes opinion from hence is, that Sarah was the same that *Issab*, mentioned in Gen. 11. 29. and had two names: & that she being the grandchild of *Thara*, by an other woman then Abrahams mother, is so spoken of here. *became* ] *Hebr*. was to me, for a wife.

13 V. 13. *they even God* ] *Elohim* the name of God, in singular, is usually joyned with a word singular, as he created, Gen. 1. 1. here and in some few other places, it is coupled with a word plural: not without myserie of the Trinity: which the Gentiles not understanding, they fell

to hold many gods, contrary to the truth *Deut*. 6. 4. A like speech of God is altered used, in Gen. 35. 7. and in 2. *Sam*. 7. 23. they even God went: which an other Prophet relating saith singularly, *God hee went*, 1. *Chron*. 17. 21. so that though words of the plural number be joyned, yet the plurality of gods is no way intended; one Scripture clearing another: yea sometime the very same text, explaining it selfe, as *Ios*. 24. 19. *Elohim holies* (or holy ones) hee. The Greek translateth here singularly, *When God brought me out from my fathers house*: the Chaldee otherwise saith thus, *And it was when the peoples wandred, (that is, committed idolatry,) after the works of their hands, the Lord appointed me unto his feare, out of my fathers house.* *I thy kindness*, for *thy mercy*, that is, *thy work of mercy*: for love, (1. *Iob* 31. 1.) is put for the benefits proceeding from love; and *wrath*, (*Mat*. 7. 9. *Rom*. 13. 4.) is for punishment proceeding from wrath.

15 Ver. 15. *before they* ] exposed to thy choise. See Gen. 13. 9. *good in thine eyes* ] that is, as the Greek translateth, *where it pleaseth thee*.

16 Ver. 16. *a 1000. shekels* ] or *shillings*. The word *shekels* understood in the Hebrue, is expressed by the Chaldee interpreter: so in 2. *Sam* 18. 12. & 2. *King*. 6. 25. & the Greek also hath a 1000. *didrachmes*, meaning *shekels*, for so in Gen. 23. 15. 16. and in many other places, the Hebrue *shekels* are turned in Greek *didrachmes*, (or, *double drammes*;) and usually where *silver* is set down, and not the lumme, *shekels* are understood: as appeareth by Num. 7. 13. 89. where the *shekel* of the sanctuary named after, the weight the same to be meant before. Also where *shekels* are set down, and the metall not expressed, *silver* is understood, not gold or any other: as is manifest by *Exod*. 20. 13. 15. compared with *Exo*. 38. 25. 26. *A shekel* (comming of *Shakel*, he weighed from whence our English *scale* & *scale* to weigh with, is derived,) is by interpretation *a weight*, as being the most common in payments, in which they used to weigh

weigh their money, Gen. 23. 16. *lev. 35. 9.* And the shekel of the sanctuary, weighed twenty gerahs, *Ex. 30. 13.* and a Gerah by the Jewes records, weighed sixteen grains of barley: so the holy shekel weighed 320 grains: as *Maimon* sheweth in treat. of *Vanuons*, &c. ch. 1. §. 4. But the common shekel weighed they say, halfe so much, viz. 160 grains; which make two diamms and 16 grains. The Chaldee calleth a shekel, *Sy-ba*, and *Selo*, (from whence our English shilling, seem to be borrow'd): & the quantity of the common shekel differed not much from our shilling, as the shekel of the sanctuary was about two shillings. This Chaldee name came in use among the Jewes after their captivity in Babylon, and was somewhat more in weight, then the shekel of Moses which weighed 320 grains of barley: but in our wise men have added thereto, (saith *Maimon* in treat. of shekels, ch. 1. §. 2.) and made the weight of it equal to the common shekel in the time of the second Temple: and that *Selangu* weigh'd 384 common grains of barley. to thy brother that is, to Abraham, thy husband, whom thou calledst thy brother: to him rather then to her, was it given, lest suspicion should arise that he was defiled. he is to thee &c. that is he is (& shall be) thy husband to defend thee from injury, and to whom thou must profess subjection. For the covering of the eyes & face with a vail, was a sign of the womans subjection to the man, and of his power over her: *Gen. 24. 67. 1. Cor. 11. 3. 6. 7.* Or thus, it shall be to thee: that is, this gift of mine to thy brother, shall be a recompense of the injury done in taking thee from thy husband. The Hebrew is ambiguous, & may in different y be read, he or it; and so the Chaldee, though it favoureth most this latter, saying, behold it is to thee a covering of honour for that I did send to take thee, and have seen thee & all that are with thee. The Greek more plainly thus, these (1000. didrachmes) shall be to thee, for an honour of thy face, & to all the (women) that are with thee, and all that, &c. (that is, and all, thou art,) that (thou mayst be) rebuked, and

warned to carry thy selfe other wise: and so they are the words of Abimelech. Or, it they be the words of Miles, we may read, and all (thou wast) that (she might be) rebuked. The Chaldee translateth, and for all that thou hast sayd, and be thou rebuked: the Greek thus, and all things speak thou truly. *Ver. 18. using elapsed j* that is, fast closed. See the like particle, in *Gen. 17.*

CHAP. XXI.

1. *Isaak is borne, 4. he is circumcised, 6. Sarah is joy. 9. Hagar and Ismael are cast forth, 15. and sent into desert. 17. The Angel comforteth her. 20. Abimelechs covenant with Abraham at Beer-sheba.*

1 ANI Jehovah, visited Sarah, as he had sayd: and Jehovah did unto Sarah, as he had spoken. And Sarah conceived, & bare to Abraham a son, in his old age: at the set-time, which God had spoken to him. And Abraham called the name of his son, that was born unto him, whom Sarah bare unto him, Isaak. And Abraham circumcised Isaak his son, being a son of eight daies: as, God had commanded him. And Abraham was, a hundred yers old: when Isaak his son, was born unto him. And Sarah sayd, God hath made me a laughter: every one that heareth, will laugh with me. And she sayd; who would have sayd unto Abraham, that Sarah should have given sonns suck? for I have borne a son, in his old age. And the child grew, and was weaned: and Abraham made a great banquet, in the day that Isaak was weaned. And Sarah saw, the son of Hagar the Egyptian, which she had borne unto Abraham, laughing. And she said to Abraham; Cast out this bond woman, and

and her son: for the son of this bond woman, shall not be heire, with my son, with Isaak. And the word was very evill, in the eyes of Abraham: because of his son. And God sayd, unto Abraham; Let it not be evill in thine eyes, because of the lad, and because of thy bond woman; in al that Sarah shall say unto thee, heare her voice: for in Isaak, shall seed be called to thee. And also the son of the bond woman, I will make of him a nation: because he, is thy seed. And Abraham rose early in the morning, and took bread, and a bottle of water, and gave unto Hagar, putting it on her shoulder; and the child, and sent her away: and she went and wandered, in the wilderness of Beer-sheba. And the water of the bottle, was spent: and she cast the child, under one of the shrubs. And she went, and fate her self over-against him, going far-off about a bow-shoot; for she sayd, let me not see the death of the child: and she fate over-against him, and lifted up her voyce, & wept. And God heard, the voice of the lad; and an Angel of God, called to Hagar, out of heaven; and sayd unto her, what aileth thee Agar? fear not, for God hath heard the voice of the lad, there where he is. Arise, lift-up the lad, and hold him in thy hand: for I will make of him, a great nation. And God opened her eyes, and she saw a well of water: and she went and filled the bottell with water, and gave the lad drink. And God was with the lad, and he grew: and dwelt in the wilderness, and was a shooter with bow. And he dwelt in the wilder-

nes of Pharan: and his mother took him a wife, out of the land of Egypt. And it was, in that time; that Abimelech, and Phicol Prince of his host, sayd unto Abraham, saying: God is with thee, in all that thou doest. And now, swear unto me here by God; If thou shalt lye unto me, or to my son, or to my nephew: according to the kindness that I have done unto thee, thou shalt doe unto me; & unto the land, in the which thou hast sojourn'd. And Abraham sayd; I will swear. And Abraham reproved Abimelech, because of a well of water, which Abimelechs servants had violently taken away. And Abimelech sayd, I know not, who hath done this thing: and also thou, didst not tell me; and I also, did not hear it, but to day. And Abraham took sheep and oxen, and gave to Abimelech: and both of them stroke a covenant. And Abraham set, seven ewe-lambs of the flock, by themselves. And Abimelech sayd, unto Abraham: what mean here, these seven ewe-lambs, which thou hast set, by themselves? And hee sayd; for, the seven ewe-lambs, thou shalt take of my hand: that they may be to me for a testimonie; that I have digged this well. Therefore, hee called that place, Beer-sheba: because there they sware, both of them. And they stroke a covenant, in Beer-sheba: and Abimelech rose up, and Phicol the prince of his host, and they returned, into the land of the Philistines. And he planted a tree in Beer-sheba: and he called there, on the name of Jehovah, the eternall God. And Abraham

ham sojourned, in the land of the Philistines, many daies.

*Annotations.*

- 1 **V** [sified] This word signifieth a remembrance, providence, care and performance of that which was spoken, be it good or evil. For good, as here, and Gen. 50. 24. Ex. 4. 31. Luk. 1. 68. and often. For evil, and so it meaneth punishment, Ex. 20. 5. Psal. 89. 33. Num. 16. 29. The Chaldee here translateth remembered: and the Hebrue implyeth that, as 1. Sam. 15. 2.
- 2 Ver. 2. conceived ] hereupon her faith is commended, Hb. 11. 11. By faith Sarah her self received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. in hu ] or, to his old age: so v. 7. the [set time] promised the yere before, Gen. 18. 10. Hereupon Isaac is sayd to be born of a free woman, by promise, and after the spirit, Gal. 4. 22. 23. and this birth is set forth as an example of Godsmercy to, and increase of his Church, by the covenant of grace in Christ under the new Testament, whereof Sarah was a figure, Hsaj 51. 2. 3. Gal. 4. 24. 28.
- 3 Ver. 3. [Isak] which signifieth Laughter, or joy: this name was foreappointed him of God, Gen. 17. 19.
- 4 Ver. 4. son of 8. daies ] or, 8 daies old; but understanding, in the 8. day, as the Greek translateth it: see the Law, Gen. 17. 12. Isaac is the first that we reade of, circumcised at this age.
- 6 Ver. 6. made me ] or, made laughter to me, that is, joy, as the Chaldee translateth it: as if he had sayd, hath made me to laugh, or rejoice. The word is sometime used for laughing to scorn, or mocking, as v. 9. & Ex. 23. 32. and so some understand it here, laughter at me, that is, hath made me to be laughed at; meaning of the profane, which would laugh and mock, as did Ismael. v. 9. Though both may be implied in the word, yet the first seemeth most proper: and according to the propheties, Rejoice

thou barren which didst not bear, Hsaj. 54. 1. which hath reference to this birth, Gal. 4. 22. 27. 28. & Hsaj. 51. 2. 3. with me ] or at me: but the Greek translateth it, rejoyce with me: the Chaldee also turneth it into joy. And so the Prophet, Rejoice ye with Jerusalem and be glad with her, all ye that love her, Hsaj. 66. 10. which Jerusalem, was figured out by this Sarah, Gal. 4. 22. 26.

7 Ver. 7. [should have given sons] Heb. hath given sons: noting the certainty: speaking as of a thing done. By sons, is meant any son or child: as the Greek explaineth it: see Gen. 46. 23. The like admiration is spoken by the Church, Hsaj. 49. 21. who hath begotten me these? The Chaldee paraphrast referreth this to God, saying, faithfull w<sup>e</sup> that said to Abraham, and hath fulfilled it, that Sarah should give suck.

8 Ver. 8. weaned ] The Hebrue word signifieth an exchange of one thing for another; and so in weaning, from milk to stronger meat: which as it signified in Isaac a growth in strength of nature, so it is in the faithfull, a sign of growth in grace and understanding, 1. Cor. 3. 1. 2. Heb. 5. 12. 13. 14. and of absteyning from worldly childlike pleasures, Psal. 131. 2. and Isaac being a figure of all the children of promise, (Gal. 4. 28) we may hereupon gather the reason why Abraham made so great a banquet at Isaacs weaning. So at Samuels weaning he was presented to the Lord, with a spiritual feast, or sacrifice, 1. Sam. 1. 22. 24.

9 Ver. 9. laughing ] that is, deriding or mocking: for so laughing often signifieth, as Gen. 19. 14. Ex. 42. 33. Lam. 1. 7. it meaneth also abusing other wise, whereupon laughter and scorn followeth, as Gen. 39. 14. 17. also idolatrous laughing or play, as Exod. 32. 6. Hereupon the Ierulim<sup>s</sup> paraphrast referreth it to this latter, of laughing in Gods worship: the Greek translateth it, playing with Isaac her son: (which word playing is sometime used for fighting, 2. Sam. 2. 14. 16.) and by laughing or mocking, the Scripture often noteth a contemptuous and malignant carriage, Job 30. 1. and

1. and 11. 4. Lam. 3. 14. Mat. 27. 29. But the Apostle plainly calleth it perfecting, and sayth, as then he that was born after the flesh, perfected him that was born after the spirit, even so it is now, Gal. 4. 29. And here beginneth by an Egyptians son, that 400. yeres affliction, spoken of in Gen. 15. 13.
- 10 Ver. 10. the bondwoman ] the figured the old Testament: and her son, such as are under the works of the law, Gal. 4. 24 and the mother being to be cast out, it is likely she was the cause, or an abettor of her lonns evil. not be heir, ] or, not inherit: under which inheritance is figured heavenly blessings in Christ, and life everlasting, Gal. 3. 18. 29. and 4. 7. 1. Pet. 1. 4. So Ismael cast out from being heyr: is a type of servants that abide not in the house for ever, that is, of reprobates, Job. 8. 35. Gal. 4. 30. And though Ismael were now but a youth, yet even a child is known by his doings, whether his work be pure and right, Prov. 20. 11. therefore Sarah by the spirit of God uttered this speech, and God confirmeth it, v. 12. & Paul sayth not that Sarah, but that scripture speaketh this. Gal. 4. 30 and by this it is probable, that Isaacs mocking, was about the inheritance: as from: of the Hebrue Doctors also have observed: R. Meiser Geneseruf. my son, ] who am a free woman, with Isaac who is freeborn: see Gal. 4. 30. 31. 28.
- 11 Ver. 11. very evil ] or vehemently evil, that is, very much displeasing: as on the contrary, to be good in the eyes of any, is to please or content: Gen. 10. 15. because ] for, for the causes: so v. 25. The love to his son, caused this grief: how be it when God had him kyl his beloved son Isaac, he shewed no such discontentment, Gen. 22. 3. it seemeth he thought this to proceed but from Sarahs own passion of mind, till he was further informed of God, v. 12. 14.
- 12 Ver. 12. [Isak] he called to thee ] or, Isak thy seed he called: they thalbe named of Isaac, not of Ismael: that is, (as Paul inferreth) they which are the children of the flesh, these are not the children of God: but the children of the promise, are counted for the seed: Rom. 9. 7.
- 13 Ver. 13. make of him, ] Heb. put him unto a nation: so v. 23 Compare Gen. 17. 20. thy seed, ] thy son according to the flesh, though not after the promise as Isaac was.
- 14 Ver. 14. bread ] Sometime bread is used for all food, as in Mark 6. 36. compared with Mat. 14. 15. Psal. 78. 20. if it be not so here, the scripture would note the great hardness and miserie which they must endure that are cast out of the Lords inheritance, and the child ] to weat, he gave unto her, he being now about 18 yeres of age: so casting him his first-born son, with her out of his house. the wilderness, ] the way towards Egypt, where there was no way, no food, no waters, no inhabitants: thus were they exposed to many miseries: see Deut. 8. 15. Jer. 2. 6. Contrarywise, Isaacs children were led and guided of God, through that great and fearful wilderness, whererein Ismael and his mother wandered: Deut. 32. 10. 11. 12. Exo. 13. 21. 22. Our English word wilderness, signifieth a place where men goe wild, that is, goe astray, or wander, as Agur here did; and so in Job. 12. 24. Ps. 107. 4. 20. the like is spoken. In Hebrue it is call'd Midbar, as being without order, a place not for men to dwell in; but only for beasts, who there must also be led & governed. See Exod. 3. 1. 18.
- 15 Ver. 15. the cast the child ] that is, the left him being sick, and fainting for thirst. The state of such as are without



Christ is hereby resembled: *Esa. 41. 13.* but they that drink of his waters, shall never thirst, for it shall be in them a well of water, springing up unto everlasting life, *Iob. 4. 14.* *Shrubbs,* for, trees, as the Challee expounds it. The Greek sayth, under a fir-tree.

16 Ver. 16. the death, ] This sheweth the extremity that they were come into in the desert, vvhhere erevvhile had meat and drink yough in Abrahams house, now ready to perish for thirst: God so chastening their former inolence. A like example is of the prodigall son, who almost dyed for hunger, when the servants in his fathers house had bread yough. *Luk. 15. 14. 17.* for the man that wandreth out of the way of understanding, shall remain in the congregation of the dead, *Prov. 21. 16.*

17 Ver. 17. there where] in Greek, from the place where he is: that is, in this desolate wilderness, vvhere he lyeth, perishing, forsaken of all. Compare herevvith Gods promises to his people in miserie, *Deut. 4. 27. 30. & Psal. 107. 4. 5. 6.* And thus God remembreth his former promises, *Gen. 17. 20. and 18. 10. &c.*

19 Ver. 19. she saw a well ] vvhich though it were there before, yet the sayv nor, her eyes being holden, til they were opened of God: (as in *Luk. 24. 16. 31.*) By similitude of waters breaking out in the wilderness, &c. drawing waters out of the wells of salvation, the scripture denoteth the spirituall graces of the gospel, communicated with the poor afflicted, *Esa. 35. 6. & 12. 3.*

20 Ver. 20. God was] the Challee paraphraseth, the word of the Lord was a help to the lad. Shooter with bow ] or, an archer: and so consequently, a vvarrour: for shooting vvith bow, was used in battels vvith men, *Gen. 49. 23. 24. & 48. 12.* and thus the oracle vvvas fulfilled, that he should be a wild man, and have his hand against every man, *Gen. 16. 12.*

21 Ver. 21. of Pharan] or Paran; a wilderness next adjoining to the desert of Sinay, through which the Israelites journeyed as they went from Egypt to Canaan, *Num.*

10. 12. & 13. 1. 4. *Deut. 33. 1. Hab. 3. 3.* Ver. 21. Abimelech, ] King of Gerar in Palestine: see *Gen. 20. 1.*

22 Prince] that is, chief captain: as the Greek calleth him *Archistrategos*, Christ leader of the armies.

God u ] the word of the Lord: for an help to thee, sayth the Challee paraphrait: so in the verse following, for God, he useth the word of the Lord.

23 Ver. 23. if thou shalt lye, ] that is, that thou wilt not lye: as *Psal. 89. 36.* an imperfect speech, where an imprecation is understood, vvhich sometime is exprest in part, as in *Ruth. 1. 17.* the Lord doe so to me and more also, if &c. For an oath, is both taking of the Lord to witness that which one sweareth, and to punish if any violate his faith: both which Paul exprest vvhen he swears, I call God for a witness, upon (or against) my soul, *1. Cor. 1. 23.* See before *Gen. 14. 23. and 25. 29.* The Greek, for lying translateth hurting, or vvronging. It meaneth false & deceitful dealing, contrary to the covenant novv to be made between them. See *Psal. 44. 18.*

25 Ver. 25. a well, vvhich was of great use & vvorth in that drye countrie, as the south parts of Canaan are noted to be, in *Judg. 1. 15.* Herupon grevv that strife between Isaac and the Philistines, for wells of vvater, *Gen. 26. 18. 20. 21.* The Greek for well, translateth wells, as being many: and in deed Abraham had there moe wells then one, as appeareth by *Gen. 26. 15. 18.* & it is usuall in scripture, to put one for many, as is observed, on *Gen. 3. 2. & 4. 30.* Albeit the 30. verse sheweth rather one speciall to be here meant: vvhere also the Greek speaketh of one.

31 Ver. 31. Beer Sheba, ] by interpretation, the well of the oath, as the Greek translateth it, and the vvords following doe confirm: or, the well of seven: because of the 7. lambs forementioned, for Sheba usuall significeth seven, and Shebua, an oath. See also *Gen. 26. 33.* they swore, ] or were sworn: for swearing is alvvays exprest in Hebrew, in the form passive, to be sworn: because it is vvith a passion of the mind, and offered

or occasioned by another. It hath also the signification of seven, which is a myticall number, *Gen. 2. 2.* The reason hereof some think to be, because it is confirmed, as by seven, that is, by many witness: so, as having reference to the seven spirits that are before the throne of God, *Rev. 1. 4.* the seven horns and 7. eyes of the Lamb (Christ), which are the 7. spirits of God sent into all the world, *Rev. 5. 6.* Wherefore Abrahams 7. lambs, seeme to be not without myserie.

33 Ver. 33. he planted ] that is, Abraham planted, as the Greek exprest it: vvhen the vvith his purpose and hope here long to continue. a tree ] or, a grove: that is, a place of trees: the Greek faith, hee planted a field: the Iewish, my Thurgum translateth it, a paradise: & orchard: & it is usuall to put one for many, see *Gen. 3. 2.* The Hebrew, *Abolis* used also for a tree in *1. Sam. 22. 6. & 3. 13.* which an other Prophet reffering, calleth *Elah*, that is, an Oak, *1. Chron. 10. 2.* It is before recorded, that Abraham had two trees by his tent, and vvhere vvith cool the low men fere and were refreshed, in that hot country, *Gen. 18. 1. 4. 8.* vvith that which here followeth, that hee can differ: on the name of the Lord, it is also probable, that this plantation was of religious use, vvhen before the law given by Moses, might be lawfull, and was used generally, of the nations, *Deut. 12. 2.* but after was forbidden, vvhen God had chosen a place of vvorship. Yet as from Abraham, example offering his son Isaac *Gen. 22. 12.* he vvould superstitiously sacrifice their children, *Ier. 7. 31. & 19. 5.* so from Abrahams grove, they used groves for religious use, and sacrificed under trees, *1. Reg. 17. 10. Ier. 17. 2. Eze. 57. 1.* But God forbade such things, *Deut. 16. 21.* yet the heathen Romans commanded them, saying, *Lucos in agvis habentur Leg. 12. tab. De relig. lex. 2.* eternall God for Gods eternall, or, of the World But the Greek translateth eternall, and so God is called in *Rom. 16. 16.* Here is the first place, vvhen this title was given him.

V. 34. many daies ] or, yerres; (as *Gen. 4. 3.*)

Thus God gave some rest to this weary pilgrim: he dwelled here still vvhen Isaac was offered, (which was in the 33. yere of his life,) *Gen. 22. 19.* and how long after, is uncertaine.

CHAP. XXII.

1. Abraham is tempted to offer up Isaac. 3. He giveth proofe of his faith and obedience. 11. The Angel stayeth him. 13. Isaac vv exchanged vvith a ramme. 14. The place vv called Iehovah preth. 15. Abraham vv blessed againe. 20. The generations of Nahor, unto Rebekah.

1 AND it was, after these things; and that God, did tempt Abraham: and sayd unto him, Abraham, and he sayd, Behold here I am. And he sayd, Take now thy son, thy only (son), whom thou lovest, even Isaac; and goe thou, into the land of Morijah: and offer him there for a burnt offering, upon one of the mountayns, which I shall say unto thee. And Abraham rose early in the morning, and saddled his asse; and took two of his yongmen vvith him, and Isaac his son: and clave the vvood of the burnt offering, and rose up and went, unto the place which God had sayd unto him. In the third day, then Abraham lifted up his eyes; and saw the place, a farre off. And Abraham sayd unto his yongmen; Abide you here vvith the asse, and I and the yong man vvill goe yonder, and we vvill vv burn down our selves, and we vvill return unto you. And Abraham took the vvood of the burnt offering, and put it upon Isaac his son; and he took in his hand, the fire, and the knife: and they went both of them together. And Isaac sayd unto Abraham his father, and sayd my father; and he sayd, Behold

8 I am here my son: and he sayd, Behold  
(here is) the fire, and the wood; but  
where is the lamb, for a burnt-off-  
firing? And Abraham sayd, God will  
provide himselfe a lamb, for a burnt-  
offering, my son: and they went both  
9 of them, together. And they came,  
to the place which God had layd un-  
to him; and Abraham builded there  
an altar, and layd the wood in order:  
and bound Isaak his son, and put him  
10 on the altar, upon the wood. And  
Abraham thrust forth his hand, and  
took the knife: to kill his son. And  
11 the Angell of Iehovah called unto  
him, out of the heavens; and sayd, Ab-  
raham Abraham; and he sayd, loe here  
I am. And he sayd, Put not forth thy  
12 hand, unto the young man; neither doe  
thou any thing to him: for now I  
know, that thou fearest God; & thou  
hast not with-held, thy son thy onely  
13 son, from me. And Abraham lifted-  
up his eyes, and saw and beheld a  
ram; behind, holden in a thicket by  
his hornes: and Abraham went, and  
took the ram; and offered him for a  
14 burnt-offering, in sted of his son. And  
Abraham called, the name of that  
place, Iehovah Iireh: of which it is  
15 sayd to this day, in the mountayn of  
Iehovah, it shalbe seen. And the An-  
gel of Iehovah, called unto Abraham;  
the second time, out of the heavens.  
16 And he sayd, By my self have I sworn,  
assuredly saith Iehovah: that, for be-  
cause thou hast done this thing, and  
hast not with-held thy son thy onely  
17 son. Surely blessing I will multiply thy  
seed as the stars of the heavens; & as  
the sand, which is upon the sea shore:

18 and thy seed shall possess, the gates  
of his enemies. And in thy seed, shall  
all nations of the earth bless them-  
selves: because that thou hast obeyed  
19 my voyce. And Abraham returned,  
unto his yong men; and they rose-up,  
and went together, to Beerheba: and  
Abraham dwelt, in Beerheba.

20 And it was, after these things; that  
it was told Abraham, saying: Behold  
Milcah, shee also hath born sonnes,  
21 unto thy brother Nachor. Vz his  
first born, and Buz his brother: and  
Kemel, the father of Aram. And  
22 Kefed, and Chazo; and Pildafsh, and  
Tidaph: and Bethuel. And Bethuel,  
23 begar Rebekah: these eight, did Mil-  
cah beare; to Nachor, Abrahams bro-  
ther. And his concubine, whose  
24 name was Reumah: even she also did  
beare, Tebach, and Gacham; and Ta-  
chath, and Maacah.

## Annotations.

1 Things; Hebr. words: that is, things spo-  
ken of: so in v. 20. See the notes on  
Gen. 15. 1. *tempt* the notes on  
prove The original word hath the signifi-  
cation of lifting up as for a signe, or elay-  
ing of some high thing. And God tempt-  
eth men, when hee requireth some great  
or high experiment of their faith, love, &  
obedience, as here, and in Ex. 15. 25. 26.  
Deut. 8. 2. & 13. 3. But temptation often fig-  
nifieth a soliciting & provoking to evill,  
which Satan doth, Mat. 4. 1. 3. and mans  
own corruption, Jam. 1. 14. In which sense  
God tempteth no man, Jam. 1. 13. for it al-  
waies tendeth to evill; but God tempteth  
us, to do us good at the end, Deut. 8. 26. 1. Cor.  
10. 13. And this is spoken of God, after  
the manner of men: for he both knoweth  
long before what is in man, & what him-  
selfe will doe: P/ 139. 2. Job. 2. 25. & 6. 5.  
Ver. 2. only

2 Ver. 2. only son] Paul calleth him  
only begotten son, Heb. 11. 17. for he had  
no other of Sarah the free woman: alio  
Ismael of Hagar, was callt out of his house,  
Gen. 21. 14. [Isaak] who was particular-  
ly designed for the hope of all Abrahams  
seed to be callt in him, Gen. 21. 12. which  
special point the Apostle observeth in  
this tentation, Heb. 11. 18. So Abrahams  
obedience was tried in offering his son; &  
his faith, in offering him concerning whom  
he had received the promise. Morish, ]  
the Greek calleth it the high land: or it was  
a mountyng countrie, & this high mount  
was seen farr off. v. 4. The Chaldee nameth  
it of the service of God, there now prepa-  
red, and after increased: for upon this  
mount Morish, did Solomon build the  
Temple, for Gods worship. 1. Chro. 3. 1. And  
by the Jewes tradition, here Adam, & Noe  
sacrificed, and served God: see the notes  
on Gen. 8. 20. & 4. 3. burnt-offering.]  
Heb. an ascensio called, because it went  
all up in fyre, burned upon the altar. See  
Gen. 8. 10. Lev. 1.

3 Ver. 3. rose early, ] so it seemeth this vv as  
spoken to Abraham in the night: & here  
his ready obedience is commended, as on  
the contrary the like halt is noted of Ba-  
laam for evill, halting to curle Abrahams  
children, which God forbid. Num. 22. 21

4 Ver. 4. the third day] As the number seven,  
is of speciall use in scripture because of  
the sabbath day, Ge. 2. 2. so three is a mysti-  
call number, because of Christs rising from  
death the third day, Mat. 17. 23. 1. Cor. 15. 4  
as hee was crucified at the third houre of  
the day, Mark. 15. 25. and Isaak as he was a  
figure of Christ, in being the onely son of  
his father, and not spared, but offered for a  
sacrifice, Ro. 8. 32. so in sundry particulars,  
as this 3. day, in which Christ also was to  
be persecuted, Luk. 13. 32. and the carrying of  
the wood, v. 6. as Christ did the tree wher-  
on he dyed, Joh. 19. 17. the binding of Isaak  
v. 9. as Christ was bound, Mat. 27. 2. and in  
other like, hee vv as a figure of the Lamb of  
God, sacrificed for the synns of the world.  
So Moses saved leave on these dayes jour-

ny into the wildernes, for to sacrifice. Exo.  
16. 3. and three dayes they went therein, ere  
they found vvater to drink, Exo. 15. 22. and  
three dayes journey the Ark of the Lords co-  
venant went before them, to search out  
a resting place for them, Num. 10. 33. A-  
gainst the third day, the people vv ere to be  
ready to receiv Gods lavy, Exod. 19. 11. &  
after 3. dayes, to pass over Iordan into Ca-  
naan, Jos. 1. 11. The third day Easter put on  
the (apparel of the) Kingdome, Eph. 5. 1. and  
in that day Ezekiah went up to the Lords  
house, recovered as from death, 1. King. 20.  
5. and that day is it wherein the Prophet  
sayth, God will raise us up, and we shal live in  
his sight, H. 5. 6. 2. And in the third day (as  
vv el as in the 7.) the unclean person vv as  
to purify himself, Num. 19. 12. vvith many  
other the like memorable things, vv which  
the scriptures speak of the 3. day, not vvith-  
out mysterie. See Gen. 40. 12. 13. and 42.  
17. 18. 1. Ion. 1. 17. Joh. 2. 16. Vnto vv which vve  
may add a Iewes testimonie (in Breshit  
rabba, commenting upon this place,) that  
there are many a three dayes, in the holy scrip-  
ture, of vv which one is the resurrection of the Messias

5 Ver. 5. bow down, ] or, worship, to vv eert  
God: for in praying unto (or serving)  
God, they used to bow vv their bodies, in  
signe of reverence and honour; and some-  
time to kneel, sometime to bend down the  
head, sometime to prostrate themselves, or fall  
on their faces. See these gestures distin-  
guished, in the annotations on Exod. 4. 31.  
we will return] Abraham in faith obey-  
ing God, did account that God vv as able  
to raise up Isaak even from the dead, Heb. 11.  
19. therefore he thus spake, and prophesied  
of his return vv th himself, vv when he  
vv ent to kyll him.

6 Ver. 6. upon [Isaak] ] so Christ bare the  
vvood vv whereon himself dyed, Job. 19. 17.  
and all good Christians, are to beate their  
cross and solovv him, Luk. 14. 27. And the  
sacrifice being to be burned to ashes, it  
was no final quantity of vvood that would  
suffice hereunto: by vv which also appear-  
eth that Isaak vv as not newv a child but a  
man grown. Josephus maketh him 25. yere  
old

old: others 33

V. 7. the lamb] or kyd, The Hebrew word signifieth either young sheep or goat. Exo. 12. 5. Dent. 14. 4. the Gen. translateth it Sheep.

8 Ver. 8. provide him] or, see for himself. So Abraham imparted not the whole matter to Isaac, till he came to the place of execution: but stayed him upon the providence of God. Vnto this faith & promise of Abraham, God answered in performance. V. 13. and upon this divine providence, the place had the name, v. 14.

9 Ver. 9. altar] to sanctifie the sacrifice. Mat. 23. 19. See Gen. 8. 20. bound] Isaac, whose faith and obedience herein was also admirable, that he neither in deed nor word resisted his father Abraham, (there being none but they two) but meekly suffered himself to be bound and layd on the altar, as a lamb to be slayn: being also herein a type of Christ, in his meek and patient sufferings, Mark. 15. 1. Act. 8. 32. Phi. 2. 8. and of all Christians, the children of promise, vvho are to prefer: their bodies a living sacrifice, holy, acceptable to God, which is their reasonable service, Rom. 12. 1. The Iewes yereley feast upon the first of Tizri (or September) called the memoriall of blowing of trumpets, Levit. 23. 24. they named also The binding off Isaac, in remembrance of this action.

10 Ver. 10. to kill his son] By faith Abraham, when he was tempted, offered up Isaac; and he that had received the promise, offered up his only begotten son, of whom it was said, that in Isaac, shall seed be called to thee: Heb. 11. 17. 18. Abraham our father, was he not justified by works; having offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works, was faith perfected? And the Scripture was fulfilled which sayth, Abraham believed God, and it was imputed unto him for justice, and he was called the friend of God. Jam. 2. 21. 22. 33.

11 Ver. 11. the Angel, who speaketh as God, v. 12. sweareth by himself, and is called Iehovah, v. 16. vvherefore this vvvas Christ himself: see before on Gen. 16. 7. & 18. 2. Ver. 12. put not forth,] or send not forth, that

is, lay no violent hands upon him. Thus God spared Isaac from death; and Abraham, who believed that God was able to raise him up, vvnto the dead; did so because also receive him in a parable: Heb. 11. 19.

I know] that is, I have experience: God speaketh after the manner of men, as in Gen. 18. 27. and oftentimes, and thou hast] or for that thou hast: See Gen. 11. 19.

13 Ver. 13. the ram] Thus Abrahams word was fulfilled, that God would provide himself a lamb, v. 8. and hereby the redemption of the church by Christ, (the lamb without blemish, 1. Pet. 1. 19) was signified: according to that in Job, 33. 4. Deliver him from going down to the pit; I have found a ransom.

14 Ver. 14. Iehovah] that is, I have will. See provide, as v. 8. the Greek interpreteth it, The Lord hath seen: for he answering to Abrahams prophesie, v. 8. the perpetuall memory of his mercy, vvvas kept in the name of the place. Mori-Iah, the usual name of the mountayn, is of like interpretation: Iehovah being shortened into Iah, vvwhereof see Exod. 15. 4. The Chaldee paraphrasteth thus, And Abraham prayed and served, (God) there, in that place; and said blyssure the Lord, here shall the generations (to come) serve (God) Therefore was it said in this day, In this mount Abram served before the Lord. He hath reference to the Temple built after in this mount; vvhereof God vvvas served, 2 Chron. 3. 1. Abraham calling this place Iehovah Ireh, speaketh figuratively, as the Scripture useth in all Sacramental things, because it was a signe of Gods providence. So Moses called his altar, Iehovah Nissi, Exod. 17. 15. Ierusalem is called Iehovah Shammah, Ezek. 48. 35.

it shall be seen,] or, it shall be provided, of God. So this speciall providence of God towards Abraham, is become a generall proverb, for the comfort of his children, in all their distresses. The Greek translateth it, In the mountayn the Lord was seen.

16 Ver. 16. By my self,] the Chaldee turneth it by my word. Elsevvhere the Scripture sayth, God I vvveareth by his soule, Ier. 11. 14. by his holynes, Amos 4. 2. by his name, Ier. 44. 26.

Ier. 44. 26. Of this the Apostle sayth, when God made promise to Abraham, because he could sweare by no greater, he sweare by himself, saying, surely &c. And, God willing more abundantly to shew unto the heires of promise, the immutability of his counsell, confirmed it by an ovr, that by two immutable things, in vvvhich it is impossible for God to lye, we might have a strong consolation: Heb. 6. 13. 14. 17. 18 vvhere also the Apostle teacheth that this is written for our comfort, as all other scriptures, Rom. 15. 4. And by this it is playn, that the Angel who spake to Abraham was God himselfe: and this oath had the accomplishment in Christ, Luk. 1. 73. &c. assuredly faith] or, the faithful saying. The original word Neum, is peculiar to Gods oracles, which all are faithful sayings, as Paul speaketh, 1. Tim. 1. 15. & 3. 1. & 4. 9. Of the same Hebrew letters transplaceth cometh also Amen.

17 Ver. 17. Surely] so the Apostle (following the common Greek version) translateth the Hebrew Ky, (which also signifieth Because, or That: Heb. 6. 14. And here under the name blessing, is meant the promise of eternall salvation, as the Apostle there sheweth. thy seed] for vvvhich, the Apostle saith, there: Heb. 6. 14. Again vvhere Moses saith thee, in Gen. 12. 3. the Apostle saith, thy seed, Act. 3. 25. By such interpretations, the holy Ghost teacheth us how to understand the Scriptures; and by Abrahams seed, Christ the principall, and author of salvation, is implied; and all the faithful by him saved, Gal. 3. 16. 29.

shall] Hebr. lip. Here they are compared to the seed of the sex, which before in Gen. 13. 16. vvvere to be like the dult of the earth: see also Gen. 15. 5. This promise through the faith of Abraham and Sarah believing it, was fulfilled, as the Apostle observeth, Heb. 11. 11. 12. thy seed] Isaaks posterity, Gen. 21. 12. the gate] for gates, (as wee see here, see Gen. 3. 2.) and by gates, he meaneth cities, and all strong defended places: as the dore (or entering) of the gate, 2 Sam. 10. 8. is explained to be, the dore of the cite, 1. Chron. 19. 9.

And at the gates of cities, were publique places of Iudgement, Deut. 21. 15. Iob 31. 21. So the strength and dominion of the enemies is meant here, by the gate: and dominion over them, by inheritance, Levit. 25. 45. Psal. 81. 8. The Greek also translateth it cities: & so in Gen. 24. 60. but] or, their enemies, meaning enemies of the seed, which word being put for children, (as the Chaldee translateth it,) may have with it a word, singular or plural, and so the Scripture speaketh indifferently: as saying of the people I went, 2. Chron. 10. 5. or they went, 1. King. 12. 5. it vvvas joyed, 2. King. 11. 20, vvvhich an other Prophet writing sayth, they vvvas joyed, 2. Chron. 23. 21. So 2. King. 21. 24. with 2. Chron. 33. 25. and 2. King. 23. 30. with 2. Chron. 36. 11. The reason hereof is, because a multitude is many, and yet as one: therefores, (that vvvhich in Mat. 20. 31. is (ochlos) a multitude, in Mat. 10. 42. is (polis) many.

13 Ver. 18. in thy seed] here the word seed is in speciall meane of one, that is Christ, Gal. 3. 16. 18. vvho was both of the seed of David, and so of Abraham according to the flesh, Rom. 9. 5. and also God over all blessed for ever, Rom. 9. 5. in vvvhom, the nations doo blesse themselves, and glorie, Ier. 42. Psal. 72. 17. blesse themselves] that is, apply by faith the blessing of Christ to themselves, and so profess it: or, shall be blessed, as the Greek translateth it, and as the promise was before made in that forme, in the Hebrew, Gen. 12. 3. and after, in Gen. 18. 14.

19 Ver. 19. Beer-sheba] which the Greek interpreteyth, the well of the oath: See before in Gen. 21. 31.

20 Ver. 20. Milcah] called in Gr. Melch: the vvvas Abrahams brothers vvwife, Gen. 11. 29. Of vvvhole offspring, Abraham now heareth glad tidings, unto vvvhom he after sendeth for a vvwife, for his son Isaac, Gen. 24.

21 Ver. 21. Vx] or Vix: in Greek Ovx. In his land Iob the patient dwelled Job 1. 1. There was also another Vx of Aram, Gen. 10. 3. and againe Vx of Seir, in Edoms countrey, Gen. 36. 8. But] in Greek Baux.

Buried of him came that learned young man  
Elisha, Job 32. 1. Bur dwell by his elder  
brother &c. in Arabia; Jer. 25. 20. 23. 24.  
Kemuel in Greek, Kemuel. of Aram  
the Greek (sayth of the Syrians. Ther was  
an Aram before of Sem, Gen. 10. 22. Aram  
throughout the Bible is turned in Greek  
Syria, and Syrian: as Mizraim is Egypt, and  
Cush Ethnic pia.

Ver. 22. Kefed ] or Cefed: in Greek Cha-  
rad. Chaz ] in Greek Naxia.  
Pildash ] in Greek Phalder. Jidieph ]  
in Greek Jidaph.

Ver. 23. Beibuel ] in Greek Babouel. of  
whom see after, Gen. 24. 15. Rebekah ]  
or Rebekkah Hebrue Ribkah: the v<sup>c</sup> came  
wife to Isaac, Abrahams son, Gen. 24. 15. 67  
And for that cause chiefly, is this genea-  
logie here set down.

Ver. 24. his concubine ] to weat Nabors  
concubine. The Hebrue Pilegish, (whereof  
the Greek Pallakis, and Latine Peltex is bor-  
rowed, which we call a Concubine,) signi-  
fieth an half wife, or a divided and secondary  
wife: which was a wife for the bed, (and  
thereby differing from an whore,) but not  
for honour, and government of the family.  
(as K. Solomons wives were Princesses,  
but his concubines not so.) King. 11. 3. Nece-  
ther had their children ordinarily any  
right of inheritance, but had gifts of their  
father, as Gen. 25. 1. 6. Such a concubine  
was Hagar to Abraham, yea and Keturah  
his second wife, is called a concubine, Gen.  
25. 1. 6. 1. Chron. 1. 35. And Bilha and Zi-  
lpha were concubines to Isaac, Gen. 35.  
22. And many other men of note, had also  
concubines, as Caleb, 1. Chron. 2. 45. 48.  
Manasse, 1. Chron. 7. 14. Gedeon, Judg. 8. 31.  
David, 2. Sam. 5. 13. Solomon, 1. King. 11. 3.  
Roboam, 2. Chron. 11. 21. and among the  
heathens, as Est. 2. 14. Dan. 5. 3. The Hebrue  
doctors say, wives were taken in Israel, by  
bills of Dowry, and solemn espousals; but con-  
cubines, without either of both. Maimony treat.  
of Kings, ch. 4. 5. 4. So among the Gentiles,  
as appeareth by that saying in the Poet,  
left this report goe of me, that I have given thee  
mine own sister, rather for a concubine, then in

way of Marriage, if I should give her without  
a dowry. Plautus in Trinumm. Like-wise a-  
mong the Greeks, the Oratour saith, we  
have concubines, for daily concubinage (or use  
of the bed,) and wives for to bring us forth  
children legitimate, and faithfully to keep the  
things in the family. Demosthenes in Orat. a-  
gainst Neera. Tachah ] in Greek Tachai.  
of him and his brethren we find no men-  
tion in other Scripture. Tachah ] in Greek  
Tochos. Maacah ] in Greek  
Mocha.

CHAP. XXIII.

1. The age and death of Sarah, for whom Ab-  
raham mourneth; & purchase of the sons  
of Cheth a place for her burial: 10. Which  
Ephron would have given him, 13. but Ab-  
raham would not receive without giving the  
full price. 17. So the field and cave in Mac-  
pelah, becometh Abrahams p<sup>o</sup>ssion; and  
there he burieth Sarah.

§ § §

1 **A**ND the life of Sarah was, a hun-  
dred yeres, and twenty yeres, &  
seven yeres: these were the yeres, of the  
life of Sarah. And Sarah dyed in  
2 Kirjath-Arba, the same is Chebron,  
in the land of Canaan: and Abraham  
came, to mourn for Sarah, & to weep  
for her. And Abraham stood-up,  
3 from before his dead: and spake un-  
to the sons of Cheth, saying. I am  
4 a stranger and a sojourner, with you:  
give me a possession of a burying  
place, with you; that I may bury my  
5 dead; out of my sight. And the  
sons of Cheth, answered Abraham,  
6 saying to him; heare us, my Lord;  
thou art a prince of God, amongst  
us: in the choise of our burial places,  
bury thou thy dead: a man of us, shall  
7 not with-hold from thee his burying  
place, from burying thy dead. And  
Abraham

A grave purchased

8 Abraham stood-up, & bowed-down  
himself to the people of the land, to  
the sons of Cheth. And he spake  
with them, saying: if it be your mind,  
9 to bury my dead, out of my sight; hear  
me, and inreat for me, to Ephron the  
son of Zohar. And let him give me  
the cave of Macpelah, which he hath,  
10 which is in the end of his field: for full  
money, let him give it me, among  
you, for a possession of a burying-  
place. And Ephron was sitting, a-  
mongst the sons of Cheth: and Eph-  
ron the Chetite answered Abra-  
ham, in the ears of the sons of Cheth;  
of all that went-in at the gates of his  
11 cite, saying; Nay my Lord heare  
me, the field I give thee, and the cave  
that is therein, I give it thee: in the eyes  
of the sons of my people, give I it  
12 thee, bury thy dead. And Abraham  
bowed-down himself, before the peo-  
ple of the land. And he spake unto  
13 Ephron, in the ears of the people of  
the land, saying; But if thou wilt give  
me I pray thee hear me: I will give  
the money of the field take it of me, and  
14 I will bury my dead there. And Eph-  
ron answered Abraham, saying un-  
to him; My Lord hear me; the land  
(is worth) foure hundred shekels of sil-  
15 ver, between me and thee, what is  
that? and bury thy dead. And Ab-  
raham hearkned unto Ephron; and  
Abraham weighed to Ephron, the sil-  
16 ver which he had spoken of, in the ears  
of the sons of Cheth: foure hundred  
shekels of silver, current with the mer-  
chant. And the field of Ephron,  
17 which was in Macpelah, which was  
before Mamree, was made-sure: the  
field, and the cave which was therein,

and every tree which was in the field,  
which was in all the border thereof,  
round about. Unto Abraham for a  
purchase, in the eyes of the sons of  
Cheth; with all that went-in at the  
gates of his cite. And afterward,  
Abraham buryed Sarah his wife, in  
the cave of the field of Macpelah, be-  
fore Mamree, the same is Chebron,  
in the land of Canaan. And the field,  
and the cave which was therein, was  
made-sure to Abraham, for a posses-  
sion of a burying-place: by the sons  
of Cheth.

Annotations.

§ § § Here beginneth the section  
of the Law, called Chajze Sarah,  
that is, the life of Sarah. See Gen. 6. 9.  
Ver. 1. The use in Hebrue livet: see Gen.  
2. 7. This speciall honour hath Sarah our  
mother, above all women in the Scrip-  
ture, that the number of her yeres is re-  
corded of God. Eve was the mother of all  
living Gen. 3. 20. and Sarah is mother of all  
the faithfull, 1. Pet. 3. 6. She lived a pilgrim  
with Abraham her husband 62 yeres; and  
before her departure from Chana 65. in  
all 127. yeres.  
V 2 Kirjath-Arba] that is, the cite of Af-  
ba, as the Greek translate it: called also  
Chebron: see Gen. 13. 18. came ] or,  
went-in, namely into Sarahs tent, wherein  
she dwelt and dyed: for Abraham had  
many tents, (as had Lot, Gen. 13. 5.) and  
one speciall for Sarah, Gen. 24. 67 & 18. 6.  
to weep ] Sarah also is the first, for whose  
death mourning and weeping is mentio-  
ned; an other note of honour, as appea-  
reth by Gen. 50. 9. 10. 11. Jer. 22. 18. 2. Sam. 1.  
17. &c. But sorrow for the dead, must be  
moderate in Gods people, as having hope  
of the resurrection. 1. Thess. 4. 13. 14. & weep,  
in the Hebrue hath one little letter, ex-  
traordinary, noted also in the margin of  
the Hebrue bibles, whereby as the l. was

think is signified, that Abrahams mourning was not excessive, but with moderation. The Hebrew Doctors say that alteration in Israel, a man was bound by the law (in Lev. 22. 3.) to mourn for his mother, and for his father, his son and his daughter; and his brother and his sister by the fathers side. And by the Rabbins, a man was to mourn for his wife that he had married, and for the woman for his husband; to mourn also for his brother and sister by the mothers side. *Admony in Mishnah, tom. 4. treat. of Mourning, ch. 2. § 1.*

Ver. 3. *from before* or, *from the face* of his dead: where in likelyhood, he had sitted a while on the earth, as was the manner of mourners to do: Job 2. 13. 13. *Esa. 47. 1. sons of Cheth* ] that is, the Chethims, or Hittites, the people which came of Cheth the son of Canaan, Gen. 10. 15.

Ver. 4. *journer* or *forreiner*: properly it signifies one that dwelleth in a strange country, & hath no possession of his own there. And as Abraham, so David acknowledged this of himselfe and his people, with God: 1. Chron. 29. 15. *Psal. 39. 13.* and the law taught them so much, *Lev. 25. 23.* and the gospel teacheth us the time for our estate on earth, 1. Pet. 2. 11. and commendeth to us the faith of these fathers, that did so profess themselves, to bee strangers and forreiners in the land: thereby declaring plainly that they sought a better country, even an heavenly, where God hath prepared for them a citie: *Heb. 11. 13. 14. 16.*

A burying place ] or grave, sepulchre, in Hebrew *Kever*, from which the German *grab*, and our English grave are derived. Abraham having journeyed 60. yerres in these lands, never purchased foot of inheritance, *Act. 7. 5.* till now for his dead, nor for any, (though it is likely sundry had dyed in his house within this time,) but for Sarah his wife. As the former shewed his faith, abiding there in a strange country, *Heb. 11. 9.* so this purchase of a grave, sheweth the like, not onely for the generall resurrection of the dead, but for the special possession of this promised land: for which cause, Iacob

also would be brought out of Egypt to be buried here, *Gen. 47. 29. 30.* and Ioseph by like faith, gave commandment of his bones, *Gen. 50. 24. 25.* *Heb. 11. 21.* For a sepulchre of ones own, was a sign of right, & firm possession *Esa. 22. 16.* out of my sight, or, from before me: so v. 8. *2. th.* to de-facet all earthly things, that the most lovely, are by it made loathsome: for Sarah had been the desire of his eyes, *Ezek. 24. 16.* but now he cannot suffer her in his sight. And the living doe bury their dead, that according to the sentence of God, man may return to his earth and dust, *Gen. 3. 19.* & be sown as seed in the ground till the resurrection, 1. Cor. 15. 35. 36. &c. where they rest in their graves, as in their beds, till their change come, *Esa. 57. 1. Job 14. 14.*

Ver. 6. *a prince of God* ] that is, a mighty prince, an only ruler: preferred and advanced of God. So Abimelech acknowledged that God was with him; *G. N. 21. 22.* Things that excell, are said to be of God: as mountains of God, *Psal. 36. 7.* cedars of God, *Psal. 80. 11.* waflings of God, *Gen. 30. 5.* and many the like. The Greek here translateth, *a King of God*, the Chaldee, *a prince before the Lord*. A like speech is used of the Priests, called *Princes of God*, 1. Chron. 24. 5. the choice that is, the best, the fayerst; as the Chaldee explaineth it; because men use to chose the best things. And choice is put for chosen: as glory of grace, and riches of grace, *Eph. 1. 5. 7.* for glorious and rich grace: the promise of the spirit, *Gal. 3. 14.* for the promised spirit; and many the like. with-hold ] or close up, forbid, either by word or deed.

Ver. 7. *bowed down* ] did obeysance, in sign of reverence, and thankfulness: so v. 12. Sometime they that bowed, would say they did so, as professing their thankfulness, 2. Sam. 16. 4.

Ver. 8. *your mind* ] or, *your will*: *Heb.* with your soule, which word is often used for the mynd or will of any; *Psal. 27. 12. & 41. 3. & 101. 2.* The Greek translateth, *if ye have in your soule*: the Chaldee, *if it be the pleasure of your soule.* to bury ] that is, that

that I should bury: an usuall phrase, where the person is not expressed, but easily understood: see *Gen. 6. 19. & 19. 20. & 47. 29.*

Ver. 9. of *Maaseh* ] which is by interpretation, the cave of doublets, as the Chaldee hath, and so the Greek also translateth it, the double cave: but it appeareth by v. 17. 19. to be the name of the place.

full money ] *Hebr.* full silver, that is, for as much money as it is worth: silver is named for all money, and full for full weight, as appear v. 16. A like speech is used in 1. Chron. 21. 24. for full silver; which another Prophet saith, for the price, that is, the worth of it, 2. Sam. 24. 24.

Ver. 10. *standing* ] there present among them; or dwelling as the word often signifies. in the ears ] that is, in the audience, or hearing: as the Greek explaineth it. So v. 13. & 16. went in ] meaning the citizens, who are described by going in, as in *Gen. 34. 24.* by going out: which two are often joynd together, to goe in-and out; for to converse, trade &c. see *Ier. 17. 19. 20. 25. & 22. 4.*

Ver. 11. in the eyes ] that is, in the sight, or presence; or before: as the Greek translateth it: so v. 18. sons of my people ] which the Greek turneth, my citizens; an usuall east country phrase: so in *Luk. 19. 14.* his citizens, is turned in the Syriack, the sons of his citie.

Bargains passed thus publicly in the citie gates, for more testimony and assurance, as was used also in other cases, *Ruth. 4. 1. 4. 9. 11.*

Ver. 13. *if thou* ] that is, wilt give it, or if thou be he, whom I speak of: as the Greek translateth, seeing thou art with me: (that is present.) Such imperfect & speeches are often used, where other fit words are to be understood, as the scriptures it self sometimes manifest: thus behold the oxen, 2. Sam. 24. 22. which an other Prophet relating saith, behold I give the oxen; 1. Chron. 21. 23. See also before, *Gen. 11. 4. & 13. 9.* and after here in the 15 ver. money ] *Heb.* silver: that is, the price of the field.

Ver. 15. *shelke* ] or (as we may call them) shilling: the Greek translateth them didra-

chme: which word is used *Mat. 17. 24.* what the shekel weighed, see noted no 66. 20. 16

Ver. 16. *current* ] or, passing to or allowed of Merchants, as the Greek turneth: which the Chaldee amplifieth thus, that was taken for merchandise in every country.

Ver. 17. was made sure ] the Hebrew is food up that is, was made stable, sure and confirmed, as the Greek translateth it in the last verse of this chapter. And this purchase thus assured to Abraham, was a propheticall sign, that his posterity should have the inheritance of that land: even as Ieremies buying of his uncles feild before witnesses, was a sign of the Jewes return into the possession of that land; *Ier. 32. 7. 9. 10. 15. 43. 44.*

Ver. 19. in the cave ] or den: thus carefully bought, and described where it lay, for a monument to posterity. In this cave also Abraham himself was buried with his wife, at his death, *Gen. 25. 9.* Likewise Isaac his son, with Rebekah his wife, and Iacob with Leah his wife: *Gen. 49. 31. and 50. 13.* The patriarchs hereby testifying their faith in the promises of God, for the inheritance of this land, and of life eternall figured hereby, as before is observed on v. 4. Herewith may be compared the purchase of the potters field bought with the price of Christs blood to bury strangers in: *Mat. 27.*

CHAP. XXIV.

1. Abraham sweareth hu servant, to take a wife for Isaac, not of the Canaanites, but of his own kindred: 8. The conditions of the oath. 10. The servants journey: 12. his prayer: 14. his signe. 15. Rebekah meeteth him, 18. fulfilled his sign, 22. receiveth jewels, 23. sheweth her kindred, 25. and inviteth him home. 26. The servant blesteth God. 28. Laban counterfeiteth him. 34. The servant sheweth his message, and what had befallen him by the way. 50. Laban & Bethuel acknowledge Gods work, & grant Rebekah for a wife unto Isaac. 58. Rebekah also consenteth to goe. 62. Isaac walking out to mediate in the feild, meeteth her, 67. She is brought

*brought into Sarahs tent, and becometh Isaaks beloved wife.*

1 **A**ND Abraham was old, was come  
2 into dayes: & Iehovah had blef-  
3 sed Abraham, in all things. And Ab-  
4 raham sayd, unto his servant, the el-  
5 dest of his house; that ruled, over all  
6 that he had: putt pray thee, thy hand,  
7 under my thigh. And I will make  
8 thee swear, by Iehovah God of the  
9 heaves, & God of the earth: that thou  
10 shalt not take a wife unto my son, of  
the daughters of the Canaanite, a-  
mong whom I dwell. But thou shalt  
goe unto my land, and unto my kyn-  
red: and shalt take a wife, unto my  
son Isaak. And the servant sayd un-  
to him; If so be the woman will not  
be willing, to goe after me, unto this  
land: that I returning return thy son,  
unto the land from whence thou came-  
st-out? And Abraham sayd unto  
him: Beware thou, least thou return  
my son thither. Iehovah God of  
the heavens, which took me from my  
fathers house, and from the land of  
my kinned; & vvhich spake unto me,  
and vvhich swore unto me saying, un-  
to thy seed, vvil I give this land: he,  
vvil send his Angel before thee, and  
thou shalt take a vwife unto my son,  
from thence. And if the vwoman will  
not be willing, to goe after thee; then  
shalt thou be clear, from this oath:  
onely thou shalt not return my son,  
thither. And the servant put his  
hand, under the thigh of Abraham  
his lord: and sware to him, con-  
cerning this matter. And the servant  
took ten camels, of the camels of his  
lord, and went; and all the goods of  
his lord, in his hand: and he arose, &

11 went to Mesopotamia, unto the cite  
of Nachor. And he made the cam-  
els to kneel down, without the cite  
by a vvel of water: at the time of the  
evening, at the time that vwomen-  
12 vvhich-draw (water) goe forth. And  
he sayd; Iehovah, God of my lord Ab-  
raham; I pray thee bring *it*-to-pals  
before me, *this* day: and doe mercy,  
13 unto my lord Abraham. Behold I  
stand, by the vvell of vwater; and the  
daughters of the men of the cite,  
14 come out to dravv water. And let  
it be, that the damsell to vvhom I shal  
say, bow down I pray thee thy pitch-  
er, and let me drink; and the shal say  
drink thou, and I will give thy camels  
drink also: *be* the same thou hast evi-  
dently-appointed, for thy servant I-  
saak; and thereby shal I know, that  
thou hast doon mercie, unto my lord.  
15 And it vvas, before he had made an  
end of speaking, that beheld Rebekah  
came-out; vvhovvas born to Be-  
thuel son of Milcah, the vwife of Na-  
chor Abrahams brother: & her pitch-  
er, upon her shoulder. 16 And the  
damself, *was* of a very good counte-  
nance, a virgin, neyther had *any*-man  
known her: and she went down to  
the vvell, and fylled her pitcher, and  
came-up. And the servant ran, to  
meet her: and he sayd, let me drink I  
pray thee a litle water, out of thy  
pitcher. And she sayd, drink my  
18 lord: and she hastened and let down  
her pitcher, upon her hand, and gave  
him drink. And she made an-end,  
19 of giving him drink: and sayd, I will  
dravv for thy camels also, until they  
20 have made an-end of drinking. And  
she hastned, and emptied her pitcher  
into the

21 into the trough, and ran againe unto  
the vvel to draw: and drew, for all his  
camels. And the man, wondering at  
her: held-his-peace, to know, whe-  
22 ther Iehovah had prospered his way,  
or not. And it was, when the cam-  
els had made an-end of drinking,  
23 that the man took an eareing of  
gold, half a shekel *was* the weight ther-  
of: and two bracelets for her hands,  
24 ten (shekels) of gold, *was* the weight  
of them. And he said, whose daugh-  
ter *art* thou? tell me I pray thee: is  
there in thy fathers house, place for  
us to lodge? And she said unto him;  
25 I am the daughter of Bethuel: the son  
of Milcah, whom the bare unto Na-  
chor. And she sayd unto him; with  
us, *is* both straw and provender y-  
26 nough: place also, to lodge. And  
the man bended down-the-head; &  
27 bowed-himself, unto Iehovah. And  
hee said, Blessed *be* Iehovah, God of  
my lord Abraham, who hath not left-  
off his mercy & his truth, from with  
my lord: I, being in the way, Iehovah  
28 led me to the house of the brethren  
of my lord. And the damsell ran,  
and told her mothers house: accord-  
29 ing to these words. And Rebekah  
had a brother, & his name *was* Laban:  
and Laban ran unto the man, with-  
out, unto the well. And it was, when  
30 he saw the eareing, and the brace-  
lets upon his sisters hands; and when  
he heard, the words of Rebekah his  
sister, saying, thus spake the man unto  
me: that he came unto the man, and  
behold *hee was* standing by the cam-  
els, at the well. And he sayd, Come  
31 in thou, the blessed of Iehovah: where-  
fore standest thou without? & I, have

32 prepared the house, and place, for the  
camels. And the man came, into  
the house; and he ungirded the cam-  
els: and he gave straw and prov-  
33 nder for the camels, and water to wash  
his feet, and the feet of the men that  
were with him. And there was set  
34 (meat) before him, to eat; and he said,  
I will not eat, until I have spoken my  
words: and he said, speak. And he  
35 sayd; I am Abrahams servant. And  
Iehovah hath blessed my lord, great-  
ly, & he is become great: and he hath  
given him flocks and heirds, & silver  
and gold, and men-servants, and wo-  
men-servants, and camels and asses.  
36 And Sarah my lords vwife, bare a son  
to my lord, after her old-age: and he  
hath given unto him, all that he hath.  
37 And my lord made me swear, saying:  
Thou shalt not take a wife unto my  
son, of the daughters of the Canaan-  
38 ite, in whose land I dwell. If thou  
shalt not goe unto my fathers house,  
and unto my familie: and take a wife,  
39 unto my son. And I said, unto my  
lord: if so be, the woman will not goe,  
after me. And he sayd, unto me: Ie-  
40 hovah, he before whom I have walk-  
ed, will send his Angell with thee, and  
will prosper thy way; and thou shalt  
take a wife unto my son, out of my  
family, and out of my fathers house.  
41 Then shalt thou be clear from my ex-  
ecration, when thou shalt come unto  
my family: and if they will not give  
thee (one), then shalt thou be clear  
42 from my execration. And I came *this*  
day unto the well: & I sayd, Iehovah  
God of my lord Abraham, if thou  
be now prospering my way, the which  
43 I goe. Behold I stand, by the vvell of

44 waters: and let the mayd that cometh forth to draw, and I say to her, let me drink I pray thee a little water, out of thy pitcher. And the say to me, Both drink thou, & I will draw for thy camels also: let the same be the woman, whom Iehovah hath evidently appointed, for my lords son. And before I had made an end of speaking in my hart; behold Rebekah cameth forth, and her pitcher on her shoulder, and she went down unto the well, and drew: and I sayd unto her, let me drink I pray thee. And she hastned, and let down her pitcher from upon her, and sayd Drink thou, and I will give thy camels drink also: & I drank, and she gave the camels drink also.

47 And I asked her, & sayd, whose daughter art thou? and she sayd, the daughter of Bethuel, son of Nachor, whom Milcah bare unto him: and I put the earring upon her face, & the bracelets upon her hands. And I bended down the head, and bowed my selfe unto Iehovah: and I blessed Iehovah God of my lord Abraham, who led me in the way of truth, to take the daughter of my lords brother, unto his son. And now, if you will doe mercy & truth unto my lord, tel me: & if not, tell me; that I may turn unto the right hand, or unto the left.

50 And Laban and Bethuel answered & sayd; The thing proceedeth from Iehovah: we cannot sp. ak unto thee, evill or good. Behold Rebekah be fore thee, take her & goe: & let her be the wife, to thy lords son, as Iehovah hath spoken. And it was, when Abrahams servant heard their words; that he bowed himselfe down to the

53 earth, unto Iehovah. And the servant brought forth, vessels of silver and vessels of gold, & garments; and gave to Rebekah: and he gave to her brother, & to her mother, precious things. And they did eat and drink, he & the men that were with him, & tarried all night: and they rose up in the morning; and he sayd, send me away unto my lord. And her brother, & her mother sayd; let the damsell abide with us, dayes, at least ten; afterward, she shall goe. And he sayd unto them, Hinder me not, seeing Iehovah hath prospered my way: send me away, that I may goe unto my lord. And they sayd, we will call the damsell: and will aske of her mouth: And they called Rebekah, & sayd unto her; Wilt thou goe with this man? And she sayd, I will goe. And they sent away Rebekah their sister, & her nurse: and Abrahams servant, & his men. And they blessed Rebekah, & sayd unto her; Our sister, be thou unto thousands of ten-thousands: and let thy seed possesse, the gate of those that hate them. And Rebekah arose, and her damself; and they rode upon the camels, and went after the man: and the servant took Rebekah, and went away. And Isaac came from the way, to Beer-lachai-roi: and he dwelt in the south country. And Isaac went out to meditate in the field, at the looking-forth of the evening: and he lifted up his eyes, & saw, & behold the camels were comming. And Rebekah lifted up her eyes, and saw Isaac: and the lighted off the camel. For he had sayd unto the servant, what man is this that walketh in

the feild, to meet us? And the servant had sayd, he is my lord: and he took a veyl, and covered herself. And the servant told Isaac; all things that he had do'n. And Isaac brought her into the tent of Sarah his mother; & he took Rebekah, & she was to him a wife, and he loved her: and Isaac was comforted, after his mother was dead.

## Annotations.

1. **I** No dayes, that is, yeres: see Gen. 18. 11. He was now 140 yeres old: for Isaac his son vvvas fourtie, Gen. 25. 20. and he vvvas born, vvhen Abraham vvvas 100, Gen. 21. 5.

2. **Ver. 1. the eldest** for, the Elder: so the Greek translates it elder, or Ancient, whereby may be meant Governour, as the words following doo explain: for Elder, is an usual name for Governour, Gen. 50. 7. Num. 11. 16. Ruth 4. 2. 1. Tim. 5. 17. This is like Iehood vvvas his Stevvard Elex r, Gen. 35. 2.

**under my thigh** a sign which Iacob also required of his son Ioseph, Gen. 47. 29. eyther to signifie subjection, or for a further mystifie of the covenant of circumcision: or rather of Christ the promised seed who was to come out of Abrahams loynes or thigh, as the like phrase sheweth, in Ge. 46. 26. of the sonnes that came out of Iakobs thigh: wherefore Abraham & Iakob make their thighs as holy signes, in respect of Gods promise. For other wise in swearing, they used to lift up the had towards heaven: see Gen. 14. 22. Herupon the Greeks have of the Hebrew word *Ierek*, that is a Thigh, framed their *Horkes*; that is an oath: even as of the Hebrew *Iamui* which is the right hand, (used when others vvvere taken, Eja. 61. 8.) they have formed the Greek vvword *Omnio*, to swear.

3. **Ver. 3. by Iehovah** by vvvhom alone vve are commended to svvweare: Deut. 6. 13. The Chaldees sayd, by the vvword of the Lord: that is, Christ: Job. 1. 1. the Canaanites for Canaanites, as the Greek translates it: see

Gen. 10. 16. This care Abraham had for his sons wife, lest by marrying with unbelievers, he or his posteritie should be drawn from God, as the Iavv sayth, *Thou shalt make no marriages vvith them; thy daughter thou shalt not give unto his son, neither take his daughter unto thy son; for they vvill turn away thy son from following me* &c. Deut. 7. 3. 4. See also Ge. 37. 46. Plato a hethen philosopher, divinely thevveth in his 6. booke of vvlaws, the end of marriag: to be, the continuall propagation of mankind, & good education of children, that leaving childrens children after them, parents may always have some as in their own lited, to serve God, and to vvorship him according to the Law. As Isaac vvvas a type of Christ, so in this procuring of him a holy wife by his servant, may be typed the church, gathered of Saints, by the employment of his ministers, to be the spouse of Christ. For he is compared to a bridegrome, Ioh. 3. 29. & the church is the bride the Lambs vvife, Rev. 21. 9. 10. & the Apostles prepared the churches for one husband, to present them a pure virgin to Christ, 2. Cor. 11. 2. vvvhich vvvas not to be of the Canaanites, that figured the unholty that out of the Lords house, Zach. 14. 21. but from Chrills ovvn land & kindred, that is from heaven, born of God from above, Rev. 21. 2. 1. Pet. 1. 13. 1. Ioh. 3. 9. 10.

4. **Ver. 4. my land** vvvhich after is named *Idolopostamia*: v. to where though idolatry too much prevailed. (Ios. 24. 2. Gen. 31. 19. 33.) yet not so much as among the Canaanites, Deut. 12. 31.

5. **Ver. 5. Iffe be** or, Peradventure, so v. 39. see Gen. 18. 24. goe after] that is, follow, or come vvith me: so in y. 8. &c. That vvvhich in Mark. 1. 20. is vvwent after him; in Mat. 4. 22. is vvritten, followed him. Again, where one vvritteth, he followed not us, Mar. 9. 38. another sayth, he followed not vvwith us, Luk. 9. 49. that is, he accompanied us not.

6. **Ver. 6. lest thou** or, that thou return not. As Abraham by faith abode in the land of promise, so vvould he have his son, Heb. 11. 5.

Ver. 7. thy feed] the Chaldees explain  
S 2 etc

eth it, *thy son* the Greek, *to thee* and *to thy* *fed*. See Gen. 12. 7. *before thee*] and *with thee*, as in the repetition v. 40. is expressed both to lead, and to protect. As a prudent wife *is of the Lord*, Prov. 19. 14. So Abraham believed that the Angels, who are all ministering spirits, sent forth to minister for them, who shall beirs, of salvation, Heb. 1. 14. should be sent for assistance in this bulyness, vvhich unto many, seemeth worldly & base, but is indeed honourable. Heb. 13. 4. Ver. 8. *clear* for innocent, & so discharged of the oath.

Ver. 9. *his Lord*] or *master*; the pillar & susteyner of the familie: see Gen. 15. 2. As the Hebrue signifieth *Lord & Master*; so the scripture useth them indifferently: as where one Evangelist sayth *Lord*, Mat. 17. 4. another sayth *Master*, Mark. 9. 5.

Ver. 10. and all the goods] the Greek translatheth, and of all the goods of *his Lord*, with him. This, by comparing v. 53. seemeth to be the true meaning.

Mesopotamia] in Hebrue called *Aram Naharayim*, that is to say, *Aram* (or Syria) of the two rivers, it being a country that lay betwene the rivers Euphrates & Tigris (or Chiddekel,) whereof see Gen. 2. 14. The Chaldeae calleth it *Aram* that by Euphrates. As *Mixram* is in Greek and other tongues, called *Egypt*, Gen. 12. 10. so *Aram Naharayim*, is in Greek *Mesopotamia*, so called of lying admitt the rivers, vvhich name the new Testament also keepeth, in Act. 7. 2. Afterwards it is called *Padam Aram*, in Gen. 25. 20. *Aram*, the new Testament usually calleth *Syria*, Mat. 4. 14. Act. 15. 23. 41. See Gen. 10. 22. of *Nachor*] where *Nachor* dwelt, that was *Chorani*, Gen. 28. 2. 10. By which it appeareth that *Nachor* accompanied *Abraham* and *Tharah* from *Vr* to *Charran*, but no further. Gen. 11. 31. So that is called *Christi* citie, vvhich he dwelt, Mat. 9. 1.

Ver. 11. to kneel down] and consequently to *seff* them; as the Greek interpreteth it.

Ver. 12. *bring* *is to* *pass*] or, *cause* *it* *to* *happen*: that is, *give* *good* *success*, or, *send* *me* *good* *luck*. The same word is in Gen. 27. 10. & is spoken of occurrences and events that

doe fall out & offer themselves unto men, beyond their skill & counsel, through Gods providence, but to us by hap or chance, as the scripture also speaketh in Luk. 10. 31. This being repeated by the servant, v. 42. is expounded, *prophesying*; and the Greek there and here, so translatheth it: by one & the same word

Ver. 14. the damsell] or *young woman*, mayd; in Hebrue *Nasrah*, vvhich 5. times in this chapter, and often other where is written by the letters *Nasr*, in the form masculine, but by the vowels *Nasara*. evidently-appointed] or prepared as by certayn argument and demonstration: or nurtured, that is prepared and brought up by nurture & chastisement. The original word signifieth properly to *argue*, *chastise*, or *nurture*. Here it signifieth appointing or preparing, (as the Greek and Chaldeae doe translate it) but vvvith evident demonstration to an other. So Paul useth the Greek word *Blench*, (answerable to the Hebrue here,) for an Evidence or Demonstration: Heb. 1. 1.

Ver. 15. it was, &c.] this may also be read thus, *And the same was*, (or came to pass,) before he had made an end of speaking; for loe *Rebekah* &c. So God promisseth his people, before they call, I will answer; and whilst they speak, I will hear: Esa. 65. 24. And in the 45. verse following, it is sayd that this speaking vvvas in his hart, and her pitcher.] the Greek translatheth it, *having her pitcher* (or *waterpot*.) The scripture often setteth down the base and homely vvorks, vvhich the faints (men and vvomen) vvvere in old time employed from their youth; as here of *Rahs* vvife, the mother of the patriarchs: likewise of *Rachel* *Iakobs* vvife, Gen. 29. 9. and of the daughters of *Moses* father in *lavy*, Exod. 2. 16 and sundry the like.

Ver. 16. good countenance] or good visage, that is, *say* to look upon. So Gen. 26. 7. & Exod. 2. 2. translated *say* or *goodly*, by the Apostles authority. known] that is, *known* with *hers*: see Gen. 4. 1. These properties of humility, kindness, bevvty and chastity, are mentioned by the Holy ghost,

as the most excellent: so Christs spowie is spiritually described by such, Song 1. 8. 15. &c.

Ver. 17. let me drink] or *take my thirst*. The word here used is strange, and seemeth to be *Syrisk*, vvhich they spake in that country, and to have the signification of great thirst which he desired to be slaked: & after in repeating this, v. 45. he useth the common Hebrue, *basbkn*, that is, let me drink. Ver. 21. wondering] that is, wondering, and as the Greek translatheth, considered her, and held his peace.

Ver. 22. took] and gave unto her: as taking, Psa. 68. 19. is expounded giving, Eph. 4. 8. care-ring] or abillment, jewel, ouch: which was hanged sometime on the ear, Gen. 35. 4. sometime on the nose, face or forehead, Ezek. 16. 12. and so this here was, as the 47. verse sheweth. The Greek turneth it as of many care-rings. In narration of this storie (which yet seemeth to be of light and triviall matters, the spirit of God is very exact & large: whereas other things wherein great mysteries are intolded (as the historie of *Melchisedek*, Gen. 14. & many the like,) are set down in few words. These men might consider Gods wisdom & providence in things of least esteem among men. Compare 1. Cor. 1. 25. 27. 28.

half a shekel] a weight called in Hebrue *bekagh*, which signifieth *deft* or *cut* in the mids, and so the law expoundeth it to be half a shekel, Exod. 38. 26. the Greek translatheth it a *drachm*, or *dracm*: which if it were halfe the common hebrue weighed 80. graines of barley: the hely shekel was double so much: see Gen. 20. 16. ten] to weat shekels, as the Chaldeae expressly addeth: such words as esse to be understood, are often omitted: so a thousand, 2. Sam. 8. 4. for a thousand charrets, 1. Chron. 18. 4. the threeet, 1. Chron. 11. 18. for the three mighty men, 2. Sam. 23. 16. and many the like.

Ver. 24. *Bethuel*] in Greek, *Bathuel* son of *Melch*.

Ver. 26. bowed himself] or, adored, worshipped  *Jehovah*. The former word signifieth

the bending or stooping with the head: this meaneth the bowing or prostrating of the whole body: usually called *worshipping* or *adoration*. So Exod. 4. 31. Gen. 22. 5.

Ver. 7. *mercy* for *gracious*, *kindness* v. 49 *brethren*] that is, *kinsfolk*: see Gen. 13. 8. or *brethren* is put for *brother*, as the Greek and Chaldeae translatheth it, and so it is after explained, v. 48.

V. 51. *blessed* of  *Jehovah*] an honourable title, used as it seemeth, in those times by many, as Gen. 26. 29.

Ver. 32. *there was set*] to weat by *Laban*, or *beside*: (for the Hebrue hath a double reading to afford both senses,) & so the Greek translatheth *beside*, and the Chaldeae, *they set*: and here the word *meas* or *bread* (as the Greek expressly) is to be understood; as elsewhere other words, which the scope of the place sheweth: as he put in Syria 1. Chron. 18. 6. for he put garrisons in Syria, 2. Sam. 8. 5. See Exod. 34. 7. not eat] an example of a diligent and faithfull servant, preferring his work for which he was sent, before his food. So the Apostle teacheth servants obedience, in singleness of their hart, as unto Christ: not with eye-service as men-pleasers & c. Ephe. 6. 5. 6. 7. 8.

Ver. 36. *after her old age*] that is, *after she* was *women* old: and so without naturall strength to bear: see Gen. 18. 11. all that he hath] wherein he also was a figure of Christ, whom the Father hath made heire of all things, Heb. 1. 2. and of true Christianity, who with him shall inherit all things, Rev. 21. 7. So again in Gen. 25. 5.

Ver. 38. *If thou shalt not go*] understand, *wishing* a *cause* to *thy* *scale*, *if thou goe* not: for so interpretations were annexed with solemn othes, but not expressed: see Gen. 21. 23. The Greek translatheth, *but thou shalt goe*: which is also the meaning; and so expressed before, in v. 4. [family] that is, *kindred* or as the Greek saith, *my tribe*: and so before, in v. 4. and after v. 40. 41.

V. 40. *have walked*] and *pleased*] (as the Greek translatheth) and that by his calling and faith in his promises, as before v. 7. see Gen. 5. 22. & 17. 1.



and before thee: see ver. 7.  
 41 Ver. 41. *exclamation* for *cursing*: as the Greek here translateth it. Before it was called simply an oath, ver. 8. and so the Chaldee still hath it here: but this word, and the form of the oath in ver. 38. sheweth it was also with imprecation of evil, if he did break his promise. So Gen. 16. 18. Deut. 19. 12. 14. 19. 21. The Hebrew *Alah* is by the Apolline in Greek. *ala*: that is, a curse, Rom. 3. 14 and in Num. 5. 21. both are joyed, an oath of cursing.  
 42 V. 42. *if thou know* or, *O be thou pray* thee: for it was a prayer, as the 12. verse before the weeth: and as oaths, so prayers were often uttered after this manner: as in Luke 12. 49. *if ye were already kindled*: that is, *O that it were*: as the Syriack translation explaineth it, *if desire that ye were already kindled*. So in Psal. 139. 19. *If thou wouldst slay the wicked*; that is, *O that thou wouldst*: and sundry the like: see Gen. 28. 20.  
 45 Ver. 45. *in my hart* or *unto my hart*: the Greek faith, in my minde. This was not expressed before, in verse 15.  
 46 Ver. 46. *from upon her*] from her shoulder, and to upon her hand; as was sayd in verse 18. and so the Greek here joyneth them both.  
 47 Ver. 47. *her face* or *nose*; forehead, from whence it hung down on the nose: lo Ezech. 16. 12. See before in ver. 22.  
 48 Ver. 48. *way of truth*] that is, the true (the right) way.  
 49 Ver. 49. *doe mercy and truth*] that is, *deale mercifully and truly*, or *kindly and faithfully*: which two things as they are often spoken of God towards men; as before in v. 17. and Gen. 32. 10. 2. Sam. 2. 6. Psa. 25. 10 & 74. 4 & 61. 8. & 89. 15. & 98. 3. & 138. 2. lo of men towards men, as here, and in Gen. 37. 29. 70. 12. 14. The first word signifieth a gracious, kinde and mercifull disposition; the other, a true and faithfull disposition, constantly to performe what is spoken or expected: of thele both it is sayd, *let not mercy and truth forsake thee*: Prov. 3. 3.  
 50 Ver. 50. *the thing* for, *the word* is come forth,

unto thee:] the Greek turneth it, *speak* against thee. *evil* or *good*] that is, *any thing at all against it*, but doe rest in the will of God. A like speech is in Gen. 31. 24.  
 53 Ver. 53. *vessels* or *instruments*, *ornaments*, *jewels* &c. The word is large, signifying all things for use or ornament. *precious things* or *dainties*: and by conference with other places, the word seemeth to be meant of the precious or dainty fruits of the earth: the Greek translateth it only gift. This word is used in Deut. 33. 13. 14. 15. Song. 4. 13. 2. Chron. 21. 3. & 31. 3. Ex. 1. 6. The holy Ghost seemeth to expresse it in Greek by *opora*, that is, *summer* or *autumn*-fruit: Rev. 18. 14.  
 55 Ver. 55. *daies*, at least ten] or thus, *daies*, or ten: meaning a yeer, or ten moneths. The Greek interpreteth it about ten daies; but the Chaldee addeth, *or ten moneths*, and lo it may well be understood, a yeer of daies, (that is a full yeer,) or at least ten moneths. Daies, is often used for a yeer, as is shewed on Gen. 4. 3.  
 57 V. 57. *her mouth*] that is, *ask her consent*: or, *what she will say*. The Chaldee translateth it, and heare what she sayth. The mouth is put for that which cometh out of the mouth: vpon the Holy Ghost expoundeth the word, Luk. 4. 4. from Deut. 8. 3. Hereupon the mouth, is often used for speech, or words; as in Gen. 41. 40. & 45. 21. Exod. 17. 1. Num. 9. 10. Deut. 1. 26. Psa. 49. 14.  
 59 Ver. 59. *her nurse*] named Deborah, whom Isaac buried with lamentation, Gen. 35. 8. He was sent for honourable respect, and to have tender care of Rebekah; as the Scripture sheweth Nurses to have, 1. Thes. 2. 7. Numb. 11. 12.  
 60 V. 60. *unto thousand*] that is, *a mother of innumerable people*. The Chaldee translateth *thousand* and *ten thousand*, whereby an infinit: number is meant, as in Dan. 7. 10. the gate that is, as the Gr. and Chaldee translateth the cities; and by possitting or inheriting, is meant dominion over ther; Lev. 25. 46 See in Gen. 22. 17. them; or it, that is the seed, see Gen. 22. 17.  
 61 V. 61. *after*] the Greek translateth, with the

the man. So in 1. Cor. 10. 4. the rock that followed them, is in the Syriack & Arabick versions, turned, *the rock that went with them*. Thus Rebekah left her friends, and fathers house, to goe unto Isaac her husband: so the spouse of Christ is exhorted to forget her people, and her fathers house, Psal. 45. 11.  
 62 Ver. 62. *from the way*] Hebr. from the coming: or, from coming, that is from walking. The Greek translateth, *Isaac walked through the wilderness*. *Beer* [Lachai] that is, the well of him that liveth, that sett me, whereof see Gen. 16. 14. The Greek sayth, by the well of vision: the Childee from the well where the Angel of life appeared. But the Jerusalem paraphrast sayth, *And Isaac went to the school-house of Sem the great*, to the well whereat the majesty of the Lord had been revealed. Though this exposition be uncertayn, yet it is certayn Sem was now alive, by comparing his life time Gen. 11. 11. See also the notes on Gen. 14. 18. Where Melchisedek is counted by the Jewes. Sem the great: vvhio might well be matter of a school: of the Preceptors. south country. or, land of the south: the south part of Canaan: see Gen. 12. 9.  
 63 Ver. 63. *to meditate* or *to pray*, as the Chaldee translateth: but the Greek sayth to exercise him self, which comprehendeth both meditation & prayer, as the Hebrew also doeth, Psal. 127. 4. 7. 13. and 119. 15. and 102. 1. the looking forth] or turning towards; that is, when it was towards evening: before sun setting: as on the contrary, the looking forth of the morning. Exod. 14. 27. is very early, before sun rising. So in Deut. 23. 11. where this phrase is explained to mean before the sun be set. It seemeth to be at the ninth howr of the day, (with us, the third howr after noon) for then they began the dayly evening service of God, & burning of sacrifice; & it was called in Israel the howr of prayer, Act. 3. 1.  
 64 Ver. 64. *lighted*] Heb. set down; the Greek hath, *leaped down*, which was to meet him with the more reverence & submission. a very] a signe also of subiection, 1. Cor. 11.

5. 6. 10.  
 67 Ver. 67. *the tent of Sarah*] which she had peculiar, for her own use, see Gen. 23. 2. the Greek translateth it the house, or habitation: and so the Lords tent, is called an house, 1. Chron. 9. 23. Compare with this, Song. 8. 2. where the church bringeth Christ into her mothers house. he took] by solemnitie of marriage; this was in the 40. yeere of his life, Gen. 25. 20. loved her; So ought men to love their wives, as their own bodies: like wife he sayth, *Husbands, love your wives, even as Christ also loved the church Eph. 5. 28. 25.* was dead] These were the Chaldee paraphrast addeth: and the Hebrew text sometime supplieth such wants, as that which thou hast prayed, Esau 37. 21. for, I have head what which thou hast prayed: a King. 19. 24. The Greek translateth, he was comforted concerning Sarah his mother. Shedyed three yeeres before this his marriage. Hereupon the Hebrew Doctors say, *Isaac mourned for his mother Sarah, three yeeres; after three yeeres he took Rebekah, and forgot the mourning for his mother: from whence thou mayst learn, that whiles a man takes not a wife, his love goeth after his parents; when he takes a wife, his love goeth after his wife; as it is sayd (in Gen. 2. 24.) Therefore shall a man leave his father and his mother, and he shall cleave to his wife. Pirkei R. Eliezer, ch. 32.*  
 CHAP. XXV.  
 1. Abraham taking Keturah to wife, hath by her many sons and nephewes. 5. The division of his goods. 7. His age and death. 9. His buriall. 11. Isaac blessed after his fathers death. 12. The generations of Ismael. 17. his age and death. 19. Isaac prayeth for Rebekah being barren. 22. She conceiving, the children strive in her womb. 24. The birth of Esau and Jacob. 27. Their different state. 29. Esau selleth his birthright to Jacob, for a messe of pottage.  
 1 And Abraham added, and took  
 2 A wife, and her name was Keturah. And the bare to him, Zimran, &

and Iokhan, and Medan, and Midjan: and Ishbak, and Shuach. And Iokhan begate, Sheba, and Dedan: and the sons of Dedan, were Ashurim, and Letushim, and Leummim. And the sons of Midjan, Ephah & Epher, and Enoch, and Abida, and Elda: all these, were the sons of Keturah. And Abraham gave, all that he had, to Isaac. And to the sons of the concubines which Abraham had, Abraham gave gifts: and sent them away from Isaac his son, while he yet lived: eastward, unto the east country. And these, are the dayes of the yeres of the life of Abraham, which he lived: a hundred yeres, and seventy yeres, and five yeres. And Abraham gave up the ghost, and dyed, in a good hoary-age, an old-man, & full (of dayes): and he was gathered, unto his peoples. And Isaac and Ismael his sonnes, buried him; in the cave of Macpelah: in the feild of Ephron the son of Zohar the Chethite, which is before Mamree. The feild, which Abraham purchased, of the sons of Cheth: there was Abraham buried, and Sarah his wife. And it was, after the death of Abraham, that God blessed Isaac his son: and Isaac dwelt, by Beer-lachai-roi.

And these are the generations of Ismael, Abrahams son: whom Hagar the Egyptian, Sarahs hand mayd, bare unto Abraham. And these, are the names of the sons of Ismael; by their names, according to their generations: the first-born of Ismael, Nebajoth and Kedar, & Adbel, & Mibsam. And Mishma, and Dumah, & Massa. Hadar and Tema, Ietur, Na-

phith, and Kedmah. These are the sonnes of Ismael, and these are their names; by their tovnns, and by their castles: twelve princes, according to their nations. And these, are the yeres of the life of Ismael; a hundred yeres, and thirtie yeres, and seven yeres: and he gave up the ghost & dyed; and was gathered unto his peoples. And they dwelt, from Havilah unto Shur; which is before Egypt, as thou goest to Alsiria: before the faces of all his brethren, did he fall.

### § § §

And these, are the generations of Isaac the son of Abraham: Abraham, begat Isaac. And Isaac was fourtie yeres old, when he took Rebekah, daughter of Bethuel the Syrian, of Padan Aram: the sister of Laban the Syrian, unto him to wife. And Isaac intreated Iehovah, for his wife; because she was barren: & Iehovah was intreated of him, and Rebekah his wife conceived. And the sonnes strugled-together, within her; & she sayd if it be so, why am I thus? And she went to inquire of Iehovah. And Iehovah sayd unto her; Two nations, are in thy womb; and two peoples, shall be separated from thy bowels: & the one people, shall be stronger then the other people; and the greater, shall serve the lesser. And her dayes were fulfilled, to bring-forth: and behold, twinn were in her womb. And the first came out red, al over like an hairy-mantel: and they called his name, Esau. And afterward, came his brother out; and his hand holding by the heel of Esau; and he called his name,

Isakob:

Isakob: and Isaac was sixtie yeres old, when he bare them. And the boyes grew; and Esau was a cunning huntf-man, a man of the feild: and Isakob, was a perfect man, dwelling in tents. And Isaac loved Esau, because venison was in his mouth: and Rebekah, loved Isakob. And Isakob sod portage: and Esau came from the feild, and he was faint. And Esau sayd to Isakob; Let me tast I pray thee, of that red, that red portage, for I am faint: therefore he called his name, Edom. And Isakob sayd; Sell to me this day, thy first-birthright. And Esau sayd, Loe I am going to dye: and wherfore (Jerueth) this first birthright unto me? And Isakob sayd, Swear unto me this day, and he sware unto him: and he sold his first birthright, unto Isakob. And Isakob gave to Esau, bread and portage of lentiles, and he did eat and drink, and rose-up and went-away: and Esau despised, the first birthright.

### Annotations.

**A** Died; that is, did again take a wife, when he was 140 yeres old, & had of her 6. sons, by the extraordinary blessing of God: whereas 40. yeres before, his body was even dead, in respect of naturall strength and vigour, as the Apostle noteth, Rom. 4. 19. *a wife* called elsewhere a concubine, 1 Chron. 1. 32. what manner of wife that was, see on Gen. 22. 24. *Keturah* in Greek Chetionna.

*Ver. 12. Zimran,* in Greek Zombran: *Iekshan* in Greek Jexan. *Medan* whole posteritie are called *Medaves*, Gen. 37. 36. *Midian* in Greek *Madam*, & *Midian* *Alt.* 7. 29. of him came the people called *Madianites*: that soon fell from Abrahams faith to idolatry, Num. 25.

*Shuach* in Greek *Soie*: of him came *Bildad*, *Iobs* freind, called the *Shubine* Job. 2. 11. *Ver. 3. Sheba* in Greek *Shab*: his posterity robbed Job, of his oxen and asses, Job. 1. 17.

*V. 4. Ephah* [or *Gepha* in Greek *Gephar*. *Epher*] or *Gepher*, in Greek *Apher*: of him the country *Aphrica* is thought to have the name. *Enoch* Hebr. *Chanoch* as Gen. 5. 18.

*Ver. 5. to Isaac* as being his onely heyr, and ch. 13. of promise, Gen. 21. 12. a figure of Christ and Christians, heyr by promise of all things: *Heb.* 1. 2. Job. 3. 34. Rev. 21. 7. Gal. 3. 29. d. 4. 28.

*Ver. 6. concubines,* *Hagar*, and *Keturah*: *v. 1.* east country [or, and of the East: a part of Arabia: yet upon mention is made of the sons of the East: *Isa.* 1. 3. And Iob himself, was in likelihood the son of one of these sons or nephews of Abraham by Keturah.

*Ver. 7. 175 yeres* This sum of his yeres sheweth, how Abraham had lived a pilgrim in Chanaan 100. yeres after he came out of Charran, *Gen.* 12. 4. That he attayned not to the yeres of his forefathers, who all lived longer then he. *Gen.* 11. 11. &c. as did also his son Isaac, *Gen.* 35. 28. That he left alive behind him, *Heber*, that great patriarch & prophet, of whom he had the surname to be an *Hebrue*, *Gen.* 11. 17. and 14. 13. & from whom he was the 16. tenth generation, as Enoch was from Adam.

*Ver. 8. hoary age* as was promised, *Gen.* 15. 15. of dayes] to the Greek and Chaldees explanatory, it, and the Hebrew it self: *Hebrew* where, *Gen.* 35. 29. Such words are out to be understood, as a full, for a fullness: *Ps.* 73. 10. see *Gen.* 4. 20. and 5. 3. & by being full of dayes is meant, a willingness to die, without desiring longer life on earth. *his peoples* the Greek translates, *his peoples*: the like is sayd of Ismael, *v. 17.* *Isaac*, *Gen.* 31. 29. of Isakob, *Gen.* 49. 33. 50. and of the rest: sometime it is sayd, adhered to their fathers: *Gen.* 22. 20. *Jude.* 2. 10. *Act.* 13. 36. and by Abrahams peoples, are meant

meant his *faibers*, Gen. 15. 15. & the phrase signifieth the immortality of foules: for Abrahams body was gathered to the body of Sarah only, as the next words shew: and by *hu faibers*, are meant the *spirits of just men made perfect*: Heb 12. 23. See after, in v. 17.

Ver. 10. and Sarah] as is shewed in Gen. 23. 19. Afterwards Isaac & Jakob with their wives, where buried there also, Gen. 49. 29. 31.

V. r. 11. *blissed Isaac*] so applying and confirming to him, the promises made to Abraham, Gen. 12. 2 and 14. 19 and 17. 19, and so Isaac commended to Jakob, the blessing of Abraham Gen. 28. 3. 4. and by this blessing, the righteousness of faith is implied, to Abrahams seed, Gal. 3. 8. 9. &c.

*Ber-lachai-voi*, in Greek, the well of vision; in Chaldee, the well at which the Angel of life appeared: this place of Isaacs feasting, is not without mystérie: see Gen. 16. 14. & 24. 62.

Ver. 12. *generations*,] a rehearsal of Isaacs offspring, as Gen. 5. 1. And here, the fulfilling of Gods promise is seen, made in Gen. 16. 10. 12. & 17. 10. and how he that was born after the flesh, and cast out of Abrahams house, Gal. 4. 23. 30. was multiplied before Isaac the child & heir of the promise. See the like, of Esau: Gen. 35. 43.

Ver. 13. *Nebajoth*] he and his brethren seated in Arabia, Esau. 20. 13. 14. 16. Ezek. 27. 21. where peoples and places, receyved the footsteps of their names: they gave themselves to shepherdy, as appeareth, Esau. 60. 7. Jer. 49. 29. And here are twelve sons reckoned, vvich where princes of their tribes, as was promised in Gen. 17. 20. answerable in number to the 12. sons of Jakob, heads of the 12. tribes of Israel; but these Israelites are a generation before them, as Isaac himself was born before Isaac. For, that is first which is naturall, and afterward that which is spirituall. 1. Cor. 15. 46.

Ver. 16. *castles*] or villages: dwelling houses so named of being fayr and high

built in a new or order. In Greek *habitations*, as in *Act. 1. 20.* from *Psal. 69.*

Ver. 17. 137. *years*] So he lived not so long as his father Abraham, or his brother Isaac, or as did Jakob; though he lived til a great old age. And this mention of the term of his life, and gathering to his fathers, (as was spokt before of Abraham, v. 8.) & the burying of his father with his brother, v. 9. may be some probability of Isaacs repentance, and dying in the faith of Abraham: for unless it be he, no reprobate hath his whole life time recorded in holy scripture. Or if Isaac dyed wicked, then by *hu faibers* to whom he was gathered, are meant the foules of wicked men before him: which are *sinus in prison*, 1. Pet. 3. 19.

Ver. 18. *they*] that is, Isaacs sons dwell. In Greek, *he dwells*. *Shur*] a place in the wilderness: see Gen. 16. 7. The Chaldee there and here, call it *Chagra*. *did he fall*] meaning eyther, that his lot did befall him, so to dwell, or that he so dyed, as the word *fall* sometime signifieth, *Psal. 82. 7.* Gen. 14. 10. But the Greek here translateth it, *he dwells*: so also dooth the Chaldee paraphrast; and so the playn text was before, in the promise Gen. 16. 12. and to make to fall, is to divide by lot an inheritance to dwell in, *Ios. 13. 4.* *Psal. 78. 55.*

Here beginneth the sixth section of the law, called The generations of Isaac. See Gen. 6. 3.

Ver. 19. *the generations*] that is, the historie of the offspring of Isaac; and things that beset unto him, as Gen. 22. 1. & 5. 1. & 6. 9.

Ver. 20. *old*] Hebr. son of 40. years, *Jo. 8. 57.* see Gen. 5. 32. the Syrian] the Hebrue name is, *Aramite*: vvich the holy Ghost in Greek calleth *Syrian*, *Luk. 4. 27.* See Gen. 10. 22.

*Padan Aram*,] the same that *Aram Nabavajim*, Gen. 24. 10. for the Greek turneth hem both *Mesopotamia* of *Syria*, *Aram* is *Syria*, Gen. 24. 10. & 10. 22. *Padan* in the Syrian tongue is a *payr* or *couple*, & the country of *Ara* laing between a couple of rivers, is so named *Padan Aram*: & some

sometime onely *Padan*, as Gen. 48. 7.

Ver. 21. *for*] or directly-for, (as the force of the Hebrue word implyeth) and before *hu wife*; so it seemeth to be some solemn prayer which they made together directly for this matter: having lived twenty yerres together without any child, & Isaac waxen old, into the 60. yere of his life, v. 26. God exercising his faith hereby, as he had done Abrahams, Gen. 15. 2. The Iewes have a tradition, that Isaac went with his wife, to mount *Morijah*, to the place where hee had been bound, (Gen. 22. 9.) and prayed there. *Purke R. Elizer*, ch. 32.

Ver. 22. *strugled-together*] or *bruised themselves*, by struggling; which did prelage, the contrariety that should be between these two brothers: and so between the children of God, and of this vvorld. if so &c.] an imperfect speech, vvich in her passion she uttered; the Greek translateth it, if it shall so be with me, why (u) the unto me? why have I conceived, if I must feel such things? to enquire] or seek, either by private prayer, or by asking some Prophet. The *Jerusalem Targum* taketh it of this last sense; & saith she went to the schoole of Sem the great: Howbeit Sem was dead about ten yerres before this: but by *Abraham*, or *Heber* the great patriarch, then living, the might vvell inquire of God. Others (as *R. Elizer*, *Perek 32.*) take it to be meant of her praying unto God.

Ver. 23. *Two nations*] that is, fathers of two nations, & divers peoples: *Edomites*, and *Israelites*. the greater] to weete in dignity, which came naturally by the first birth-right: or, the elder. The Hebrue *Reb*, (vvherof great men and masters are called *Rabbies*, *Job. 1. 39.* *Mat. 23. 8.*) signifieth a superior in dignity. The Holy Ghost in Greek translateth it, the greater, *Rom. 9. 12.* Hereby Elau and his posterity are meant. *Isai* serve] as came to passe carnally, when the *Edomites* (of Esau) became servants to David & to the Israelites which were of Jakob. 1. Sam. 8. 14. & Spiritually, when Jakob got of Esau the first birth-right, and bereaved him of the blessing, Gen. 25. 33

and 27. 29. For *servitude* came in vvith a curse, and figureth reprobation, Gen. 9. 25. *Job. 8. 34. 35.* *Gal. 4. 30. 31.* Theriorefence hence the Prophet teacheth, that God loved Jakob, and hated Esau, *Mal. 1. 2. 3.* and the Apostle gathereth the doctrine of Gods election and reprobation, saying, when *Rebekka* had conceived by one, even by our father Isaac the children being not yett born neither having done any good or evill, that the purpose of God according to election might stand, not of works but of him that calleth, it was sayd unto her, the greater shall serve the lesser, as it is written, Jakob have I loved, but Esau have I hated, *Rom. 9. 10. 11. 12. 13.*

Ver. 25. *red*] a sign of the choleric cruel, and bloody disposition, found in Elau himself, and in his posteritie, Gen. 27. 40. 41. *Obad. 1. 10.* *Ezek. 25. 12.* So the cruell persecuting Dragon was of red colour, *Rev. 12. 3.* The Hebrue doctors say, Esau the wicked, was drawn after the works of judgement mystically signified in these words, And by thy sword shalt thou live, Gen. 27. 40. and therefore he was red. *R. Menachem Rakenat*, on Gen. 25. And in *Bresith rabbah* they note, how he was red, and *hu mat* was red, Gen. 25. 30. and his land was red, (as in Gen. 31. 3.) &c. And he that takes vengeance on him u red, and in red clothing, *Song. 5. 10.* *Esa. 63. 1. 2.*

all over] Hebr. all of him like a mantell of hayr, which the Gr. translateth, like a rough hide. This also signified his strong ferce & crafty nature: For hayr is a sign of naturall strength; and nature being corrupted, hayriness denoteth the power of corruption, therefore when Lepers were purified, all their hayr was to be shaven off, *Lev. 14. 8.* So the Hebreues say, that his hayriness signified the strength of uncleannes, which came out of him. *R. Menachem*, on Gen. 25. Esau] by interpretation Made, or Perfected: as being of a more strong & perfect constitution naturall, then other children: rather like a man than a babe.

V. 26. *the heele*] for *foosole*, as if he would have peld back his brother fro the birth, and have been before him: or at least, for to overthrow him. Which as God by

their former struggling in her body, & now by this behaviour did signifie: so the Prophet mentioneth it after to Iakobs children, how he thus strove for the grace of the firstbirthright, which they by sin justified themselves to be deprived of: *Hof. 12.2.3.* This manner of birth that Iakobs hand held his brother by the heel, was also extraordinarily strange, & perilous for the life both mother and child. See the like after, in Gen. 38.18. *he called* ] that is, every one called: as in v. 25. it is written *they called*: or, *he was called*, so v. 30. See the notes on Gen. 16.14. *Iakob* ] that signifieth one that should hold by the foot, or overbrow his brother.

27 V. 27. a cunning huntsman ] Hebr. a man knowing hunting. of the field ] ranging the fields for to hunt beasts. Of a disposition much like Limael: Gen. 16.12. or Nimrods. Gen. 10. 9. perfect ] of a religious, honest, plaine and simple disposition, without guile or wickedness: as the Greek translates, *unfeigned*. See Gen. 6. 9. dwelling ] or, sitting in tents: that is either keeping home, (as *Iudg. 5.24.*) or being with the sheepfolds as an heirder: for the shepherds kept in tents: Gen. 4.20. *Esa* 38.12. & such was Iakobs trade, and his childrens. Gen. 45.34. Besides, that dwelling in tents, signified his pilgrimage in the land, *Heb. 11.9.* Hereupon *Iakobs* tents, are used for the fate of the commonwealth of Israel, *Num. 24.6. Mal. 1.12.* The Gr. here translates, *dwelling in house*: but the Chaldee sayth, *A minister of the house of doctrine*: as giving him life to religious study and scholarship. So other of the Hebrew Doctors, as in *Pirkei R. Eliezer*, ch. 32. it is sayd, *After the children were grown, the one walked in the way of life, the other walked in the way of death. Iakob our father walked in the way of life, for he dwelt in tents, and studied the law, all his daies; but Esau the wicked, walked in the way of death, to kill Iakob*, Gen. 27.41.

28 V. 28. in his mouth ] or for his mouth, namely by his meat as the Greek explains it: that is, because he delyted to eat of Esaus venison. This love for carnall respect continued contrary to the Oracle of God, but it was disappointed: Gen. 27.4. - 33. Ver. 29. *potage* ] or *broth*: Hebr. *sed a seething*. *saint* ] with weariness, as the word implyeth. This signified Esaus vayne employment of his time & strength; whereas they that way on the Lord spiritually saynt not: *Esay* 40. 30. 31. but the righteous eateth to the satisfying of his soule: *Prov. 13.25.*

30 Ver. 30. *Let me tast* ] or *let me have a draught*; the Greek and Chaldee, translate it *tast*. It is a word not used but in this place. *red* ] which in Hebrew is *Adom*: whereupon his name was called *Edom*. The doubling of the word *red*, & omitting the word *potage*, noteth Esaus haite and greediness, increased also by the colour. *he called* ] or *his name was called* *Edom*, that is *Red*. For he was ruddy when he was born, v. 25. and now longing for red broth, and selling his birthright for it, this name was given him, as a brand-mark of his greediness and profaneness.

31 Ver. 31. *this day* ] or, *even now*: the Hebr. *Cijom*, *A 10 day*; is often used for *hajom*, *this day*, as the Greek here interpreteth it, and in ver. 23 following. So 1. *Sam. 2.16* & 9.13. 2. *Chron. 18.4.* And the Hebrew word for *As*, is often a very affirmation: see Gen. 27.12. *firstbirthright* ] The dignity wherof the Law sheweth to be great, in that all the first-born were peculiarly consecrated and given unto God, *Ex. 22.29.* were next in honour to their parents, Gen. 49. 3. had a double portion of their fathers goods, *Deut. 21.17.* succeeded them in the government of the family, or kingdom: 2. *Chron. 21.3.* and administration of the preisthood, and service of God; *Num. 8.14. - 17.* Therefore the first born is used for one that is loved, and deere to his father, *Ex. 4.22.* and higher then his brethren, *Psal. 89.28.* and figured Christ, *Rom 8.29.* and true Christians heirs of the kingdom of heaven, *Heb. 12.23.* This honour Iakob strove to have at

his birth; but mysing then, he seeketh now, and obeyeth it. The Greek translates it plurally, *firstbirthrights*; & so doth the Apolline, in *Heb. 12.16.* 32 Ver. 32. *going to die* ] that is, ready or in danger to die: which may be meant, both in respect of his present hunger, which could not (as he profanely thought) be satisfied with the title of his birthright: and of his daily danger to be killed by the wilde beasts, in the field where he hunted. *wherefore* *serveth* ] or *what profiteth*; as if he should say, *nothing at all*. 33 Ver. 33. *Swear* ] to confirm the bargain, (*Heb. 6.16.*) and to make it irrevocable, (*Pf. 110.4.* & 15.4.) So by oath he renounced his birthright before God whose name is therefore used in othes, *Deut. 6.13.* *he sold* ] It is recorded in the Jewes canon lawes, that the first born who selleth the portion of his birthright, even before it be parted; his sale standeth in force: because the firstborn hath part in the birthright, before the parting thereof. *Maimony, Treat. of Inheritances*, ch. 3. §. 6. 34 Ver. 34. *of lentiles* ] a kind of pulse much like to vetches or small pease; & but course food; so vile an exchange did Esau make of his heavenly dignity: that not without cause doth the Holy Ghost call him a profane person; who for one meales meat, sold his first birthrights, *Heb. 12.16.* It is a tradition of the Hebrew doctors, that *Lentiles* were wont to be eaten of men, in their sorrow and mourning: and that *Iakob* did feed upon *Lentiles*, in mourning and sorrow; for that the kingdom, and dominion, and firstbirthrights was Esaus. Whereupon they also gather, that the sons of Esau should not fall, until the Remainder of *Iakob* come, and give to the sons of Esau, food of lentiles, with mourning and sorrow, and take from them the dominion, kingdom, and firstbirthright, which *Iakob* bought of him by oath. *Pirkei R. Eliezer*, ch. 35. *eat and drink* ] This seemeth to intimate not only a satisfying of his hunger, but a carnall secure despising of his honour now sold: as in 1. *Cor. 15. 32.* *let us eat and drink, for to morrow we shall die.* went

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away ] without shewing any remorse or sorrow for his profane bargain.

despised ] unto this the Ierusalem paraphrast addeth, *that he also despised his portion in the world to come; and denyed the resurrection of the dead*. Thus the Jewes esteemed his fact, most irreligious & profane: as the Apolline also doth, *Heb. 12.16.*

CHAP. XXVI.

1. *Isaak* because of famine goeth to Gerar; 2. God biddeth him, not goe into Egypt; but dwell in the land; & promisseth him the blessings of Abraham: 7. *Isaak* denyeth his wife, 9. *Abimelech* therefore reproveth him. 12. *He* groweth rich. 18. *He* diggeth three wells, *Esek*, *Sitnah*, and *Rehoboth*. 23. *Abimelech* maketh a covenant with him at Beersheba, 34. *Esaus* wives.

1 **A**ND there was a famine, in the land; besides the first famine, which was in the dayes of Abraham: and *Isaak* went, unto *Abimelech* king of the Philistims, unto Gerar. And 2 *Iehovah*, appeared unto him; & sayd, Goe not down into Egypt: dwell in the land which I shall say unto thee. 3 Sojourn in this land; and I wilbe with thee, and will blesse thee: for to thee & to thy seed, will I give all these lands; & I will stablish the oath, which I swore unto Abraham thy father. And I 4 will multiply thy seed, as the stars of the heavens; and will give unto thy seed, all these lands: and in thy seed, all nations of the earth shall blesse themselves. Because that Abraham obeyed my voice: and kept my charge, my commandements, my statutes & my lawes. And *Isaak* dwelt, in Gerar. 5 And the men of the place, asked of his wife; and he sayd, she is my sister: for he feared to say my wife, lest the men of the place should kill me, for

8 Rebekah; because she was, of a good countenance. And it was, when the daies had been prolonged by him there; that Abimelech king of the Philistims, looked-out, through a window: and saw, and beheld Isaac was sporting, with Rebekah his wife.

9 And Abimelech called Isaac, & sayd, Behold surely she is thy wife; and how saydest thou, she is my sister? And Isaac sayd unto him; Because I sayd, lest I die for her. And Abimelech sayd; what is this thou hast done unto us? one of the people might lightly have lye with thy wife, and thou shouldst have brought upon us guiltines. And Abimelech commanded all the people, saying: he that toucheth this man, or his wife, dying hee shall be put to death. And Isaac sowed, in that land; and found in that yere, an hundred measures: and Iehovah blessed him. And the man, waxed-great: and went going-on, and waxing-great; untill he was waxed-great, exceedingly. And he had possession of flocks, & possession of nerds; and much husbandry: and the Philistims, envied him. And all the wells, which his fathers servants had digged, in the dayes of Abraham his father: the Philistims stopped them, and filled them with dust. And Abimelech sayd, unto Isaac: Goe from us, for thou art very-much mightier then we. And Isaac, went from thence: and pitched in the vallie of Gerar, and dwelt there. And Isaac returned, & digged the wells of water; which they had digged, in the dayes of Abraham his father; and the Philistims had stopped them, after the

19 death of Abraham: & he called their names, according to the names that his father had called them. And Isaac's servants, digged in the vallie: and found there, a well of living waters. And the herdmen of Gerar did strive, with the herdmen of Isaac, saying, The water is ours: and he called the name of the well, Esek; because they contended with him. And they digged, another well; and they strove also for it: and he called the name of it, Sitnah. And hee removed from thence, and digged another well; and they strove not for it: & he called the name of it, Rechoboth; and he sayd, for now Iehovah hath made-room for us, and we shall be fruitfull in the land. And he went-up from thence, to Beer-sheba. And Iehovah appeared unto him, the same night; and sayd, I am the God of Abraham thy father: fear not, for I am with thee; & wil blesse thee, and multiply thy seed, for my servant Abrahams sake. And he builded there an altar, and called on the name of Iehovah; and stretched-out there, his tent: & there Isaac's servants, digged a well. And Abimelech, went unto him, from Gerar: and Achuzzath his freind, & Phicol, the Prince of his armie. And Isaac, sayd unto them; wherefore come ye unto me: and ye hate me, and have sent me away from you? And they sayd, Seeing we have seen, that Iehovah is with thee; & we sayd, Let there now bee an oath-of-execration betwixt us, betwixt us and thee: and let us strike a covenant, with thee. If thou shalt do unto us evil, as we have not touched thee, and as wee have

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doon unto thee, but-only good, & have sent thee away in peace: thou now, the blessed of Iehovah. And he made unto them, a banquet; and they did eat and drink. And they rose early in the morning, and swore each-man to his brother: & Isaac sent them away, and they went from him, in peace. And it was, the same day; that Isaac's servants came, and shewed unto him, concerning the well which they had digged: and they sayd unto him, we have found water. And he called it, Shibeah: therefore the name of the citie, is Beer-sheba, unto this day.

And Elau was, fourtie yeres old; and he took a wife, Iudith; the daughter of Beeri, a Chethite: & Basemath, the daughter of Elon, a Chethite. And they were, a bitterness of spirit: to Isaac, and to Rebekah.

## Annotations.

1 **F** [first famine] whereof see Gen. 12. 10. Abimelech] of whom see Gen. 20. 1. &c. which historie is to be compared with this.

2 Ver. 2. Egypt] as Abraham did, Gen. 12. 10. and whether it seemeth Isaac was purposing to goe.

3 Ver. 3. this land] of Canaan, the land of promise, and figure of the place of heavenly rest; see the notes on Gen. 12. 5. So by David he exhorteth, *Dwell in the land, & feed on faith*, Psal. 37. 3. See Gen. 37. 1.

? wife] the Chaldee expoundeth it, *my word shall be an help unto thee*: so in v. 24. & 28. these lands] or countries, possessed by so many nations, Gen. 15. 19. & 21. so Psal. 105. 44. The Greek translatheth singularly, land; and so was the promise made to Abraham, Gen. 13. 15. and 15. 18. and 17. 8. see the notes there. *stablish the oath*] that is, *performe the promises sworn*: Gen. 22. 16. 17.

4 Ver. 4. stars] that is, innumerable: see Gen. 15. 5. *blest themselves*] or as the Greek translatheth, *shall be blessed*, see Gen. 22. 18. Ver. 5. charge] Hebr. *keeping, or observation*, that is, *ordinances to be kept*. So in Lev. 8. 35. and 22. 9. Deut. 11. 1. *lower*] for this word, elsewhere the scripture sayth, *judgments*; Deut. 11. 1. and 5. 1. 31. and 6. 1. 20. and 7. 11. and 8. 11. &c. and under these three particulars, the whole charge or custodie fore-spoken of, is comprehended; as afterward by Moses God gave the ten commandments or moral precepts, Exo. 20. *judgments*, or *judiciall lawes* for punishing transgressors, Exo. 21. &c. and Statutes, or *rules, ordinances and decrees* for the service of God, Lev. 3. 17. and 6. 18. 22. Exo. 12. 24. and 27. 31. and 29. 9. and 30. 21. All which Abraham observed, & is commended of God therefore.

7 Ver. 7. *my sister*] He imitateth his father Abrahams practise, Gen. 12. 11. 12. 13. and 20. 2. *kill me*] Moses expresseth this as Isaaks own words, of himself. The Greek translatheth it, *should kill him*: so elsewhere that version changeth the person, for more easy order of speech, and understanding to the reader. See Psal. 144. 11. *good countenance*] elsewhere it is *sayr of countenance* (or *visage*) Gen. 12. 11. so the Greek turneth it here: and before, *good* is used for *sayr* or *goodly*: Gen. 24. 16.

8 Ver. 8. by him] or to him; that is, *when he had been a long time there*. *sporting*] or *laughing, playing, rejoicing*: it is the word whereof Isaac himself had his name, Ge. 17. 17. 19. and 21. 6. Solomon sayth, *Rejoyce with the wife of thy youth* &c. Prov. 5. 18. 19. Ver. 10. *might lightly*] or, *had almost* [yeen, *guiltines*] a *lyn* making us *guiltie* of punishment, a *shamful crime* named in Hebrue *Asham*: the Greek translatheth it *Ignorance*: & so Paul calleth the synns of the people *Ignorances*, or *Ignorant-typhasses*, Heb. 9. 7. rightly so gathered from Levit. 4. 22. See the further explication of this word there. Abimelech by this word *Asham*, meaneth both the *lyn* and the punishment for the same.

[same; as in the law, *Asham*, is both the Guilty syn., and the Sacrifice for the same. *Levit. 1. 5. 6.*

11 Ver. 11. *toucheth*] that is *burneth* or *injur-eth*: so in v. 29. and in *Ios. 9. 19. Ruth 2. 9. Iob. 1. 11. Ps. 105. 15. Zach. 2. 8.* or *Hebr.* and: which is often used for *or*, as is observed on *Gen. 13. 8.* *dying*] that is, *he shall surely be put to death*: *Gen. 2. 17.*

12 Ver. 12. 100. *measures*] that is, as the Chaldee explaineth it, a hundred for one when he measured it: or an 100. may mean many: as an hundred fold *Mat. 19. 29.* is elsewhere called manifold more, *Luk. 18. 23.* The word *Sheganim*, signifieth public measures such as were used at the gates of Cities, which were full & large. And this increase, (which is the moit that our saviour speaketh of in *Mat. 13. 23.*) is the fruitfulnes of the land of Canaan when God blessed it; and figured the bountifull reward which the godly shall find of their labours, in the heavenly country, which wee seek, *Gal. 6. 7. 8. Heb. 11. 14. 16.* The fruitfulness of Canaan, signified also the graces of the gospel, *Ezek. 34. 27. Zach. 8. 12. Psal. 67. 7.* blessed him] and his blessing maketh rich, *Prov. 10. 22. Iob. 41. 12.* This the next words of Isaac doo also confirm.

14 Ver. 14. *possession* or *cattel*: so *Gen. 47. 17. husbandrie*] so also the Greek turneth it *georgie*. It implieth all manner work and service belonging to a familie; and so servants, and tillage of all sorts. The like is said of *Iob. 1. 3.* *envied*] had an envious-zele and emulation. So Solomon saw how all labour and tightnes of worke, brought envy to a man from his neyghbour, *Eccles. 4. 4.*

15 Ver. 15. *with duff* for *earth*, as the Greek translateth. This also they enviously did, against their oath before, *Gen. 21. 30. 31.* And this injurie was great, because of scarcitie of waters there, *Gen. 21. 25.* It figured out the corrupting of the cleare doctrines of the gospel, by earthly glosses and traditions of Anticristians, *Psal. 65. 20. and 84. 7. Song. 4. 15. Num. 21. 16. 18. Iob. 4. 10. 14.*

17 Ver. 17. *pitched*] to weete his tent: or, encamped. A word used for pitching of camps or armies, *Exod. 14. 9. & 15. 27. &c.* applied first here to Isaaks familie, afterward to Iakobs, *Gen. 33. 18.* and so to his posteritie. And brokeneth a residing, or quiet sitting: opposed to removing, or journeying. *Num. 1. 50. 1. 52. and 9. 17. 18.* The Chaldee translateth it *dwelted*.

18 Ver. 18. *returned and digged*] that is, as the Greek explaineth it, again digged. Figuring the restoring of the ancient truth, out of corruption: as v. 15. *their names*] so renewing the ancient good names (that carried, as lemeeth, the memoriall of Gods graces) which the wicked had detaced: as on the contrary, the idolatrous nam of places, on which the heathens had set the memoriall of false Gods and superstitions, were by the Israelites changed, when they came into their possession, *Num. 32. 38.* for the very names of idols, are not to be heard out of our mouths, *Exod. 23. 13. Psal. 16. 4.*

19 Ver. 19. *the vally,* of *Gerar*, as the Greek version dooth expresse. *living*] that is, as the Chaldee here translateth, *springing waters*. Waters that spring, or run; are for their continual motion, called *living*. *Levit. 14. 5. 50. and 15. 13. Num. 19. 17. Song. 4. 15.* For life consisteth in continuall motion. The Greek keepeth the Hebrue phrase: and so in the new Testament, where *living waters*, signify heavenly graces. *Ioh. 4. 10. 11. 14. and 7. 38. Rev. 21. 6. and 22. 1.*

20 Ver. 20. *ours*] or (belonging) to us: the Greek changeth the person, saying that the water was theirs. So v. 7. *Ezek. 17* that is, Contention, or wrongful strife: *Wronging*, the Greek translateth, *Injurie*, because they injured him.

21 Ver. 21. *Sinab*] that is *Hated*, or *Spitfullnes*. Of this the Devil hath his name, *Satan*. Ver. 22. *Rechoboth*] that is *Roomes*: or large spaces. Compare *Psal. 4. 2.* in which thou hast made room for me.

24 Ver. 24. *feare not*] for the opposition of the Philistims, and other afflictions that are incident unto thee. So God comforted Abraham

Abraham, *Gen. 15. 1.*

25 Ver. 25. *called on*] the Chaldee saith, *prayed*: so did Abraham his father, *Gen. 12. 7. 8. & 13. 4. 18.* *stretched out*] that is, *set up*, or *pitched his tent*, as the Greek explaineth it, which was with spreading and stretching out the curtaynes and cords unto stakes: *Esa. 33. 0.*

26 Ver. 26. *Abuzabab* his friend] or, a retinue of his friends; and so the Chaldee translateth it, a company of his friends: but the Greek takes it for a proper name, *Abuzabab*; and his freind, the Greek calleth *nymphagos*, which is the companion (or leader) of the bridegroom; like that in *Ludg. 14. 20.* which the Greek there translateth as this here.

Prince] that is *Chiefe captain*: in *Gr.* the Chief leader of the army, as in *Gen. 21. 22.* with which this historie is to be compared. Isaaks wayes pleasing the Lord, he made his enemies to be at peace with him: as *Prov. 16. 7.*

28 Ver. 28. *Seeing &c.*] that is, we have evidently seen. *Jehovah*] the Chaldee expounds it, the word of the Lord is thine help. *an oath of execration*] in Greek, a curse: that is, an oath wishing a curse to the breaker of it: as *Gen. 24. 41.* The Chaldee paraphraseth thus; Let the oath now be confirmed, which was between our fathers, and between us and thee. *strike*] *Hebr. cut*: see *Gen. 15. 18.*

29 Ver. 29. *If thou shalt*] understand; Taking a curse upon thee, if thou shalt meaning, that thou shalt not (or wilt not) doe evil, as the Greek explaineth it. See *Gen. 21. 23.*

*touched*] that is, *hurt*; as v. 11. *blessed*] see *Gen. 24. 31.* An imperfect speech, as if he should say, O thou blessed of the Lord, an thou likewise deale with us: or, as thou art now blessed of the Lord, so Iware unto us by him. The Greek translateth, and now thou art the blessed of the Lord.

30 Ver. 30. a banquet] used when men made covenants together: *Gen. 31. 54.*

31 Ver. 31. *man to his brother*] that is, one to another: the Greek saith, *man to his neyghbour*.

43 Ver. 43. *Shubab*] in Greek *Hosker*; in

English *Oath*. *BeerSheba*] that is, the well of oaths: as the Gr. also interprets it. This name was given before, *Gen. 21. 31.* It seemeth in strict of time the name was forgotten, the rather because the well then digged by Abraham, (v. 30.) was by the Philistims stopped: *Gen. 26. 15.* & they would therefore have no such monument: but Isaac now reneweth the name. Or here the cite is named *BeerSheba*; where the place, *Gen. 21. 31.* that is, the whole region.

34 Ver. 34. *old*] *Hebr. son*. This also was the age of his father Isaac when he married, *Gen. 25. 20.* *Judith*] one of the daughters of the Canaanites, called by another name, *Gen. 36. 2.* see the annotations there. This fact was contrary to Abrahams charge, *Gen. 24. 3.* and his father Isaaks, as is likely by v. 35. and *Gen. 28. 2. 6. 8.*

a *Cheribite*] in *Gr.* an *Evile*: see *Gen. 36. 2.* These were of the worst sort of people in the land, *Ezek. 16. 3.*

35 Ver. 35. a bitterness of spirit] that is, a griefe of mind, through their bitter provocation and rebellious carriage: so that they were yoked of their life by reason of them, *Gen. 27. 45.* Or, of a rebellious spirit, rebelling their parents. This latter the Greek followeth, calling them Contentious with Isaac and Rebekah: & the Chaldee sayth, they were rebellious and stubborn against the word of Isaac and Rebekah: unto which the Ierusalem Tharum addeth, that they served (God) with strange service (that is, idolatry) and received not the instruction either of Isaac or of Rebekah. See *Gen. 27. 46.*

CHAP. XXVII.

1. Isaac sendeth Esau for venison, purposing to eat, and bless him before his death. 5. Rebekah instructeth Jacob to obteyn the blessing. 15. Iakob under the person of Esau, obteyneth it. 30. Esau bringeth venison. 33. Isaac remembereth. 34. Esau complaineth, and by importunity obteyneth a blessing. 41. Hee threateneth to kill Iakob. 42. Rebekah disappointeth it.

1 **A**ND it was, when Iſaak was old, and his eyes were dim, that he could not ſee: then called he Efau, his elder ſon, and ſayd unto him, my ſon; and he ſayd unto him, Behold *here am I*. And he ſayd, Behold now I am old: I know not the day of my death. And now, take I pray thee thy weapons, thy quiver and thy bow: and goe out to the field; and hunt for me, veniſon. And make for me ſavoury-meats, ſuch as I love; and bring it to me, that I may eat: that my ſoul may beſſe thee, before I dye. And Rebekah heard, when Iſaak ſpoke to Efau his ſon: & Efau went to the field, to hunt for veniſon, for to bring it. And Rebekah ſayd, unto Iakob her ſon, ſaying: Behold I heard thy father, ſpeaking unto Efau thy brother, ſaying. Bring me veniſon, and make for me ſavoury-meats, that I may eat: & I will beſſe thee, before Iehovah, before my death. And now my ſon, obey my voice: according to that I doe command thee. Goe now, unto the flock; & take to me from thence, two good kids of the goats: & I will make them ſavoury-meats, for thy father, ſuch as he loveth. And thou ſhalt bring *them* to thy father, that he may eat: for that he may bleſſe thee; before his death. And Iakob ſayd, to Rebekah his mother: Behold Efau my brother, is a hayrie man; and I, a ſmooth man. If ſo be, my father ſhall feel me; then ſhall I be in his eyes, as a deceiver: & I ſhall bring upon me, a curſe, and not a bleſſing. And his mother, ſayd unto him; Vpon me be thy curſe, my ſon; Onely obey my voice, & goe, take *them* unto me. And he went &

15 took, & brought *them* to his mother: & his mother made ſavoury-meats, ſuch as his father loved. And Rebekah took the deſireable garments, of Efau her elder ſon; which were with her, in the houſe: and put *them* upon Iakob, her younger ſon. And the ſkinns of the kids of the goats, ſhe put upon his hands: and upon the ſmooth of his neck. And ſhe gave the ſavoury-meats, and the bread, which ſhe had made: into the hand, of Iakob her ſon. And he came unto his father, and ſayd my father: and he ſaid, Behold *here I am*, who art thou, my ſon? And Iakob ſayd unto his father, I am Efau thy firſtborn; I have done, even as thou ſpeakeſt unto me: Arife I pray thee, ſit, and eat of my veniſon; that, thy ſoule may bleſſe me. And Iſaak ſayd, unto his ſon; How is this, that thou haſt ſo ſoon found *it*, my ſon? And he ſayd, becauſe Iehovah thy God, brought *it* to paſſe, before me. And Iſaak ſayd unto Iakob; Come-neer I pray thee & let me feele thee, my ſon: whether thou be the ſame, my ſon Efau, or not. And Iakob went-neer, unto Iſaak his father, and he felt him: and he ſaid, the voice is the voice of Iakob; and the hands, are the hands of Efau. And he diſcerned him not, becauſe his hands were, as the hands of Efau his brother, hairy: and he bleſſed him. And he ſayd, art thou the ſame, my ſon Efau? And he ſayd, I. And he ſayd, Bring-neer unto me, and I will eat of my ſons veniſon, that my ſoule may bleſſe thee: and he brought *it* neer to him, and he did eat; and he brought unto him wine, and he drank. And Iſaak

27 Iſaak his father, ſaid unto him: Come neer now and kiſs me, my ſon. And he came-neer, and kiſſed him; and he ſmelled the ſmell of his garments, and bleſſed him: and ſayd, See, the ſmell of my ſon: is as the ſmell of a feild, the which Iehovah hath bleſſed. And God give unto thee, of the dew of the heavens, and of the fatneſſes of the earth: and multitude of corn, and of new-wine. Let peoples ſerve thee, and nations bow-down themſelves unto thee; be thou a mayſter, to thy brethren; and let thy mothers ſonns, bow-down themſelves unto thee: Curſed be every one of *the* that curſe thee, and bleſſed be every one of them that bleſſe thee. And it was, when as Iſaak had made an end, of bleſſing Iakob; and it was, that Iakob was but going gone out, from the preſence of Iſaak his father: that Efau his brother, came in, from his hunting. And he alſo made ſavoury-meats, and brought *them* to his father: and ſayd unto his father, Let my father ariſe, & eat of his ſonns veniſon; that, thy ſoul may bleſſe me. And Iſaak his father ſayd unto him, who art thou? and he ſayd, I am thy ſon thy firſtborn, Efau. And Iſaak trembled, with a very vehement great trembling; & ſayd, Who where is he that hath hunted veniſon, and brought *it* unto me, and I have eaten of all, ere thou cameſt, and have bleſſed him: yea-and he ſhall be bleſſed. When Efau heard, the words of his father; then cried-he-out with an outcrie, great and bitter, very vehemently: & ſayd unto his father, Bleſſe me, alſo, my father. And he ſayd, Thy brother came, with guile: and he

36 hath taken, thy bleſſing. And he ſayd, Is it becauſe his name was called Iakob; for he hath ſupplanted me, theſe two-times; he took my firſt-birth-right, and behold now, he hath taken my bleſſing: and he ſayd, haſt thou not reſerved a bleſſing, for me? And Iſaak answered, and ſayd unto Efau; Loe I have appointed him to be a maſter over thee; & all his brethren, have I given to him, for ſervants; and with corn and new-wine have I ſuſtained him: and unto thee now, what ſhall I doe, my ſon? And Efau ſayd unto his father, haſt thou but that one bleſſing, my father; bleſſe me, alſo, my father: and Efau liſted up his voice, and wept. And Iſaak his father answered, and ſayd unto him: Behold, of the fatneſſes of the earth, ſhall thy dwelling be; and of the dew of the heavens, from above. And by thy ſword ſhalt thou live; & thy brother, ſhalt thou ſerve: and it ſhall be, when thou ſhalt get-the-dominion, that thou ſhalt break his yoke, from off thy neck. And Efau, hated Iakob; for the bleſſing, with which his father had bleſſed him: and Efau ſayd in his hart, The dayes of mourning for my father, are nigh; and I will kiyl Iakob my brother. And the words of Efau, her elder ſon, were told to Rebekah: and the ſent and called Iakob, her younger ſon; and ſayd unto him; Behold Efau thy brother, comforteth himſelf as touching thee, to kiyl thee. And now my ſon, obey my voice: & ariſe ſlee thou, unto Laban my brother, to Charan. And tarry with him, a few dayes: untill the hot-wrath of thy brother, turn away. Untill the



anger of thy brother, turn-a way from thee; and he forget, that which thou hast doon to him; and I will fend, and take thee from thence: why should I be bereved, even of you both, in one day? And Reb. kah said unto Isaac: I am yrked of my life, because of the daughters of Cheth: if Iakob take a wife, of the daughters of Cheth like these, of the daughters of the land; wherfore have I life?

Annotations.

**T**hat he could not see [Hebr. from seeing: which phrase the Apostle turneth in Greek, not to see: Rom. 11. 10 from Plal. 69. 24.] Upon this occasion, Gods works were shewed in Isaac, (as Job. 9. 3.) for in his blindness he gave Iakob the blessing, which he would not so have doon, if he had seen: v. 23. *elder*] in Hebrue, greater, to weet of age, or by birth; as the Greek translatteth Elder; and lesser for younger, v. 15. see Gen. 10. 21.

Ver. 4. my death] the Greek sayeth, my end: yet lived we after this, above 40. yerres; Gen. 35. 28. 29.

Ver. 3. Venison] Hebr. hunting: wherof venison hath the name, as being gotten by hunting. So v. 19. &c.

Ver. 4. that I may,] or, and I will eat: so in v. 7. and 10. These two phrases are used indifferently, as, that ye be not judged, Mat. 7. 1. which another Evang. list sayeth, and ye shall not be judged: Luk. 6. 37. See also Gen. 12. 12. *that my soul*] or to the end my soul: that is my selfe: as after in v. 7. it is repeated, Isaac being to give the blessing in faith, Heb. 11. 20. v. would eat savourie meat, and drink wine, v. 25. to styr up & cheer his spirit, that he might be the more fit instrument of the spirit of God. For sorrow, anger, and other such passions, doe distemper the mind: which may be mitigated by outward means, as wine maketh men to forget their miserie, Prov. 31. 6. 7. and musick allayeth anger: wherfore

Elisba the Prophet, when he vvay moved against K. Iehoram, called for a musician, who w<sup>en</sup> he played, the hand of the Lord came upon the prophet: 2. Reg. 3. 14. 15.

*blest thee*] As the Preists with authority blessed and put the name of God upon the people, Gen. 14. 19. Num. 6. 13. 7. So the Patriarches derived the blessing before their death, unto their children (or some one of them,) as an inheritance by testament; whereto Paul speaketh of inheriting the blessing, Heb. 12. 17. which also was of great authority and strength, as being doon by the spirit of God: and in faith, and before the Lord, as v. 7. See Gen. 28. 3. 4. and 48. 15. 16. 20. & 49. 15. 26. 28. Heb. 11. 20. 21. and 12. 17. Elsu, (who had his name of Dong,) is here promised the blessing upon his deede: as the law also prometh blessing and life to the doers thereof, Rom. 10. 5. but Iakob got the blessing by faith, as doo all the faithfull Gal. 3. 9.

Ver. 7. before Iehovah] that is, in his presence, by his power and authority, and for ever, (The like phrase is of cursing, 1. Sam. 26. 19.) And being doon before his death, it was vvith the more power, care, reverence, &c. as by his last will & testament, So Dent. 33. 1.

Ver. 12. if so be for Peradventure my father will feel me, & I shall be. The Greek translatteth it, *My pote*, which word Paul useth 2 Tim. 2. 25. in like sense; if so be, (or if peradventure) God will give them repentance, as a deceiver] or, as one that causeth to err: the Greek translatteth it, a deceiver, the Chaldee, a mocker. Or we may English it a very deceiver: for in the Hebrue, as is often a sure affirmation, Neh. 7. 2. and so the Greek answering therto, Job. 1. 14. a curse, [not feared without cause, for curse is he that maketh the blind to err in vvay, Dent. 27. 18. and deceitfulness in all Gods works, maketh men lyable to the curse, Jer. 48. 10. Mal. 1. 14.]

Ver. 13. upon me thy curse] a speech of her faith, to encourage him, (though it may be mixt with infirmie of cariage;) for

for it seemeth thus: relyed on the oracle of God, in Gen. 23. the greater shall serve the less: which oracle, Isaac might understand it not of the persons of Esau and Iakob, but of the nations and peoples, their possitute; & therefore thought it his duty to give the blessing of the first birth right unto Esau, to whom by nature it belonged, and which might not be changed for affect, as the Law after provideth, in D. 21. 15. 16. 17. But Rebekah understood it of these very persons also, and therefore attempted this strange and perilous vvay, to procure the blessing unto Iakob. A like different meaning of that oracle, is gathered by men at this day. The Chalde paraphratteth thus: It was sayd unto me by prophesse, that curses shall not come upon thee; but blessings.

V. 15. desirable garments] Heb. garments of desires, that is goodly, sweet, precious: the Greek translatteth it, a goodly robe, (or sayr stole, which was a long garment that great men used to wear, Luk. 10. 46. and 15. 22.) The Preists after in the law had holy garments, to minister in, Exod. 28. 2. 3. 4. which the Greek there also caeth a holy robe or stole. Whither the first born before the lavv had such to minister in, is not certain; but probable, by this example. For had they been common garments, why did not Esau himself, or his wiv. keep them; but being in like kind holy robes, received from their ancestors; the mother of the familie kept them in sweet chests, from mothes and the like, wherupon it is sayd in v. 27. Isaac smilled the smell of his garments. These might wel figure out those robes of innocencie and righteousness, wherewith the saints are clothed, Revela. 7. 9. 14. and 19. 8. 3. 18. The like mysticall also is in the kids Runns following: see Gen. 3. 21.

Ver. 19. firstborn] This though it were not so properly, (& cannot in that respect be exculpated, yet was it true in mysticall; & spiritually, as Iohn Baptist was Elias, Mat. 11. 14. and we gentiles, are the Circumcision, Phil. 3. 3. Rom. 2. 28. & the children of pro-

mise, are counted for the seed, Rom. 9. 8. Gal. 4. 28.

Ver. 20. brought it to pass for, made it to meet (or occur:) in Greek, delivered it: in Chalde prepared it. See Gen. 24. 12.

Ver. 22. and the hands] or but the hands: the Ierusalemey Thargum sayth, the feeling of the hands.

of a field] the Greek addeth, of a full (or plenitudo) field: which with herbs, flowers and fruits, giveth a fragrant smell. Compare Song. 2. 13. and 4. 12. 13. 14. and 7. 11. 12. 13. The Ierusalemey Thargum applyeth this to the smell of the perfume of good prices, that should after be offered in the mount of the house of the sanctuary.

V. 28. And God give] or will give, it is both a prayer and a prophesse: the word And north the passion of mind; for so it is often used to signify vehement affections, of desire, joy, indignation, or the like. See Gen. 47. 15. Plal. 2. 6. Mat. 23. 3. Mark 10. 26. 2. Cor. 1. 2. Sometime it is omitted quite; as 2. Sam. 24. 3. and the Lord thy God add: for which, in 1. Chron. 21. 3. is written, the Lord add: leaving out and, dew] which as it is the meanes to make the field fruitful, so can it not be given but by God, Jer. 14. 22. and the withholding of it; is a curse, 2. Sam. 1. 21. It spiritually signififieth the doctrine and graces of the gospel, and spirit of Christ up in men. Dent. 32. 2. Esai. 45. 8. and 26. 19. Hos. 14. 6. 7. Plal. 133. 3. A like blessing is in Dent. 33. 28. far-nesser] that is, sundry sorts and plenty of far things: wherby is meant the best of every thing, (see Gen. 4. 4. and 49. 22. Esai. 30. 23. and spirituell graces, Plal. 25. 6. The land of Canaan, (the figure of all blessedness,) is called therefore the fat land, Neh. 9. 25. 35. corn and new-wine:] which as they are the stay and comfort of mans life, Plal. 104. 15. so they also signify heavenly blessings that God sendeth upon his people. Plal. 65. 10. 14. Zach. 9. 17. A like blessing Moses uttered, Dent. 33. 28.

Ver. 29. nations] the Greek translatteth it, Princes; the Chaldee, Kingdoms. The Ierusalemey Thargum applyeth these peoples, nations,

V 3



nations, brethren, and mothers sons; to the sons of Esau, of Ismael, of Keturah and of Laban.

As servitude implieth a spiritual curse, Gen. 9. 25. to this sovereignty, is a spiritual blessing; Rev. 2. 26. 27. a mayster] or, a sovereign, a Lord, or governor: named of prevailing. Herein was implied a part of the first-birthright, 1. Chron. 5. 2. Psal. 89. 28. every one &c. [Hebr. they curse, cursed be he; that is, every one of them for a word singular, joyed with a plural, note: exactly all and every one.

Compare this with Gen. 12. 3. Num. 24. 9. Ver. 32. and it was] or, it was I say: the doubling of this, maketh the matter the more remarkable, touching Gods providence herein.

going gone:] that is, newly gone, or scarce gone out. Ver. 33. trembled] or, was terrified; as the Greek and Chaldee translate, was astonished: it signifieth an exceeding fear with trembling, as Exod. 19. 16. 18. Gen. 42. 28.

who where:] a trembling passionate speech: or, who then is he? he shall be:] So the gifts of God (which are without repentance Rom. 11. 29.) are established to Jakob here, and after more advizedly, in Gen. 28. 1. - 4.

Ver. 35. with guile:] the Chaldee sayth, with wisdom: but the word is usually taken in the evil part, and so Isaac seemeth to intend it. The scripture also seemeth hereby to blame the indirect means which Jakob used: for none should doe evil, that good may come; no not though through means, the truth of God doeth more abound, unto his glorie; Rom. 3. 7. 8.

Ver. 36. Is it because] or understand, hath he doon this because: meaning surely he hath. Therefore the Greek translateth it, Rightly was his name called Jakob: & the Chaldee, Truly, was called. [Hebr. he called, meaning every one. See Gen. 16. 14. for he bath] or, that he hath supplanted: where the Hebrew Jaakbeni, supplanted me, is Esaus interpretation of Jakobs name, as signifying a supplanter or overthrower with the foot, and to a deceiver. So Jer. 9. 4. he took] thus Esau layeth the fault on his brother, for taking that which him self profanely sold;

Gen. 25. 33. Heb. 12. 16.

my blessing] but that followed the first birthright, which being sold, the blessing was lost also: as the Apostle interteth upon it, that afterward when Esau would have inherited the blessing, he was rejected, Heb. 12. 16. 17.

Ver. 37. appointed] or put; that is, made as the Greek translateth it. [Justly] the Greek translateth strengthened: See Psal. 104. 15.

Ver. 38. and wept] yet found he no place of repentance, though he sought it with tears, Heb. 12. 17. For because when God calleth, men doe refuse: when they call upon him, he will not answer; Prov. 1. 24. 28.

Ver. 39. satisses] that is, fat and fertile places: which were upon mount Seir, Gen. 36. 6. 8. and this was unto Esau, a gift of God, Job. 24. 4. Therefore this also is a blessing, which Isaac by faith uttered concerning things that were to come, unto Esau, as before unto Jakob: Heb. 11. 20. How be it, the chief, spirituall, and hereditary blessing was before given to Jakob only, and Esau willing to inherit it, was rejected, Heb. 12. 17. and the oracles here following confirm the same.

Ver. 40. And by] or, But by thy sword: that is, with wars and troubles, shalt thou descend thy state and country, and not enjoy peace as Jakob, Deut. 33. 27. 28. The sword is opposed unto peace, Mat. 10. 34. and living by the sword, meaneth the continuance of that troublesome state; as life, is opposed to momentary troubles, Psal. 39. 6. Contrary wille in Christs Kingdom, the swords are beaten into plow-shares, Esau. 2. 4. thou serve] namely, in thy posterity: for Esau in his person served not Jakob, but his children in Davids dayes, 2. Sam. 8. 14. So before, that was spoken as to Abraham, which was properly accomplished to and in his seed, Gen. 12. 3. and 22. 18. and 15. 7. 18. shalt get the dominion,] or shalt get strength: and that shalbe, when Jakob shall for his Lyons, loose the dominion, as came to pass in the dayes of Ichoram son of Ieholaphat who did evil in the eyes of the Lord,

Lord, 2. King. 8. 16. 18. 20. So both the Chaldee paraphrases say, when his sons shal transgresse the words of the law, thou shalt remove his yoke (the yoke of their servitude) from off thy neck. Otherwise (as the Hebrew word sometime signifieth to mourn, or be cast down with sorrow, Psal. 55. 3.) it may be interpreted, when thou shalt mourn, to weep, for that hard servitude. bu yoke] the yoke of servitude, as the Jerusalem Targum explaineth it. So yoke also signifieth in Lev. 26. 13. Esay 9. 4. & 10. 27. Jer. 27. 8. 11. And Esau broke the yoke, when Esau rebelled from under the hand of Judah, and made a King over themselves, 2. King. 8. 20. 22.

V. 41. hated] with an inward spitefull hatred, as the word signifieth, which sheweth his former tears to proceed not from true repentance. And in hating his brother for the blessing: he shewed himselfe to be of that wicked one, as was Cain, 1. Job. 3. 12. 15. This hatred continued also in his posterity, against Jakob, Obad. v. 10. 11 &c.

for my father] the Hebrew phrase, as also the Greek, is, of my fathers; but the meaning is, for my fathers death, as the like speeches elsewhere manifest, Ezek. 24. 17. Jer. 6. 26. and at burials they used to mourn seven dayes, Gen. 50. 10. The Greek translateth, Let the dayes of my fathers mourning be night, that I may kill Jakob my brother, to making it a wish for his fathers speedy death; and the Hebrew also will bear that translation: yea his words are such, as may imply, not a stay till his fathers death, but that he would with the first opportunity kill Jakob, and so his father would soon die with sorrow. Thus meaning, he should be a double parricide. And Rebekah with the first, sent Jakob away, to prevent danger.

Ver. 42. comforteth himselfe] in respect of his losse of the blessing, with this purpose and hope to kill thee. So the comfort of the wicked, is grounded on evil. The Greek translateth, he threateth thee; and the Chaldee, he layeth ways for thee.

Ver. 43. see thou] or, see for thy selfe: and for thy safety. Here the blessing, brought

speedy persecution and exile upon Jakob, which his mother counselled him to faith to undergoe, rather then for his life, to make accord with Esau, and to forgoe his first birthright now obteyned.

Ver. 44. a few dayes] these I let out to be twenty yeres: as the sequels of the historie sheweth, Gen. 31. 38. and Rebekah saw him no more, as the Hebrew doctors gather, by the time of her death; which they thinke was before Jakob came againe. See the notes on Gen. 35. 8.

Ver. 45. why should I be] the Greek turneth it, lest I be bereaved; and the speekeh of the losse of them both for that Esau for his murder, was also to be killed, by the law in Gen. 9. 6. or if man had not punished him, God might have cursed and slain him out, as he did Cain, Gen. 4. 11. 16.

of Cheth] the Greek saith, daughters of the sons of Cheth, the Chethites, whom Esau had married, Gen. 26. 34. 35. This grief, he took for an occasion also, to get Isaaks consent, unto Jakobs departure.

of the land] that is, of the inhabitants of the land, whether Chethites, or any other of the Canaanites: see Gen. 11. 1. wherefore have I] that is, what good will my life doe me? meaning, none at all.

CHAP. XXVIII.

1. Isaac blest his Jakob, and sendeth him to Padan Aram for a wife. 9. Esau seeing it, marries Machabath, the daughter of Ismael. 10. Jakob by the way hath a dream and vision of a ladder, 13. God appearing, promiseth to bless him, and bring him home again. 16. Jakob awaking, and moved with reverence of the place, anointed a stone set up for a pillar, and named the place Bethel, 20. and maketh a vow to honour God there, when he shall returne in peace.

And Isaac called Jakob, and blessed him: & commanded him, & sayd unto him; Thou shalt not take a wife of the daughters of Canaan. Arise

rise goe to Padan Aram, to the house  
of Bethuel, thy mothers father: and  
take to thee a wife, from thence; of  
the daughters of Laban, thy mothers  
brother. And God Almighty, bleſs  
thee, and make thee fruitful, & multi-  
ply thee: and be thou, an assembly  
of peoples. And he give to thee, the  
bleſſing of Abraham; to thee, and to  
thy ſeed with thee: that thou mayſt  
inherit the land of thy ſojournings,  
which God gave unto Abraham. And  
Iſaak ſent away Jakob, and he went  
to Padan Aram: unto Laban ſon of  
Bethuel, the Syrian; the brother of  
Rebekah, mother of Jakob and Elau.  
And Elau ſaw, that Iſaak had bleſſed  
Jakob; and ſent him to Padan Aram,  
to take unto him a wife from thence:  
when he bleſſed him, & commanded  
him, ſaying, thou ſhalt not take a wife,  
of the daughters of Canaan. And  
Jakob had obeyed his father and his  
mother: and was gone to Padan A-  
ram. And Elau ſaw, that the daugh-  
ters of Canaan were evil in the eyes  
of Iſaak his father. Then went Elau,  
unto Iſmael: and took Machalah  
daughter of Iſmael, ſon of Abraham,  
the ſiſter of Nebajoth; unto his wives,  
to him to wife.

□ □ □

And Jakob went forth, from Beer-  
ſheba: and went to Charran. And he  
lighted upon a place, and taried there  
all night, becauſe the ſun was gone-  
down; and hee took of the ſtones of  
the place, and put for his pillowes; &  
lay down, in that place. And hee  
dreamed; and beheld a ladder ſet-up  
on the earth, & the head of it, reach-  
ing to the heavens: and beheld the

Angels of God, aſcending & deſcend-  
ing on it. And beheld Iehovah ſtand-  
ing above it, and ſayd; I Iehovah  
the God of Abraham thy father, and  
the God of Iſaak: the land, that  
which thou lieſt upon, to thee will I  
give it, and to thy ſeed. And thy  
ſeed ſhalbe, as the duſt of the earth;  
and thou ſhalt ſpread abroad, to the  
ſea, and to the Eaſt, and to the North  
and to the South: and bleſſed ſhalbe  
in thee, all families of the earth, and  
in thy ſeed. And behold I will be  
with thee, and wil keep thee, in all  
the way that thou ſhalt goe, and will  
return thee again, unto this land: for  
I will not leave thee, until that I have  
done, that which I have ſpoken unto  
thee. And Jakob awaked, out of his  
ſleep; and he ſayd, Surely Iehovah is,  
in this place: & I knew it not. And  
he feared, and ſayd; how fearfull is  
this place? this is no other, but the  
houſe of God; and this is the gate of  
heavens. And Jakob roſe-up early  
in the morning; and took the ſtone,  
that he had put for his pillowes; and  
ſet it, for a pillar: and he powred oile  
upon the head thereof. And he called  
the name of that place, Bethel: but  
Luz was the name of the citie, at the  
firſt. And Jakob vowed a vow, ſay-  
ing; If God, wilbe with me; and will  
keep me, in this way, which I am go-  
ing; and will give me bread to eat, &  
rayment to put-on. And I returne  
in peace, unto my fathers houſe: and  
Iehovah ſhall be to me, a God. And  
this ſtone, which I have ſet for a pillar,  
ſhalbe, the houſe of God: and of all,  
that thou ſhalt give to me, I will ſe-  
parate the tenth unto thee.

Annotations.

Annotations.

**B**leſſed him] God hereby confirmed Ja-  
kobs faith, againſt doubts and tears,  
both of things paſt & to come, while  
his father now wittingly and willing-  
ly bleſſed him, and comforteth him, againſt  
future troubles, that might befall him in  
his pilgrimage. The Hebrue doctors ſay:  
*Better is the end of a thing, then the beginning  
thereof.* (Eccl. 7. 8.) the firſt bleſſings wherewith  
Iſaak bleſſed Iakob, were of the dew of heaven,  
and corn of the earth, Gen. 27. 28. the after bleſ-  
ſings, were bleſſings that had an eternal founda-  
tion, and had no end of them; eyther in this  
world, or in the world to come: as it is written,  
And God almighty bleſſ thee, (Gen. 28. 3. 4.) &  
addeth moreover unto him, the bleſſing of Ab-  
raham. *Pirkei R. Eliezer. ch. 35.*  
Ver. 2. Padan Aram] or Mesopotamis; as  
the Greek turneth it: ſo v. 5. 6. &c. ſee the  
notes on Gen. 25. 20.  
The like care Abraham took, to provide a  
wife for Iſaak, Gen. 24. But there, ſervants  
were ſent with camels, and ſtore of good  
things: here the ſon himſelf is ſent on  
foot in poor eſtate, with his ſtaff, Gen. 32. 10.  
to ſerve for a wife, Hoſ. 12. 12. So great was  
the trial of Iakobs faith in this his pilgri-  
mage, greater thee all his fathers; and up-  
on his inheriting of the bleſſing, there  
followed preſently great afflictions.  
Ver. 3. Almighty] or, All ſufficient; ſee  
Gen. 17. 1. an aſſembly] or, church, con-  
gregation, company; that is, a multitude of  
peoples, as, Ezek. 23. 24. The Greek tranſla-  
teth it ſynagogues] or aſſemblies of nations, &  
the Chaldee, an aſſembly of tribes; reſpect-  
ing the twelve tribes that came off Iakob:  
Exod. 24. 4. This bleſſing, God promiſed at  
Bethel to perform unto Iakob, Gen. 48. 3.  
4. and 35. 11.  
Ver. 4. bleſſing of Abraham] which chief-  
ly conſiſted in redemption from the curſe  
of the law, by forgiveness of ſynns, and re-  
ceiving the promiſe of the Spirit (of the  
adoption of children, and for ſanctification  
through faith in Chriſt, Gal. 3. 23, 14. 9. 29.

Rom. 4. 7. 8. 13. &c. Here Iakob is made  
heir of the bleſſing: ſo are all true Chriſti-  
ans, 1. Pet. 3. 9. of thy ſojournings] where-  
in thou art a ſojourner and pilgrim; the  
land of Canaan. See Gen. 17. 8. gave  
to Abr.] ſo weet by promiſe of this gift,  
ſee Gen. 12. 7. and 13. 15. & 15. 7. 18. & 17. 8.  
Ver. 5. Syrian] ſo the Greek uſually  
tranſlateth it, which the new teſtament  
ſolloweth, Luk. 4. 27. The Hebrue is, the  
Aramite: ſee Gen. 10. 22.  
Ver. 8. evil] that is, diſpleaſing, grievous:  
ſo Gen. 48. 17. on the contrary, good, is for  
pleaſing, Gen. 16. 6. 8.  
Ver. 9. Iſmael] that is, Iſmaels familie, or  
the Iſmaelites: for Iſmael himſelf was now  
dead, Gen. 25. 17. See the notes on Gen.  
19. 37. Michalah] called alſo Baſe-  
math, Gen. 36. 3. hee took her, (being of his  
kinred,) to pleaſe his father; though ney-  
ther according to Gods will, nor his fa-  
thers. So the wicked would ſeem to a-  
mend-one evil, by running into another.  
of Nebajoth] that is, of the ſame mo-  
ther that Nebajoth (Iſmaels eldeſt ſon)  
was. unto his] that is, beſides &  
unto the two Canaanitiſh wives which  
he already had, Gen. 28. 34. ſo now hee had  
three wives.

□ □ □ Here beginneth the ſeventh  
ſection of Moſes law, whereof ſee the an-  
notations on Gen. 9. Which ſection  
when it is leſſe abſolute, the Hebrewes call  
Parafſha, a diſtinction; and ſignifie it by a  
threefold Pt but when it is more full and  
abſolute, they name it Sefer, an Order, & de-  
note it by a threefold S\* as in this place.  
Ver. 10. Charran] of which place, ſee  
Gen. 11. 31. It was diſtant from Beerſheba,  
almost 100. Engliſh miles. And Iakob was  
now about 77. yerres of age, when he un-  
dertook this pilgrimage, as may be ga-  
thered by the hiſtorie following, and by  
Gen. 47. 9. Of which journey, the prophet  
after ſpeaketh, how Iakob fled into the land  
of Syria; and Iſrael ſerved for a wife, Hoſ. 12.  
12. ſo the afflictions of the fathers, are ex-  
amples

amples unto the children in all ages, v. n. whatsoever is written : *Rom.* 4. 13. 14. and 15. 4. 1. *Cor.* 10. 11. Of *Iakob* age, the *Rib-* bines also say, *Severy* *or* seven years old was *Iakob*, when he departed from his fathers house, *Parker R. Elizer*, ch. 35.

11 Ver. 11. *He lighted upon* [or happened, met with] by Gods providence, not of his own purpose or choice, who would have gone further, had not night prevented him: & made no reckning of this place, above any other. It was about 45 English miles distant from Beertheba, whence *Iakob* came: and from Jerusalem 8. miles northward.

*pillow* [or head bolster] *o* in 1. *Sam.* 26. 7. The Greek translatheth, *at his head*. As this pillow of *Iakob*, the with his hard distress for the present in body: so Gods appearing and word here revealed, manifesteth the comforts and refreshing of the spirit, which the faithful have in their afflictions and pilgrimages. *Hof.* 12. 4. *Gen.* 35. 7. 2. *Cor.* 1. 5. See after, on v. 18.

12 Ver. 12. *dreamed* [a divine dream, such as in times past God used to speak unto men by; *Iob.* 33. 14-15. *Dan.* 7. 1. and so he usually spake unto the Prophets, as it is said, *If there be a Prophet among you, I Jehovah, will make my self known unto him in a vision, will speak unto him in a dream: Num.* 12. 6. See the notes on *Gen.* 15. 12.

[ladder] representing Christ, the son of man, on whom the Angels of God, ascend and descend. *Iohn.* 1. 51. applied now in special to *Iakob*, and his journey, as followeth in v. 13. 15. The Hebrew doctors say, The things made known to a prophet by propheticall vision, were made known unto him by way of parable: and immediately, the interpretation of the parable, was written in his heart, and he knew what it was. As the ladder which *Iakob* our father saw, and the Angels ascending and descending on it.

And that was a parable of the (some) monarchies. *Maimony* in *Mishna*, in *Telud*, *hato-* *rah*, ch. 7. S. 3. Other Rabbins also apply this vision, to the monarchies in *Deniel*: but our Saviour is the best interpreter, *Ioh.* 1. 51. on the earth [signify-] ing Christs humane nature, and conver-

sing with men, *Ioh.* 16. 28. and 17. 4. the heavens [signifying Christs heavenly nature, and mediation for men with God, *Heb.* 8. 1. and 9. 24. By whom all things are reconciled unto God, and both the things in earth and things in heaven, are set at peace through the blood of his cross *Col.* 1. 20. He is the way, no man cometh to the Father, but by him: *Ioh.* 14. 6. after *drag* &c.] that is, looking with desire into the mysteries of Christ, 1. *Per.* 1. 12. ministering unto him, and through him unto his people, *Mark.* 1. 12. *Heb.* 1. 14. and now in special, guarding *Iakob* from all perils in his journey: *Gen.* 31. 12.

13 Ver. 13. [*Iehovah*] whose providence & grace is towards his in Christ. The Chaldee translatheth it, *the glory of the Lord.*

*God of Abraham* &c. [*See Gen.* 17. 7. He is not ashamed to be call'd their God, for he hath prepared for them a city, *Heb.* 11. 16. Hereby also the resurrection of the dead, was taught unto *Iakob*; God calling him, selfe no less the God of *Abraham* (now dead to the world) then of *Iakob* now living: for *Abraham* also was alive unto him, *Luk.* 10. 37. 38.

to thy seed] that is, as the Chaldee expounds it, to thy sons: when as yet he had no child, (as is noted of *Abraham*, *Atk.* 7. 9.) nor wife. Here God confirmeth to *Iakob*, the blessing of *Abraham*, which his father *Iakob* had bequeathed unto him, before in v. 3. 4. And as the former, so this promise also was spirituall, to be accomplished by Christ in whom (under the name of *David*) God promiseth, that his people should dwell in the land, that he gave unto *Iakob* his servant, *Ex.* 37. 24. 25. So the ladder which *Iakob* saw, should be for him: besides this earthly voyage) to climb by, unto his heavenly countrie, and inheritance eternall; *Heb.* 11. 14. 16. and 9. 15. So after, in *Gen.* 31. 11. 12.

14 Ver. 14. the dust] that is innumerable: see *Gen.* 13. 16. and 31. 12. So *Balaam* sayd, who can count the dust of *Iakob*? *Num.* 23. 10. In *Gen.* 31. 12. for dust, is sayd sand of the sea, The

The Chaldee here translatheth, thy sons shall be multiplied as dust. [spread abroad] *Heb.* break forth: that is, greatly increase and suddenly spread abroad. So the word is also used in *Exod.* 1. 12. *Gen.* 30. 30. 43. 1. *Chron.* 4. 38. The Greek translatheth it, enlarge; the Chaldee provide. It is a prophetic of the spreading of the Church, through all parts of the world. the sea] that is, as the Chaldee expounds it, the west: see *Gen.* 11. 8.

all families] So the promise unto *Iakob*, pertaineth also to us; who may say with the Prophet, God found him in Bethel, and there he spake with us: *Hof.* 12. 4. And it implyeth the blessing of eternall life. and in thy seed] that is, Christ: see *Gen.* 12. 18. & 12. 3. And, may here be taken for *That* is to say: for it explaineth the former promise. See the notes on *Gen.* 13. 15.

15 Ver. 15. I will be with thee] The like promise God made at his return, *Gen.* 31. 3. which *Iakob* understood thus, I will do thee good, *Gen.* 31. 9. The Chaldee translatheth it, my word shall be thy help. See *Exod.* 33. 15. 16. *Mat.* 28. 20. *Gen.* 46. 4. all the way] to the Greek expresseth the word way, here wanting, expressed also elsewhere in the Hebrew, *Gen.* 31. 3. And here the vision of the Ladder, (Christ,) is applied to his present case and journey: for God giving his Son, doeth with him give all things also, *Rom.* 8. 32. and godlines hath the promise of the life present, and that which is to come, 1. *Tim.* 4. 8. not leave thee] This taught *Iakob* to repose confidence in God, being content with things present: the like is spoken to us all, *Heb.* 13. 5.

16 Ver. 16. [*Iehovah* is] The Chaldee paraphratheth, the glory of the Lord dwelleth in this place.

17 Ver. 17. this is &c.] The Chaldee addeth this is no common (or private) place, but a place wherein God taketh pleasure, and over against this place, is the gate of heaven. This place represented the Church of Christ, called the house of God, 1. *Tim.* 3. 15. which often times is, where men are not aware of it, *Rev.* 12. 6. *Ioh.* 1. 46. Where the Ladder

Christ standeth, *Mat.* 18. 20. *Rev.* 14. 1. and where his servants see & serve him, *Rev.* 22. 3. 4. Vnto which (as to the gate of heaven) the Lord bringeth such as shall be saved, to walk in the light of it, *Adm.* 47. *Rev.* 21. 24.

18 Ver. 18. the stone] either stone, is here put for *stones*, (as in *Gen.* 3. 2. *see* *next*) or, that before in v. 11. of the stones, is meant some one of them: See *Gen.* 46. 13.

a pillar] or statue, that is a monument or title erected and standing up: This was here for a religious sign, as altars also were, *Esa.* 19. 19. and *Iakob* did the like afterward, *Gen.* 35. 14. But when the Law was given by Moles, no pillars might any more be set up, *Lev.* 26. 1. *Hof.* 10. 1. but all (such as the heathens had erected, were to be broken down; *Deut.* 7. 5. & 12. 3. There were also pillars for civil monuments, *Gen.* 35. 10. 2. *Sam.* 13. 18.

as to anoint and consecrate it for holy use: as after in the law, there was an anointing oil, for to sanctifie the tabernacle, altar, laver, and all other things used in Gods service, *Ex.* 40. 9. 10. 11. &c. So after, *Iakob* powdered both as drink offering, &c. &c. upon his pillar, *Gen.* 35. 14. Which oil represented the anointing of the Holy Ghost upon Christ & his people; *Ps.* 45. 8. 1. *Ioh.* 1. 27. both which are also compared unto living stones, 1. *Per.* 2. 4. 5. And the Hebrew doctors commenting upon this place, in *Brish rabbah*, doe make this stone to signifie the *Ad* *Mas*.

19 Ver. 19. *Bethel*] that is by interpretation, The house of God; as v. 17. and to the Greek also translatheth it. And upon this ancient religious use of this place, which God himselfe approved of, *Gen.* 35. 1. it seemeth *Ieroboam* set up there the monument of his strange worship, which turned to him to sin, 1. *King.* 12. 28. 29. 30. wherefore the Prophets changed the name from *Beth-el*, Gods house, to *Beth-aven*, the house of iniquitie (or of an idol) *Hof.* 4. 15. Of *Lux.* &c. *Gen.* 30. 37.

20 Ver. 20. *Powed* [that is, promised] to God: for a vow is an holy or religious promise, made that for which prayers, as this place

sheweth, and Psal. 51. 6. Iudg. 11. 30. 31. & prayed with thanksgiving Psal. 137. 2. & 66. 13. 14. See more in the law of vows; Lev. 27. and the annotations there.

If God [that is, prayers] if O that God would be with me; and in way of promise, When God shall have been with me &c. For a vow, implyeth both prayer and promise, as before is noted. And the Hebr. Im. that is, I will, is used in prayers, as is noted on Gen. 42. if thou be &c. It signifieth also, when, as in 1. Sam. 15. 17. Therefore one Prophet saith, If a man shall sin, 2. Chron. 6. 22. another (relating the same) saith, When a man So the Evangelists, one willeth, If mine eye be single, Mat. 21. another, when thine eye be single, Luk. 11. 34. with me [this respecteth the first part of that promise of God in v. 15.]

keep me [as the second part of Gods promise was, v. 15.] give me bread &c. [this respecteth the fourth thing promised in v. 15. I will not leave thee; which taught him contentation, Heb. 13. 5. and Iakob voyd of covetousness, desireth but food and raymen; wherwith we all should likewise be content, 1. Tim. 6. 8.]

Ver. 21. return [this respecteth the third part of Gods promise, in v. 15. So Iakobs vow, was grounded in 31 points, upon the word and promise given him; to reach us how to vow, and pray unto the Lord.]

and Iehovah [or, then Iehovah; for this may be the first part of Iakobs vow or promise again to God, whom he would in faith and reverence, constantly profess to be his God, that is, author of his welfare and salvation. And this respecteth Gods spirituall worship. Though it may also be meant on Gods part, as are the former branches, and respect the promises made in v. 13. & 14.]

Ver. 22. the house of God, [that is, a place of Gods worship; as the Chaldee expounded it, wherupon I will serve before the Lord. This Iakob after performed, when he built there an altar, Gen. 35. 7. And this respecteth Gods outward service.]

giving [that is, surely give the tenth, & signall of homage and subjection unto God:]

which therefore was given o the preists of the Lord; see Gen. 14. 20. and the law for tithes, in Lev. 27. Num. 18. Deut. 14. 22. 23. &c.

CHAP. XXIX.

1. Iakob cometh to the well of Charan. 2. He taketh acquaintance of Rachel. 3. Laban entereth with him. 18. Iakob cov. nanceth for Rachel to be his wife. 23. Laban deceiveth him with Leah. 28. He marrieth also Rachel and serveth for her seven yeres more. 32. Leah beareth Reuben. 33. Simeon. 34. Levi. 35. and Iudah.

1. And Iakob, lifted up his feet, and went, to the land of the sheaves of the East. And he saw, and behold a well in the field; and loe there were three flocks of sheep lying by it; for out of that well, they watered the flocks: and a great stone, was upon the wells mouth. And thither were all the flocks gathered, & they rolled the stone from the wells mouth, and watered the sheep: and they put the stone again, upon the wells mouth, in his place. And Iakob sayd unto them, my brethren, whence be ye? & they sayd, of Charan are we. And he sayd unto them, Know ye Laban the son of Nachor? and they sayd, we know him. And he sayd to them, Is there peace to him? and they sayd Peace; and behold, Rachel his daughter, is coming with the sheep. And he sayd, loe yer, the day is great, it is not time that the catrel should be gathered together; water ye the sheep, and goe feed. And they sayd, we cannot, untill all the flocks, be gathered together; and they roll the stone, from the wells mouth: then water we the sheep. Hee yet was speaking with them; & Rachel came, with the sheep which

which were her fathers: for she, fed them. And it was, when Iakob saw Rachel, the daughter of Laban, his mothers brother; and th: shep of Laban, his mothers brother: that Iakob went neer; and rolled the stone, from the wells mouth; & watered the shep of Laban, his mothers brother. And Iakob kissed Rachel: & lifted up his voice, and wept. And Iakob told Rachel, that he was her fathers brother, and that he was Rebekahs son; and the ran, and told her father. And it was, when Laban heard, the tidings of Iakob his sisters son; that he ran to meet him, and embraced him, & kyssed him; and brought him in, to his house: and hee told Laban, all these words. And Laban sayd unto him, Surely thou art my bone & my flesh: and he abode with him, a moneth of dayes. And Laban sayd unto Iakob, Because thou art my brother, shouldst thou therefore serve me for nought? tell me, what shall thy wages be? And Laban had two daughters: the name of the elder, was Leah; and the name of the younger, Rachel. And the eyes of Leah, were tender: and Rachel was fayre in form; & fayr in countenance. And Iakob loved Rachel: and sayd, I will serv thee seven yeres, for Rachel thy younger daughter. And Laban said, Is it better that I give her to thee, thē that I should give her to another man? abide thou with me. And Iakob served for Rachel, seven yeres: & they were in his eyes, as a few daies, because he loved her. And Iakob sayd unto Laban, Give me my wife, for my dayes are fulfilled: that I may goe in unto her. And Laban gather-

ed-together, all the men of the place, and made a banquet. And it was in the evening; that he took Leah his daughter: and brought her in, unto him; and he went in, unto her. And Laban gave to her, Zilpah his hand-mayd: for a handmayd, to Leah his daughter. And it was in the morning, that loe it was Leah: and he sayd unto Laban, what is this thou hast done unto me? Did not I serve with thee, for Rachel? and wherefore sayst thou beguiled me? And Laban sayd, It may not be so done, in our place: to give the younger, before the first-born. Fulfill thou the seven of this; and there shall be given unto thee, this also; for the service which thou shalt serve with me, yet seven other yeres. And Iakob did so, and fulfilled the seven of this: and he gave unto him Rachel his daughter for a wife unto him. And Laban gave to Rachel his daughter, Bilhah his handmayd: for a handmayd to her. And he went in, also unto Rachel; and he loved also Rachel, more then Leah: and served with him, yet seven other yeres. And Iehovah saw, that Leah was hated; & he opened her womb: & Rachel, was barren. And Leah conceived, and bare a son; and she called his name, Reuben: for she sayd, for Iehovah hath seen my affliction; for now, my husband will loue me. And she conceived again, and bare a son; and shee sayd, because Iehovah hath heard, that I was hated; he hath therefore given me, this also: and she called his name, Simeon. And she conceived again, and bare a son; and sayd, now this time my husband will be joynted unto

unto me; because I have born unto him, three sons: therefore he called his name, Levi. And the conceived again, and bare a son; and she said, this time, I will confess Jehovah; therefore, he called his name, Judah: and she stayed, from bearing.

## Annotations.

**L**ifted up] that is, went lightly and cheerfully on his long journey, being comforted by the vision and oracle of God, received at Bethel. See a much like phrase, in Psal. 74. 3. *Johns of the East*] that is, the eastern people, in Mesopotamia, which lay eastward from Canaan. So in Job 1. 3. The Greek, omitteth the word *lower*; and translateth, the east countries. From the east God had rayed up Abraham the (man of) righteousness, *Esa. 51. 2.* Gen. 12. 1. and thither now Jakob his nephew fleeth, there to serve for a wife, *Hos. 12. 12.* wherein the mylerie of Christ and his Church, was figured: *Eph. 5. 32. 2. Cor. 11. 2.*

**Ver. 2. a well]** as a well in the field, Abrahams servant met with Rebekah Isaaks wife, *Gen. 24. 11. 15.* So here Jakob meeteth with Rachel his wife. A much like thing befall unto Moses, *Exod. 2. 15. 16. 21.* And Christ sitting on Jakobs well (in Samaria) preached there of the living waters of his gospel and spirit, which who so drinketh, they shall be in him a well of water springing up unto everlasting life, *Job. 4. 6. 14. & 7. 38. 39.*

**lying]** This the Gr. translateth *resting*. The two works of shepherds to their flocks, are feeding, and causing them to lye down, or to rest, both which Christ performeth to his people, *Song. 1. 6. Ezek. 34. 15. Psal. 13. 1. 2.*

**Ver. 3. the stone wherewith the well was closed and sealed up,** to keep the waters safe and pure; and which the shepherds must remove to water the sheep. A figure of the Pastors duty, in opening the myleries of the Scripture, that men may with joy draw waters out of the wells of salvation,

*Esa. 12. 3.* The three flocks here mentioned, are by the Hebrew doctors (in *Brish rabbah* upon this place,) applied to the whole body of the Church, *Priests, Levites, and the other Israelites.*

**Ver. 6. Is there peace]** that is, welfare & prosperity. This was the manner, in those places, of saluting, or asking of ones welfare; as in *Gen. 43. 27. 28. 1. Sam. 15. 5. 6. 2. Sam. 10. 9.* The Greek translateth, *is he in health?*

**Ver. 7. is great]** that is, much day yet remaining; or, it is high day. He exhorteth to use the time, whilst it remained, for the good of their sheep: & not to take them so soon from their pasture.

**Ver. 8. cannot]** that is, are not able, the stone is so great: or, may not, by right, till all come together. In this latter sense, the word is used. *Gen. 34. 14. & 43. 32. & 44. 26* and other where.

**Ver. 9. she fed them]** or, she was shepherdess. In Greek, she fed her fathers sheep. It seemeth, men used to employ their daughters in such yvorks, *Ex. 2. 16* (whereupon Christs spowie is compared to 2 shepherdesses, *Song. 1. 7. 8.*) unless it were layd upon her through her fathers covetousnes, as some thinke.

**Ver. 10. rolled the stone]** either, with the help of the shepherds; or, by extraordinary strength of his own. This latter, some Rabbins hold, saying, *Jakobs steps* were not strayed (as *Prov. 4. 12.*) neither did he strength sayle, but as a mighty strong man, he rolled the stone from the wells mouth, &c. and the shepherds saw it, and wondered all; & were not able to roll away the stone; but Jakob rolled it away himselfe alone. *Pirkei R. Eliezer, ch. 36.*

**Ver. 11. lifted-up]** that is, with a loud voice wept: the Greek translateth, *cried with his voyce and wept*. It argued his great affliction, & passion of minde for her sake; as the like was after in *Iosaph. Gen. 43. 30. & 45. 1. 14. 15.* Such things God letteth down particularly & often, (though they may seem of smal moment,) to shew how he is delighted in the actions of his children, whom the world contemneth.

Ver. 13.

**Ver. 13. the tidings]** or, the hearsey: in Hebrew, the bearing; figuratively put for the word (or matter) heard. The Apollites in Greek, sometimes keep the phrase; as, who hath beleived our bearing? *Rom. 10. 16.* that is, our report, preaching, or word preached. Sometime they explaine one another, with other words; as, he bearing spread abroad, *Mark. 1. 28.* for which in *Luk. 4. 37.* is *vri ten, he same (or sound, echoe.)*

**words]** or things, to weat about his journey, and the cuses of it, as is before pitched. For selfe, it might seeme strange unto him, that Isaaks son should come in that poor sort alone: whereas Abrahams servant came richly, with other men accompanying him: *Gen. 24. 10. 31. 53.*

**Ver. 14. my bone]** that is, my kinsman, as the Chaldee explaineth it. The Greek saith, *my bones*. See the like phrase, in *Judg. 9. 2. 1. Chron. 11. 1. 2. Sam. 19. 12. 13.* of dayes] that is, a whole moneth: as a yere of dayes. *2. Sam. 14. 28.* is a whole yere. See the notes on *Gen. 4. 3.*

**Ver. 15. brother]** that is, kinsman: see *Gen. 13. 8.* shoudst thou? it should not. See *Gen. 18. 17.*

**V. 16. elder]** Hebr. greater: meaning in age; and so the younger, is the lesser. See *Gen. 27. 1.* By interpretation, *Leah* significat *Labourious, or Painfull*: and *Rachel* an *Ewe* or *Sheep*.

**V. 17. tender]** as the Greek translateth, *infirm, or weak*; but the Chaldee translateth *faire*. Thargum *Ierusalem* addeth, that they were tender with weeping & crying, in form] that is, in proportion of body, or personage, as the next in countenance or visage is for beauty of colour. Both together, make perfect beauty. The like is sayd of *Elther, Eph. 2. 7.* and of *Iosaph. Gen. 39. 6.* The Hebrew doctors mystically apply this to the Church, the fairest in the congregation of Israel, when it was guiltless in the power of uncleanenes: as it is sayd, (in *Song. 4. 7.*) *Thou art all faire my love, there is no spot in thee.* *R. Menachem, on Gen. 39.*

**V. 18. served]** These things are set down to shew Labans churlishnes, and Jakobs

meeknes, poverty, patience, and hard condition in this life; which the Prophet after rehearseth, how *Jakob fled into Syria, and Israel served for a wife, and for a wife, kept* (sheep: *Hos. 12. 12.* For whereas men used of their substance to give dowries, *Gen. 34. 12. Ex. 22. 7.* Jakob having nothing to give, out of his poverty, (*Gen. 32. 10.*) giveth his service to his uncle for a wife, which service was hard unto him, *Gen. 31. 40. 41.* as David, in stead of a dowry, gave 1000 skins of the Philistines, whome he killed with great perill of his own life; *1. Sam. 18. 25. 27.* These things of Jakob, may also (as the former of Abraham and Isaac) be mystically applied to Christ, whose spowie and Church, is beautiful, *Song. 4. 7. Eph. 5. 25. 27.* and hath made him to serve with his sins, & wearied him, with her iniquities, *Esa. 43. 24.* were in his eyes] that is, seemed unto him, loved her land love, suffreth, hopeth & endureth all things, *1. Cor. 13. 7.* much water cannot quench it, neither can the floods drown it: *Song. 3. 7.* See *Gen. 24. 67.*

**Ver. 21. are fulfilled]** or, are full, complete: The Chaldee addeth, the dayes of my service are fulfilled: meaning the seven yerres covenanted, v. 18. Some take it to mean full, in respect of his age; & that he was married at the first; before the 7. yerres were expired. But in *Pirkei R. Eliezer, chap. 36.* is sayd; *Jakob began to serve for a wife 7. yerres: after seven yerres he made a banquet, & a rejoicing 7. dayes, and had Leah, &c.* & added seven dayes banquet more, and received Rachel, & went into the chamber, (as *Judg. 15. 1.*) that the may be to me as my wife. See *Gen. 6. 4.* The Bride, usually had a privy-chamber (or closet) wherunto she entered at the marriage day, *Joel 2. 16.* Wherupon, among the levites, the coming together in marriage, is called the *assembling into the privy-chamber*. *Maimony in treat. of Wives, ch. 10. S. 1.*

**Ver. 22. a banquet]** named in Hebrew of drinking, is noted on *Gen. 19. 3* such we call a *Bridale*. The Greek translateth it a marriage: hereupon the word marriage is used

used for a banquet, or feast, in Luk. 14. 8. & so the Syriac there tranſlateth it.

Ver. 23. *Leah*] in Greek, *Leia*. A notable example of perſidie in Laban, ſo to deal with his own ſifters ſon. And by reaſon that women at ſuch times were veiled, (as in other like caſes may beſeen, Gen. 38. 15. 16.) Iakob could not diſcern the trawd.

Ver. 24. *Zilpah*] in Greek *Zelpha*. *hand mayd*] or, *bond woman*, ſervant, ſee Gen. 16. 1.

V. 25. *the morning*] Every mans works ſhall be made manifeſt, for the Day ſhall declare it, 1. Cor. 3. 13. They that doe evil, know not the light; & the morning is to them, even as the ſhadow of death, Job. 24. 16. 17. Therefore is this fact obſerved to be doen in the evening, and diſcovered in the morning.

*beguiled me*] The Chaldee ſayth, *lyed unto me*. Theſe things as they ſhew the evil mind and carriage of Laban, both in this his fact, and the excuſe following: ſo may they be conſidered as a chaſtiſement of God upon Iakob, who had by guile (though with a better mind) gotten the bleſſing, Gen. 27. 35. For even the righteous are recompenſed in the earth, Prov. 11. 31. and with what meaſure men mete, it ſhall be meaſured to them agayne Mat. 7. 2. But how great an affliction was this unto Iakob: to be beguiled of his Love, and deſtroyed with another, whom in reſpect of her he hated? verſ. 30. 31. For, *love is ſtrong as death*, Song. 8. 6.

Ver. 27. *the ſeven of this*] or *the week*, that is the ſeven dayes banquet of *this Leah*, & ſo confirm the marriage with her; & then we will give thee the other. A week hath the name in Hebrue, of ſeven dayes: as with us; it is called a *ſeven night*. And the marriage feaſt, uſed to continue ſeven dayes, as appeareth by Judg. 14. 10. 12. And it is a canon among the Iewes, that *whoſo marrieth a mayd*, ſhall rejoyce with her 7. *days not doing any work, but eating, drinking, and making merry*. And ſo, if he marry a woman not a mayd, 3. dayes. And if he take moe wives together he muſt rejoyce with eve-

ry of them, her convenient time of joy; *Matrimony, treat of Wives*, chap. 10. S. 12. 13. Thus Laban provided, that Iakob by voluntary conſent to this marriage with *Leah*, ſhould not be able afterward to put her away. The Jeruſalem Chaldee paraſhale, playfully applieth this to the *ſeven dayes banquet for Leah*. And that it cannot be meant of *ſeven yeeres*, before he ſhould marry Rachel: the birth of their children, and liſe of Iakob atter in the hiſtory, doo manifeſt. Gen. 47. 9. & 41. 46. & 30. 24. *ſhe ſhall be given*] to weat by me; as the Greek tranſlateth, *I will give*. The Hebrue alſo may ſignify, *we will give*; that is, I & my friends. *thou alſo*] meaning *Rachel*: verſ. 28. So to make him amends, he urgeth upon him, an other marriage inceſtuous. Which how ever Iakob accepted, and it may be, by the ſpeciall motion of Gods ſpirit, (as Samſons marriage with the Philiftian woman, was of the Lord Judg. 14. 4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in myſterie, the churches of Iewes and Gentiles, may by theſe two ſifters be implied: as the two Teſtaments were in *Abrahams wives*, Gen. 16. Gal. 4. *ſhall ſerve*] So covertouſneſs of gavn by Iakobs ſervice, made him thus to offer: & Iakob in yielding to this, is a mirror of patience.

Ver. 31. *hated*] not ſimply but in comparison of Leah; that is, *leſt loved*, as the former verſe ſheweth. So in *Deut. 21. 15*. alſo in *Mat. 6. 24*. and *Luk. 14. 26*. And herein Leah was chaſtiſed of God, for conſenting to the ſyn, with her father.

*opened her womb*] that is, made her to bear children: the contrary was in Gen. 20. 18. The Chaldee tranſlateth, *gave her conception*.

Ver. 32. *Reuben*] that is, *Son of ſeeing* (or of him that ſeeeth) meaning her affliction, as the next words doe explain; or, *See ye the Son*. So in *Pirkei R. Eliezer*, chap. 36. it is ſayd; *God ſaw Leahs tribulation*, and gave her conception, and conſolation to her ſoul; and ſhe bare a man-child of a goodly ſort; & ſayd, ſee the ſon, which God hath given me.

Ver. 33. *Simon*] written in Greek by the Evangelifts, *Symeon*, 2. Pet. 1. 1. and *Simon*, Mat. 10. 2. by interpretation *Hearing*, or ſon of hearing, that *Lea* was hated.

Ver. 34. *he called*] or, (not noting any perſon, *his name was called*: See Gen. 16. 14. *Levi*] that is, *joyned*: the reaſon of the name here, was of her husbands joyning unto her: after, the Levites were joyned unto the Preſts, in the miniſtery and ſervice of God, as *Nam. 18. 2. 4*.

Ver. 35. *this time*] or now, to weat again, as the Greek addeth. *confeſſ*] that is, *openly-praiſe and celebrate*, in ſol. mne manner. This here applied to the Lord, is after applied to Iudah himſelfe, Gen. 49. 8.

*Iudah*] or *Iehudah*; in Greek, *Iudar*: by interpretation, *A Confeſſor*, or the ſon of Confeſſion, or of *Praiſe*. Of him, all the ſons of Iakob, are called *Iewes*, *Eſth. 3. 6. Mat. 27. 37*. and he is a true Iew, whole praiſe is of God, *Rom. 2. 29*.

*ſtayed*] or, *ſtood ſtill*, that is, *left of bearing*, for a while: afterward the had more encrease, Gen. 30. 17. And thus God diſpenſed his bleſſings, where leaſt love of man was ſhown: which redounded to his further glorie, by Leahs thankfulneſs.

CHAP. XXX.

1. *Rachel in grief for her barrenneſs, giveth Bilhah her mayd unto Iakob*. 5. *Bilhah beareth Dan and Naphtali*. 9. *Leah giveth him Zilpah her mayd, who beareth Gad and Aſher*. 14. *Reuben ſindeth Mandrakes, with which Leah beareth Iſſachar, Zebulun, and Dinah*. 22. *Rachel beareth Ioseph*. 25. *Iakob deſireth to depart*. 27. *Laban ſtaleyth him, on a new covenant*. 37. *Iakobs policie, whereby he became rich*.

1. **A**ND Rachel ſaw, that ſhe did not *beare children unto Iakob*; and Rachel envied her ſiſter: and the ſaid unto Iakob, Give me ſonns; or elſe, I dye. And Iakobs anger was kindled, againſt Rachel: and he ſayd, am I in Gods ſtead, who hath with-held frō

3 thee, the fruit of the womb? And the ſayd, Behold my handmayd *Bilhah*, goe in unto her: & ſhe ſhall bear, upon my knees; and I alſo, ſhall be builded by her. And he gave unto him, *Bilhah* her handmayd, to wife: and Iakob went in, unto her. And *Bilhah* conceived, and bare unto Iakob, a ſon. And Rachel ſayd, God hath judged me; and hath alſo heard my voice, and hath given unto me a ſon: therefore, called the his name, *Dan*. 7 And *Bilhah*, *Rachels* handmayd, conceived agayne; and bare, a ſecond ſon, unto Iakob. And Rachel ſaid, waſtling of God, have I waſtled with my ſiſter, I have alſo prevailed: and ſhe called his name, *Naphtali*. And *Leah* ſaw, that ſhe had ſtayed frō bearing: and the took, *Zilpah* her handmaid; and gave her unto Iakob, to wife. 10 And *Zilpah*, *Leahs* handmayd, did bear unto Iakob, a ſon. And *Leah* ſayd; With a troupe: and the called his name, *Gad*. 12 And *Zilpah*, *Leahs* handmayd, did bear, a ſecond ſon, unto Iakob. And *Leah* ſayd, With my bleſſednes, for the daughters will call me bleſſed: & ſhe called his name, *Aſer*.

14 And *Reuben* went, in the daies of wheat harveſt; & found *Mandrakes*, in the field; and brought them, unto his mother *Leah*: and *Rachel* ſayd unto *Leah*; Give me *I pray thee*, of thy ſonns *Mandrakes*. And the ſayd unto her; *Is it a ſmal matter*, that thou haſt taken my husband; and wouldſt thou take, my ſonns *Mandrakes* alſo? And *Rachel* ſayd, therefore he ſhall lye with thee to night, for thy ſonns *Mandrakes*. And *Iakob* came out of the

field, in the evening; and Leah went-out to meet him; and she sayd, thou shalt come in unto me; for hiring I have hired thee, with my sonns Mandrakes: And he lay with her, that night. And God heard Leah: and she conceived, and bare unto Jakob, the fift son. And Leah sayd, God hath given me my hire, for that I gave my handmaid, to my husband: and he called his name, Issachar. And Leah conceived again: and she bare the sixt son, unto Jakob. And Leah sayd, God hath endowed me with a good dowrie: now will my husband dwell with me, because I have borne unto him six sonns; and she called his name, Zebulun. And afterward, she bare a daughter: and she called her name, Dinah. And God remembered Rachel: and God heard her, and opened her womb. And she conceived, and bare a son: and sayd, God hath gathered away, my reproch. And he called his name, Joseph; saying: Jehovah wil adde to me, another son. And it was, when Rachel had borne Joseph: that Jakob sayd unto Laban: Send me away, and let me goe; unto my place, and to my land. Give me my wives and my children, for whom I have served thee, and let me goe: for thou knowest, my service which I have served thee. And Laban sayd unto him; I pray thee if I have found grace, in thine eyes: I have learned-by experience, that Jehovah hath blessed me, for thy sake. And hee sayd, Expressly name thy wages unto me, and I will give it. And he sayd unto him; Thou knowest how I have served thee: and how thy cattel hath

been, with me. For it was little, which thou haddest before me, and it is encreased to a multitude; and Jehovah hath blessed thee, at my foot: & now, when shall I also do, for my own house? And he sayd, what shall I give unto thee? And Jakob sayd, thou shalt not give unto me any thing; if thou wilt doe for me this thing, I will turn away, I will feed thy flock, I will keep them. I will passe through all thy flock, to day; removing from thence, every lamb speckled and spotted; and every brown lamb, among the sheep; & the spotted & speckled, among the goats: and it shall be my wages. And my justice shall answer for me, in time to come; when it shall come for my wages, before thy face: every-one that is not speckled and spotted amongst the goats, and brown amongst the sheep, that (halbe counted) it stolen, with me. And Laban sayd, behold; I would, it might be according to thy word. And he removed in that day, the hee-goats that were ring-straked and spotted; & all the hee-goats, that were speckled and spotted; every-one that had some white in it, and every brown one, amongst the sheep: and he gave them, into the hand of his sonns. And he set three dayes way, betwixt him self and Jakob: and Jakob, fed the rest of Labans flocks. And Jakob took unto him, the rods of green white-poplar, & of nut-tree and of platane-tree; & piled in them white strakes, with making bare the white, which was on the rods. And he set, the rods which he had piled; in the gutters, in the troughes of waters: when the flocks came to drink, before

before the flocks; that they might conceive, when they came to drink And the flocks conceived, before the rods: and the flocks brought forth, ring-straked, speckled, and spotted-ones. And the lambs, Jakob separated; and gave the faces of the cattell, toward the ring-straked, and all the brown, among the cattell of Laban: and he put his own flocks by themselves alone; and put them not, unto Labans cattell. And it was, whensoever the lustie cattell conceived, then Jakob put the rods before the eyes of the cattell, in the gutters: that they might conceive, among the rods. And when the cattell were feeble, he put them not: so the feeble, were Labans; and the lustie, Jakobs. And the man encreased, most exceedingly: and he had many flocks, & women-servants, and men-servants, and camels, and asses.

## Annotations.

**E**Nvied,] One word in the original, is for envie, zeale, and jealousy; taken sometime in the good part, sometime in the evil, as in this place. It is a stronger affection then wrath or anger, Prov. 17. 4. and a work of the flesh, Gal. 5. 21. 1. Cor. 3. 3. [sonns] some son, or child. or els 7 daye] or, and if not, I am a dead woman. The like phrase was before, in Gen. 20. 3. Through treitwines & impatience, she should kill her self; for envie, is the rottener of the bones, Prov. 14. 30. whereas she ought to have sought unto the Lord, as did Isaac. Genes. 25. 21.

**Ver. 2. in Gods stead] who onely can give children:** 1. Sam. 2. 9. 6. Psal. 113. 9. & 127. 3. So the Chaldee paraphraseth, *Askest thou [sonns] of me? shouldst thou not ask them of the Lord?* *fruit* that is, as the

Chaldee expoundeth, *the child of thy bowels* So all children are called the fruit of the womb, Deut. 7. 13. Psal. 127. 3. even Christ himself, according to the flesh, Luk. 1. 42.

**Ver. 3. and she [shall] or, that she may bear.** upon my knees] meaning, children that might be brought up and nursed on her knees, as her owne, so Gen. 20. 13. Hereupon the calleth Bilhahs children, hers: v. 6. [sheabe builded] that is, shall have children, as the Greek translateth. See Gen. 16. 2. where the like was spoken by Sarah.

**Ver. 4. to wife] or, for a wife.** The like is sayd of Agur, who yet was but a secondary wife, or concubine: so Gen. 16. 3. & 22. 23. So this Bilhah (or Bala, as the Greek writeth her,) is called a concubine, Gen. 35. 27. The like is to be minded for Zilpah, in ver. 9.

**Ver. 6. judged.]** This word, when it respecteth the godly, sometime meaneth chastisement & affliction for syn, 1. Cor. 11. 32. sometime deliverance out of their affliction, as 1. Sam. 14. 15. 2. Sam. 18. 19. Both may be implied here. *heard my voice,]* received my prayer, sayth the Chaldee paraphrase: so in v. 17. and 22. By this it appeareth, that faith and vertues, were mixed together with the infirmities of these holy persons. So after in v. 17.

**Dan]** that is by interpretation, *judging:* so named of Gods judging, that is, helping, and delivering her. Afterward his name is applyed to the *judging*, that should be among his children, Gen. 49. 16.

**Ver. 8. Wrestling of God]** that is, divine and vehement wrastlings, very great & earnest endeavours both with God in prayer, and by all other means that the coult; *wrestling* is a writhing and turning every way to prevayle by might or slight. The name of God, is added to things for excellencie sake: see Gen. 23. 6. The Greek translateth it, *God hath helped me, & I have been compared with my sister;* the Chaldee addeth, *God hath received my requests; when I supplicated in my prayer, I desired that I might have a son, as my sister, and it is granted me.* *Naphthalim]* or as the Greek writeth it *Nephthalim*



thalem: Rev. 7. 6. by interpretation, Wrestling, or, son of My wrestling.

11 Ver. 11. with a troupe; for, a troupe is come: for here is a double reading, in the Hebrew margin it is written *ba Gad*, a troupe is come, which in the text is one word bagad, that is, in (or with) a troupe: so after in ver. 13. *beafin* (or with) my blessings. And so the Greek translate it *in, or with*: but the Chaldee turneth it *is come*. *Gad* signifieth a troupe, or band of men, and to this interpretation Iakob after dooth allude, Gen. 49. 19. How be it the Greek translate it, *with good luck (or fortune)* Fortunately. And in Arabik, the planet Jupiter, is called *Gad*: *Gad* that is, a troupe or host: after the Greek, *Luck, or fortune*. This word is used in *Esaï*, 65. 11. that prepare a table for the troupe: there the Chaldee translate it *judels*: for it meaneth the host of heaven, or planets.

13 Ver. 13. with my blessings; for *In my happiness*: that is, as the Greek explaineth it, *do blessed (or happy) am I*: meaning that this child was born with her felicity. The Chaldee translate it, *I have praise (or commendation)*. daughters that is, as the Greek translate it, *women*: so in Prov. 31. 29. Song. 6. 8. And the Chaldee, *women will praise me*. call me blessed; or count me happy. This phrase the Virgin Marie useth, Luk. 1. 48. (see also Song. 6. 8. *Aser*) or *Aser*, that is, *Blessed, happy*: or *making blessed*.

14 Ver. 14. *Mandrakes*: in Hebrew *Dudaim*, which signifieth *Lovely or amiable*: the Greek translate them, *apples of Mandragoras*, (or *Mandrake apples*): the Chaldee also calleth them *Yabrochin*, that is *Mandrakes*; which name is borrowed from the Arabik. They were such things as gave a smell, Song. 7. 13. Whither they were those that we now call *Mandrakes*, is uncertain. The name is not found in scripture, but in this history and in Song. 7. 13. there the Chaldee paraphrase calleth it *Balsam*.

15 Ver. 15. *is it small*: the Greek translate it, *is it not young?* These contentions were not merely carnal, but partly also for de-

fire of Gods ordinary blessing, in propagation; and chiefly for the increase of the church, and obeying the promised seed for salvation.

17 Ver. 17. *heard Leah*: the Chaldee sayth, *received her prayer*: so ver. 6. & 22. Gods providence and goodness is here admirable, that he should regard, & in his book record such things as these about childish works, & womens contentions for their husband: unto which notwithstanding the Lord abaseth himself, (passing by the heroical acts of the world,) and preacheth his grace, (in the midst of all humane infirmities;) to those that in faith doe call upon him.

18 Ver. 18. *Issachar*: The Greek addeth the interpretation, *Issachar, that is, Hire*. It is written with the letters *Issachar*, but by the vowels *Issachar*, one *S*, not pronounced, which is not usual. *Sachar* signifieth *Hire or wage*: whereof he had the name. But in that the counteth her son, a reward from God, for giving her mayd to her husband; it seemeth to be her error.

20 Ver. 20. *endowed*: or *given me a good gift*, as the Greek translate it. *Zabulon* or, as the holy Ghost writeth it in Greek *Zabulon*; that is by interpretation, *Dwelling*.

21 Ver. 21. *Dinah*: that is *judgment*; in Greek *Deina*.

22 Ver. 22. *remembered*: that is, *showed care, and help*; see Gen. 8. 1. The Chaldee translate it, *the remembrance of Rachel came before God, and he received her prayer*. So in 1 Sam. 1. 19. 20. the Lord remembered Hannah.

opened; that is, as the Chaldee expoundeth it, *gave her conception*. So in Gen. 29. 31.

23 Ver. 23. *gathered*: or *taken away my reproch*, meaning *her barrenness*: which was a reproch, among men, Luk. 1. 25. 1 Sam. 1. 6. *Esaï*, 1. 7.

24 Ver. 24. *Joseph*: that is, *He will add*: or *Adding*. Sometime he is written *Joseph*, as in *Esaï*, 81. 6. and so it was graven on Aarons Breastplate, Exod. 28. The like is in the writing of other names, as *Jonathan*, 1 Chron. 10. 2. or *Iehonathan*, 1 Sam. 31. 4. *Joash*, 2 Chron. 24. 1. or *Jehoash*, 2 King. 13. 1. and

and sundry the like. will add; or prayerwise, he add to me. The performance hereof, see in Gen. 35. 17. Hereby her faith appeareth. The Hebrew doctors observe, that *she said not other sons, for she knew that there should be 12. tribes; & she prayed that the same son might be of her*. R. Menachem on Gen. 30.

25 Ver. 25. *to my land*: or *countrie*, meaning Canaan, promised to him, Gen. 28. 13. whether by faith he would return, and dwell in it, expecting the blessing of God, as Gen. 26. 3. Heb. 11. 9. So in *Ier.* 51. 9.

27 Ver. 27. *grace*: or, *favour in thy eyes*: an unpurged speech meaning, *I pray thee*. See the notes before on Gen. 11. 4. & 13. 9. & 23. 13.

28 Ver. 28. *Expressly name*: or, *Nominate plainly*, appoint: The Greek sayth *distinguisht*; that is *distinguisht name*.

30 Ver. 30. *before me*: that is, *before my coming*: so Gen. 31. 3. & 46. 28. increased; Hebr. *broken forth*: that is, *increased and spread abroad suddenly*: so ver. 43. & Gen. 28. 14. The Greek here translate it, *increased*.

at my foot: that is, *since my coming, and by my travell*. for *vice*. So the foot is used to signify *labourous service*, Deut. 11. 10. and the coming or presence of any; *Hab* 3. 1. The Chaldee translate it, *as before in vers. 27. for my sake*.

that is, *provide, labour, prepare, &c.* for my own familie: which he that dooth not, is *worthless* an infidel: 1 Tim. 5. 8. The Greek translate it, *make my self an house*.

31 Ver. 31. *any thing*: that is, *any certain wage, or stined hire, or Labans gift*. He chose rather to depend on Gods providence, will turn again, will feed &c.; that is, as the Greek explaineth it, *I will aggrandise thy sheep, and keep them*.

32 Ver. 32. *removing*: or, *remove thou*; and so the Greek translate it, *separate thou*.

*is shalbe*: meaning, *such should be his wage, namely all that were born to party coloured after that time*. And this choice depended upon Gods blessing: for naturally the catel would bring forth others like themselves, & so Iakobs part should

be few. But by Gods extraordinary providence, it fell out otherwise; see Gen. 31. 10. 12.

33 Ver. 33. *my justice*: that is, *a just reward of my labours*: from the hand of God, on whom I depend, and just dealing in me, who shalbe seen to keep nothing but my own.

answer for (or testify for) (or with) me. The contrary is in *Esaï*, 59. 12. our synns answer (or testify) against us. Answering is for witnessing in Exod. 20. 16. in time to come; that is, hereafter shortly: the Hebrew phrase is, in day to morrow: but to morrow, is often used for hereafter, or time to come, Exo. 13. 14. Deut. 6. 20. Ios. 4. 6. Mat. 6. 34. as yesterday, is for time past. Gen. 31. 2. when it shall come; or, for it shall come, or, when thou shalt come; to look on my wages: The Greek translate it, *for my wages*; or *before thee*.

34 Ver. 34. *I would, it might be*: or, *I wish it, let it be*: for the distinction seemeth to afford his sense. The Greek omitting the former, sayth only, *Let it be*.

36 Ver. 36. *way*: that is *journey*: so Gen. 31. 23. & often in the scripture.

37 Ver. 37. *rods*: *Hebr.* *rod*: as *tree*; for trees, Gen. 32. green; that is, *moyst*: opposed to *drye*; and is not meant of colour. It may also be referred to the rods.

*nut tree*: in Hebrew *Luz*: some think it to be the *hazel*, others the *almond tree*: the Hebrew and Greek are both general, for any nut tree: & the word is not found for a tree, but in this one place. Elsewhere *Luz*, is the citie *Bethel*, so named as seemeth of nut trees growing there, Gen. 28. 19. as elsewhere *Jericho*, is called the citie of palm trees, 2 Chron. 28. 15. *platan tree* or *piyan-agayn*, will feed &c.; thus both the Greek and Chaldee doo interpret the Hebrew name *garnon*: some think it to be the *chestnut tree*. It was a layr tree, as appeareth by *Ezech.* 31. 8.

38 Ver. 38. *conceive*: Hebr. *be in heat*; whereby conception or engendering is meant, as the Greek plainly translate it. And these things Iakob did by the oracle of God, as appeareth by Gen. 31. 9. 10. 11. 12. by reason whereof, it was no more unlawful



for him to doo thus, then for his children to rob the Egyptians. Exod. 12. 31, 36. It was in recompense of his soire labours, Gen. 31. 38. 40. and had not God provided this way for his recompense, Laban would have sent Iakob away empty, Gen. 31. 42.

39 Ver. 39. ring straked with a round stroke, or ring about their legs, as if they were tied about. The Greek sayth white: so in Gen. 31. 8.

40 Ver. 40. the lambs which were so spotted and particoloured. ver. 39. gave that is, set, or turned the faces of the sheep towards them, that by seeing them, they might conceive the like: as they did before, by seeing the pilled rods in the troughes.

41 Ver. 41. Inse for strong. The Hebrue word signifieth bound together; which may be understood both of their bodies well set & trust together, and of their conspiring together the male and female for engendering. Which was at the beginning of the yere, and therefore the Chaldee translateth it, the forward, or firstborn.

42 Ver. 42. feeble for lateward, as the Chaldee also translateth it, or engendered late. It hath the signification of covering: and it may be understood, when they were thick covered with wool, as towards the end of summer, when they are not so strong for generation.

43 Ver. 43. encased [Hebr. brake forth: as v. 30. Gen. 28. 14. The Greek here translateth it, weened rich, exceedingly] or vehemently: doubling the word to intulge the lease, as in Gen. 7. 19. Thus even in outward blessings, God kept his promise to Iakob, Gen. 28. 15, and delivered him from covetous Labans injuries Gen. 31. 7. 42. enriched him with his substance, Gen. 31. 9. as elsewhere the Lord promisseth, that his people shall rob those that robbed them, and spoile those that spoiled them: Exod. 39. 10. Of the things in this chap. & other the like, the Hebrue doctors give this commendation. As marvelous mysteries are in the histories of the holy law; that none is able to tell the praise

of the excellence thereof, and of the hid things of the mysteries even then, when histories are found in the Law, which may be thought unnecessary or unprofitable. And when we read in the law, we bless God for the histories, by which he hath pleased eternal life amongst us, as by the ten Commandments, (Exo. 20. 10.) For when a man removeth the veil of blindness from off his face, he shall find in that work, a mountayne of spices of frankincense: neither hath he eyes seen, & God, besides thee: (Esa. 64. 4.) R. Menachem, on Gen. 30.

CHAP. XXXI.

1. Laban & his sons, envy Iakobs prosperity. 3. God biddeth him return into Canaan. 4. He acquainteth his wives herewith, complaining of their fathers hard dealing. 14. They agree to goe with him; 17. so they all flee secretly. 19. Rachel straleth her fathers image; 22. Laban pursueth after him, 26. and complayneth of the wrong; 33. and searcheth for his images; 34. but Rachel in policie hideth them. 36. Iakob chideh with Laban, for abusing, and hard usage of him. 43. Laban would make a covenant, 45. which Iakob assenteth unto, and it is confirmed by a sign, in oath, and a banquet; 55. so they part in peace.

1 **A**ND he heard, the words of Labans sons, saying; Iakob hath taken, all that was our fathers: and of that which was our fathers, hath he made all this glorie. And Iakob saw, the face of Laban; and beheld it was not with him, as in former dayes. 2 And Iehovah sayd, unto Iakob; Return, unto the land of thy fathers, & to thy kinned: & I will be with thee. 3 And Iakob sent, and called Rachel & Leah: to the feild, unto his flock. 4 And he sayd unto them, I see your fathers face, that it is not toward me, as in former dayes: and the God of my father, hath been with me. And yee know; that withall my able power, I have

7 have served your father. And your father hath deceived me, and changed my wages, ten times: but God hath not given him, to doe me evil.

8 If he sayd thus, The speckled shall be thy wages; then bare all the cattell, speckled: & if he sayd thus, the ring-straked shall be thy wages, then bare all the cattell, ring-straked. And God,

9 hath taken away the cattell of your father, & given them to me. And it was, in the time that the cattell conceived; that I lifted up my eyes, and saw in a dream: and behold the hee-goats which leaped-up on the cattell,

10 were ringstraked, speckled & grised. And the Angel of God, said unto me in a dream; Iakob: and I sayd, Loe here I am. And he sayd, Lift-up now thine eyes, and see, all the hee-goats,

11 that leap-up on the cattell, are ring-straked, speckled and grised: for I have seen, all that Laban doeth unto thee. I am the God of Beth-el, where

12 thou anoyntedst the pillar, where thou vowedst unto me, a vow: now, arise goe out from this land, and return unto the land of thy kindred.

13 And Rachel and Leah answered, and sayd unto him: Is there yet for us, any portion or inheritance, in our fathers house? Are we not counted of him, strangers? for he hath sold us: and eating he hath eaten-up also, our money. For all the riches, which God

14 hath taken-away from our father: that belongeth to us, and to our sonnes: and now, all that God hath sayd unto thee, doe thou. And Iakob arose; and took-up his sons, & his wives, upon

15 camels. And he led-away all his cattell, and all his substance which he had

16 gathered: the cattell of his getting, which he had gathered in Padan-Aram: for to come unto Iakob his father, in the land of Canaan. And Laban was gone to hear his sheep: and Rachel had stolen the Teraphims, that were her fathers. And Iakob

17 stole, from the hart of Laban the Syrian, in that he told him not, that he fled. And he fled himself, & all that he had; & he rose up, & passed over the river: & set his face, toward mount Gilead. And it was told Laban, in the third day; that Iakob was fled. And hee took his brethren with him, and followed after him, seven dayes way: & overtook him, in mount Gilead.

18 And God came, to Laban the Syrian, in a dream by night: and he sayd unto him; Take thou heed, lest thou speak with Iakob, from good to bad. And Laban overtook Iakob: and Iakob, had pitched his tent in the mount; & Laban pitched with his brethren, in mount Gilead. And Laban sayd, to Iakob; what hast thou done, that thou hast stolen-away from my hart: & hast led-away my daughters, as captives with the sword? Wherefore didst thou flee secretly, & steal-away from me: and didst not tell me? that I might have sent thee away, with mirth and with songs, with timbrel and with harp. And hast not suffred me, to kisse my sonnes, & my daughters: now, thou hast done foolishly in so doing. It is in the power of my hand, to doe you evil: but the God of your father, sayd unto me yesternight, saying, Take thou heed, that thou speak not with Iakob from good to bad. And now, going thou wouldst

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be gone, because longing thou long-  
edst after thy fathers house: wherefore  
31 hast thou stolen my Gods? And Iakob  
answered, and sayd to Laban: be-  
cause I feared; for I said, lest thou take-  
32 by force thy daughters from me. With  
whom thou shalt finde thy gods, let  
him not live: before our brethren, dis-  
cern thou what is thine with me, and  
take it to thee: and Iakob knew not,  
33 that Rachel had stolen them. And  
Laban entred into the tent of Iakob,  
& into the tent of Leah, and into the  
tent of the two handmayds, and he  
found them not: & he went out from  
the tent of Leah, and entred into the  
34 tent of Rachel. And Iakob had taken  
the Teraphims, and put them in the  
camels furniture, & sate upon them:  
and Laban felt all the tent, and found  
35 them not. And she sayd to her father,  
Let it not be displeasing in the eyes  
of my Lord, that I cannot rise up be-  
fore thee, for the custome of women  
is upon me: and he searched, & found  
36 not the Teraphims. And Iakob was  
wroth, & chode with Laban: and Iakob  
answered & sayd to Laban what  
is my trespass, what is my sin, that  
thou hast hotly pursued after me?  
37 Whereas thou hast felt all my stuffe,  
what hast thou found of all the stuffe  
of thy house? set it here, before my  
brethren & thy brethren: & let them  
38 debate, between us two. This twenty  
yeres have I bene with thee; thy cwe-  
& thy three-goats have not cast their-  
yong: and the rammes of thy flock, I  
39 have not eaten. The tere, I brought  
not unto thee; I made it good, of my  
hand, didst thou requirer it: stolen  
40 by day, or stolen by night. I was in

the day, the heat did consume me, &  
the frost in the night: & my sleep fled  
from mine eyes. This was my twenty  
yere, in thy house: I have served thee  
fourteen yeres, for thy two daugh-  
ters; and six yeres, for thy cattell: and  
thou hast changed my wages, ten  
times. Except the God of my father,  
the God of Abraham, & the Fear of  
Isaak, had been with me; surely now,  
thou hadst sent me away empty: my  
affliction & the labour of my hands,  
God hath seen, and rebuked thee yel-  
ternight. And Laban answered, and  
sayd unto Iakob; These daughters are  
my daughters, and these sonnes, my  
sonnes, and these cattell my cattell; and  
all that thou seest, it belongs to me: &  
to my daughters, what shall I doe to  
these this day; or to their sonnes, which  
they have born? Now therefore,  
come let us strike a covenant, I and  
thou: and let it be for a witness, be-  
tween me and thee. And Iakob took  
a stone: & set it up, for a pillar. And  
Iakob sayd to his brethren, Gather  
stones; and they took stones, & made  
an heap; and they did eat there, upon  
the heap. And Laban called it, Ie-  
gar-sahadutha: and Iakob, called it  
Galed. And Laban sayd, This heap  
is a witness, between me and thee, this  
day: therefore, he called the name of  
it, Galed. And Mizpah, for he sayd;  
39 Iehovah watch, between me & thee:  
when we shalbe hidd, each man from  
his neighbour. If thou shalt afflict my  
daughters, & if thou shalt take wives  
besides my daughters, no man is with  
us: see, God is witness, between me &  
thee. And Laban sayd, to Iakob; Be-  
hold this heap, & behold this pillar,  
which

which I have cast, between me and  
thee. This heap be witness, and the  
pillar be witness: that I, will not pass  
over this heap unto thee; and that  
thou, shalt not pass over this heap,  
52 and this pillar unto me, for evil. The  
God of Abraham, and the God of  
Nachor, they judge between us; the  
God of their father: and Iakob sware,  
by the Fear of his father Isaak. And  
53 Iakob slew a slaughter (of beasts,) in  
the mount; and called his brethren,  
to eat bread: and they did eat bread  
and taried all night in the mount.  
54 And Laban rose early in the morning,  
and kyssed his sonnes and his daugh-  
ters, and blessed them: and Laban  
55 went, and returned, unto his place.

## Annotations.

- 1 **H**E] that is, as the Greek expresseth,  
Iakob heard. made all this glo-  
rie] that is, (as the Chaldee expoun-  
deth it) got all these riches; for, thereupon  
glorie ariseth, as riches & glorie are joined  
together, in Prov. 3. 16. & 2. 18. Eccles. 6. 2.  
Glorie (or Honour) hath the name of weigh-  
tynes, (as Paul mentioneth the weight of  
glorie, 2. Cor. 4. 17.) and Abraham was sayd  
to be weighty, when he was rich, Gen. 13. 2.  
And in E]sa. 61. 6. glorie, is in Greek, transla-  
ted riches.
- 2 Ver. 2. face] or countenance, wherein favour  
or displeasure is easily discerned: the  
Chaldee sayth, the look of his face,  
as in former dayes;] or, as in time past: the  
Hebrue phrase is, as yesterday, & the day  
before: which two dayes past, are used for  
all times before; even as to day, is for the time  
present, Psal. 95. 7. and to morrow for all time  
to come, Gen. 30. 33. So after here in vers. 5.  
Exod. 4. 10. & 5. 7. 14. & often in the scrip-  
ture.
- 3 Ver. 3. of thy fathers] the land of Canaan,  
given by promise to Abraham and to I-

saak, Gen. 13. 15. & 26. 3. be with  
thee] that is, doo thee good, Gen. 31. 9. the  
Chaldee translatheth, my word shalbe for thy  
help. See Gen. 28. 15.

Ver. 4. unto his flock] the Greek expounds  
it, where the flocks were.

Ver. 5. with me] to bid me depart, vers.  
13. or, as the Chaldee explaineth it, his  
word hath bene my help.

Ver. 7. ten times] in his six yeres service;  
ten here may be put for many times; so in  
Job. 19. 3. given] that is, sufficed,  
see Gen. 10. 6.

Ver. 9. God hath] so it was not by Iakob  
sware, as his brethren unjustly ca-  
lumniated him, vers. 1. neyther used he  
that art of putting rods into the troughes  
(Gen. 30. 37.) but by Gods direction.

Ver. 10. a dream] sent of God, as Gen.  
28. 12. hee-goats] and rammes, as the  
Greek expressly addeth. By this he was  
taught, that the generation of the cattell  
in that manner, was by the instinct of  
God; for to enrich Iakob. gyled] or  
hayl-fested, that is, having many white  
spots like hayl stones; for so the Hebrue  
and Chaldee words import. The Greek  
expounds it, sprinkled at with asbes. It may  
be also to signify, that this was Gods  
work, as the hayl falleth from heaven.  
Such was the colour of certaine horses,  
that Zieharie saw in a vision, Zach. 6. 3.

Ver. 11. Angel] called in vers. 13. the  
God of Beth-el: that is Christ. So after, Gen.  
48. 16. The Hebrue doctours also name  
this Angel, Michael] Pirkei. R. Eliez. c. 36.

Ver. 12. he goats] the Greek 2239n ad-  
deth, and rammes. cattell] or flock,  
which the Greek translatheth sheep & goats,  
the Hebrue comprehendeth both, as Le-  
vit. 1. 10.

Ver. 13. the God] Hebr. El Beth-el, that  
is, the God of the house of God: the  
Chaldee expoundeth thus, the God which  
appeared unto thee in Beth-el: the Greek, thy  
God, which appeared unto thee in Gods place,  
God here manifesteth that he accepted  
the service which Iakob used in conse-  
crating Beth-el, Gen. 28. 18. 19. 22. & was  
grindfull

mindfull of his promises: he made, v. 15. <sup>kindred</sup> or <sup>nativity</sup>, generation, as the Greek translatheth; adding more over, and <sup>will be with thee</sup>, as was in ver. 3.

14 Ver. 14. <sup>for me</sup> or, <sup>to me</sup>: these words may imply, both that they had no hope of benefit from their father; & that they had no mind any longer to continue with him, but to depart. Compare 1. King. 12. 16, and the law, in Gen. 2. 24. Laban is set forth in this historie, as a picture of a man covetous, envious, injurious, unthankfull, and unnatural; besides his idolatry and hypocrisy. By such a miser, w. s. Iakobs faith and patience exercised 20. yeres.

15 Ver. 15. <sup>of him</sup> or <sup>to him</sup>: meaning that he had dealt with them as strangers, rather than as children. <sup>fold us</sup> for 14. yeres service by thee our husband. <sup>eating he hath eaten</sup> that is, <sup>quite eaten up</sup>, and consumed: or greedily eaten. Or questionwise, <sup>should he eat</sup>? that is, <sup>consume us quite</sup>: For by often changing Iakobs wages, he sought to have enriched himself, with the extreme povertye of his daughters. <sup>money</sup> Hebr. <sup>silver</sup>: silverd here generally for th. it price, which he had turned to his own profit: or figuratively, the meat and commodities bought with such money as was due to them for their husband service; besides their own portions.

16 Ver. 16. <sup>riches</sup> ] the Greek addeth, <sup>and glorie</sup>, as ver. 1.

18 Ver. 18. <sup>substance</sup> or <sup>gathered goods</sup>: see Gen. 12. 5. Thus also Iakobs children went with all their goods out of Egypt; Exo. 10. 26. <sup>Padan Aram</sup> that is, as the Greek hath it, <sup>Mesopotamia</sup>.

19 Ver. 19. <sup>Teraphims</sup>: the Greek here translatheth them, <sup>idols</sup>; the Chaldee, <sup>Images</sup>: Laban calleth them <sup>his Gods</sup>, ver. 30. and that they were <sup>images</sup> or <sup>representations</sup> used in divine worship, other scriptures also doe confirm, <sup>Judg. 17. 5</sup> & <sup>18. 14. 17. 20</sup>. <sup>Hof. 3. 4</sup>. and it seemeth that Idolaters consulted with their Gods by them, and had oracles, <sup>Ezek. 21. 21</sup>. <sup>Zach. 10. 2</sup>. there-

fore the Chaldee and Greek in <sup>Hof. 3. 4</sup>. translatheth it, <sup>decalars</sup> or <sup>manifests</sup>, to wit, of hidden things. They were greatly displeasing to the true God, 1. Sam. 15. 23. & therefore were by the gooly, rooted out, 2. King. 23. 24. Sometime the Greek v. 19. keepeth the original name <sup>Teraphim</sup>, <sup>Judg. 17</sup>. and of it, the hethen Greeks framed the word <sup>Terapeuein</sup>, for to signifie the service or worship of their gods; and using to consult with such, for recovery of their health, (as Ahazjah did w. 1. Beezebub, 2. King. 1. 2.) they applied the Greek word <sup>Terapeuein</sup>, for to heal or cure diseases. An ancient Rabine sayth; <sup>what were those Teraphims?</sup> They killed a man that was a firstborn (son), and took off his head, and salted it with salt and with oile, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the tongue thereof; and set it up on a wall, and lighted candles before it, and bowed themselves down unto it, and it spake unto them; as it is written, (in Zach. 10. 2.) the Teraphims have spoken vanitie. Pirkei R. Eliezer ch. 36. It is more likely, they were Images in the shape of men; as may be gathered by 1. Sam. 19. 13. 16.

20 Ver. 20. <sup>sale from the hand</sup> that is, <sup>sale</sup> (or conveyed away himself) without the knowledge or consent of Laban. For the basis is the seat of knowledge and understanding, <sup>Ezech. 7. 25</sup>. <sup>Prov. 7. 7</sup>. So the Greek here <sup>for sale</sup>, translatheth <sup>hid</sup>: and the Chaldee sayth, <sup>Iakob concealed it from Laban</sup>. The word <sup>from</sup>, is here to be understood, as a reward in ver. 26. & 27. where this speech is opened: and sometime the scripture itself supplieth this and the like wants; as in 2. Chron. 6. 33. <sup>hear thou from the heavens</sup>: whereas the same speech being written in 1. King. 8. 43. the word <sup>from</sup>, is wanting. Otherwise, to steal the hand, meaneth privily to draw the hart and affection unto one, as in 2. Sam. 15. 6. Or, if here we so read it, <sup>sale the hart of Le'ah</sup>, the meaning is, he caried away, and deceived him of that which his hart did expect and affect, namely more wealth by Iakobs service &c. And so it is a Syriack phrase: nor much differing

differing from that in 1. Cor. 12. 16. <sup>fraught you with guile</sup>, where the Syriack translatheth <sup>I sale you with guile</sup>. And stealing is used for carrying away, <sup>Iob. 11. 18</sup>.

21 Ver. 21. the river ] Euphrates (as the Chaldee explieth it), which was between Chaldee and Canaan: <sup>Iof. 14. 2. 3</sup>.

<sup>for his sale</sup> that is; his afflictions and actions, without declining to any other way. Therefore the Greek translatheth it <sup>borneuse</sup>, which signifieth an earnest (violent) running thitherward. The like phrase is in <sup>Ier. 10. 5</sup>. <sup>Luke 9. 51. 53</sup>.

<sup>Gilead</sup> ] in Greek, <sup>Galaad</sup>: It was a goodly mountayn adjoining next to Lebanon: beneath which mount, was a fertile country called also the land of Gilead; <sup>Ier. 25. 6</sup>. <sup>Deut. 34. 1</sup>. They were stored with <sup>be'm</sup>, myrrh, and other spicerie; <sup>Gen. 37. 25</sup>. <sup>Ier. 2. 22</sup>. were very good for feeding of catel, and were afterwards taken from the Amorites, and given partly to the sonnes of Ruben, and Gad, and partly to the sonns of Manasses for inheritance; <sup>Song. 4. 1</sup>. <sup>Num. 32. 1. 39</sup>. <sup>Ier. 50. 19</sup>. <sup>Deut. 3. 11. 13. 15</sup>.

22 There was also a man of this name, <sup>the</sup> of Iakobs posteritie; <sup>Num. 26. 29</sup>.

23 Ver. 23. the third day ] his flock being 3. dayes journey from Iakobs, <sup>Gen. 30. 36</sup>. <sup>Gen. 13. 8</sup>. <sup>brethren</sup> that is, <sup>kinsfolk</sup>: see <sup>Gen. 30. 36</sup>. Laban pursueth Iakob gone out from his servitude: so Pharaoh pursueth his children, for the like cause, <sup>Exod. 14. 5</sup> & 9.

24 Ver. 24. <sup>God came</sup> ] The Chaldee sayth, <sup>word came from the face of God</sup>. Compare <sup>Gen. 10. 3</sup>. <sup>Take thou heed</sup> or, <sup>Keep thy selfe</sup>, as the Greek translatheth. It was a rebuke unto Laban: ver. 42. <sup>from good to bad</sup> ] the Greek sayth onely, <sup>that thou speak not bad words</sup>. The Hebrue phrase seemeth to mean, either good or bad; as in the like, <sup>Gen. 14. 23</sup>. and also in this very phrase; 2. Sam. 19. 24. And to speak neither good, nor bad, is meant respectively to that end for which Laban pursued him; as to carry Iakob back againe into his servitude. So after in ver. 25.

This was the Lords hook in Labans nostrils, to carry him back the same way he came, as in ver. 11. & <sup>Esa. 37. 19</sup>.

26 Ver. 26. <sup>from my hart</sup> ] secretly, and unawares to me: the Chaldee saith, <sup>concealed it from me</sup>: as ver. 20. <sup>captives</sup> or <sup>prisoners</sup>. But they went voluntarily, ver. 16. and belonged to Iakob, rather then to Laban; <sup>Gen. 2. 24</sup>.

27 Ver. 27. <sup>secretly see</sup> ] Hebr. <sup>keep thee secret in fleeing</sup> from me ] this openeth the former speech of stealing away from his hart. The Chaldee here against translatheth, <sup>disconcealed it from me</sup>. <sup>simbri</sup> ] or <sup>tabret</sup>, 10 Hebr. named Toph, of the sound which it maketh, when it is beaten on with the hand: It was an instrument of joy, <sup>Esa. 24. 8</sup>. used by Iakobs daughters when they went out of the Egyptians service; <sup>Exod. 15. 20</sup>. which Laban here speaketh of, though it may be he meant no such thing.

28 Ver. 28. <sup>to kiss</sup> and so to bid farewell, For kissing was used both at the meeting, and at the parting of freinds, <sup>Ex. 4. 27</sup>. <sup>Gen. 29. 22</sup> & <sup>31. 15</sup>. <sup>Ruth. 1. 14</sup>.

29 Ver. 29. <sup>for us</sup> or <sup>it was</sup>: but the Greek translatheth it of the time present, <sup>And now my hand is able</sup>. A vayne boast, like Pilates; <sup>Iob. 19. 10. 11</sup>.

30 Ver. 30. going &c. ] that is, <sup>thou wouldst needs be gone</sup>. <sup>longing</sup> ] that is, <sup>thou greatly longest, or desirest</sup>. <sup>my gods</sup> ] that is, <sup>Teraphims</sup>, ver. 19. Images by which he worshipped God. For so figuratively the Scripture useth to call those things Gods, which represent God and his presence unto men: as <sup>Exod. 32. 4</sup>. <sup>1. King. 11. 25</sup>. And the word Gods is spoken of one image; <sup>Exod. 32. 8</sup>. and is the same that God, <sup>Neh. 9. 18</sup>. So Teraphim, though a word of the plural number, yer is used also for one Image, 1. Sam. 19. 13. 16. The Chaldee here translatheth it, <sup>my fear</sup>, that is, <sup>my God</sup> which Iakob used in ver. 13. This complaint of Laban that his Gods were stolen, (showeth the vanity of such idolatry, <sup>Ier. 10. 5</sup>. <sup>Ez. 44. 23</sup> & <sup>18. 24</sup>.) So God also doth execration upon the gods

gods of Egypt, when Iakob's sons departed thence, *Num. 33. 4. Ex. 12. 12.* & threateneth the life after, *Jer. 43. 12. 13. Eze. 19. 1.*

32 Ver. 32. not live ] a severe judgment; uttered unawares; for he knew not that Rachel had stolen them: yet the Hebrew doctors note; that Iakob said, who so ever hath stolen the Teraphims, he shall die before his time; and that which cometh out of the mouth of a just man, as it came out of the mouth of an Angel, &c. Rachel travelled in childbirth, & died, *Gen. 35. 16. 18. Psal. R. Eluz. 36.*

34 Ver. 34. furniture ] of saddle: the Greek word also meaneth such stuff as the camel was laden with. *filii* that is, searched; *Sol. v. 37.*

35 Ver. 35. displeasing ] or wrathfull, grievous: see *Gen. 4. 5.* The Greek translateth, *take it not ill* (or grievously.) *my lord* ] so in words the honoured her father, as Sarah with like title, did her husband: see *Gen. 18. 12.* *rise up* ] to doe thee honour; in gesture, as *Lev. 19. 32.*

*custome* ] Hebr. way of women; meaning her naturall disafe, such as women used to be put apart for; *Lev. 15. 19.*

36 Ver. 36. trespass ] or, disloyal-iniquities; the Greek translateth it *injury*, (or unrighteous-deeds: and it is in degree greater than sin; as *Iob 34. 37.* he addeth *trespass* to his sin.

37 Ver. 37. debate ] or dispute, argue and discuss the thing; and consequently judge, and lay the blame where it is due.

38 Ver. 38. not eaten ] as is the manner of evil shepherds, *Ezek. 34. 3. &c.*

39 Ver. 39. The torn ] to weat with wilde beasts, as the Greek explaineth it.

*I made it good* ] or, *I payed for it*; as the Greek translateth. The Hebrew word signifieth to exstate, or satisfie us for sin, as if he should say, *I put away the sin by satisfacti-on*: so spoken, because Laban imputed it to Iakob for a fault, though in deed it was not. *shon require* ] which he could not doe without injury: for Gods law sheweth, that that which is torn of beasts, should not be made good by him that kept it, *Exod. 22. 10. 13.*

40 Ver. 40. consume ] or, eat: The Greek

translateth, *burnt with heat.*

The Greek sayth, departed. Care of his flock, kept his eyes that they could not sleep. The durie of good shepherds, is hereby signified, *Luk. 2. 8. Heb. 13. 17.* the contrary is in the evill, *Esa. 56. 10.* This relation, setteth forth Iakob's miserie while he dwelt in Syria, and kept thee; not onely once noted by the Prophet, *Hos. 12. 12.* but continually remembered unto God by Iakob's children, who bringing their first-fruits, did every one confesse, *A Syrian ready to perish, was my father: Deut. 26. 5.*

42 Ver. 42. the Fear ] or Dread, that is, the God whom Iakob feared; as also after in v. 53. So the Chaldee expresseth it: he whom Iakob feared. So Iakob himself explaineth it, *Gen. 32. 9.* & in *Ps. 76. 12.* God is absolutely called the Fear, as unto whom all fear & dread is due, *Esa. 8. 12. 13.* with me ] or for me, and on my side: see the like speech in *Psal. 124. 1. 2.* &c. *bands* ] Hebr. palms: a part being put for the whole. Though hereby secret and unknown labour, may be implied. *ther* ] This word the Greek also addeth, the sense requiring it. The holy Ghost often supplyeth the want of such words, as, *I beleaved not the words; 1. King. 10. 7.* that is, their words, *2. Chron. 9. 6.* And, to provoke, *2. King. 21. 6.* that is, to prayoke him, *2. Chron. 33. 6.* So, the heel, *Pl. 4. 10.* is translated, *his heel*, *Iob. 13. 18.* And by the Evangelists, *into the garner*, *Mat. 13. 12.* that is, *into his garner*, *Luk. 8. 17.* and sundry the like. See before, *Gen. 2. 19.*

43 Ver. 43. and to my daughters ] that is, and as for my daughters, what shall I doe to them? The pawles in the Hebrew, yeeld this sense: but the Greek referreth it to the former; it is mine and my daughters.

44 Ver. 44. therefore ] Hebr. and now, which the Greek also translateth. Now therefore. The Hebrew sometime useth one of these konan other: 25. and he called, *2. Sam. 5. 9.* which another Prophet saith; *therefore they called*; *1. Chron. 11. 7.*

45 Ver. 45. a pillar ] a monument of the covenant, which Iakob consented to make.

46 Ver. 46. did eat ] after the covenant had been

been made, v. 44.

47 Ver. 47. *legas* ] *habadutha* ] these are Syriak words, signifying, The heap of wine, as the Greek translateth them. So Laban named it in his own language. *Galed* ] This is Hebrue, and signifieth also, The heap of wine; as the Greek translateth it. So Iakob named it in his holy language: & thus the children of them both, by the name, might remember the league here made. And hereupon it seemeth the mount and country adjoining was called Galed, or Gilead.

48 Ver. 48. heap ] in Hebrue *Gal.* a with-*ss* in *Hebr. Ed.* which together make *Galed*. *V. 49. Mispah* ] that is by interpretation, The watch-tower, or place of spying. The place had these names figuratively, as being a sign of Gods wine; so, and watch over the covenant now made. *watch* ] or *espie*: it sheweth a reason of the former name. *hid* ] that is, absent, out of the sight one of another. The Greek translateth, *because we depart one from another.*

50 Ver. 50. *if thou shalt* ] we may understand, *Swearing of, Wishing a curse to thy selfe, if &c.* Or, *That thou shalt not.* See the notes on *Gen. 24. 38.* & *14. 23.* *u* ] or be witness: and consequently a punisher of the evill. For the men that were present, were not meet-witnesses, because they were kniffoles: v. 23.

52 Ver. 52. that I will not ] this manner of speaking is earnest, and deliberate; as is meet in making covenants. It may also be properly interpreted, *if I, to weat, shall pass over this place, I will not passe over to thee for evill; and, if thou, to weat, shall: passe over, &c.* But *if* in Hebr. is sometime used for *That*; and so the Greek, *Alit* *26. 23.* unto thee ] meaning, for evill; as in the latter branch is expressed.

53 Ver. 53. God ] or Gods. *their father* ] that was *Tharab*, and he served strange gods, *Ios. 24. 2.* So Laban weareth by idols. *the fear* ] that is the God feared: as v. 42. So Iakob ware by the true God onely; as is commanded, *Deut. 5. 13.*

54 Ver. 54. *slew a slaughter* ] for a feast; and so

they used at making of covenants, *Gen. 16. 30.* Usually the word is applied to slaying of sacrifices; but the general meaning, seemeth most proper here. So in *1. King. 11. 9. Num. 22. 40.* bread ] this word is often used generally for all food: (see *Gen. 21. 14*) and sometime for flesh: *Lev. 3. 11. & 11. 6. Num. 28. 2.*

55 Ver. 55. *blf* ] *sed* them ] Thus God over-ruled Labans cruel mind, as he turned Balsams curse into a blessing, *Deut. 23. 5.*

CHAP. XXXII.

1. Iakob meeteth an host of Angels. 3. Hee sendeth a message to Esau. 6. Hearing of Esau's coming, he is afraid, 9. and prayeth for deliverance. 13. Hee sendeth a present to Esau. 24. He wreatheth with an Angel, and will have a blessing of him. 28. Thereupon his name is called Israel. 30. the place is called Peniel. 31. and Iakob halteth.

1 And Iakob went on his way: and the Angels of God, met him. 2 And Iakob sayd, when he saw them; This is Gods host: and hee called the name of that place, Machanaim.

3 And IAKOB SENT messengers, before him to Esau, his brother: unto the land of Seir, the field of Edom. And he commanded them, saying; Thus shall ye say, to my lord, to Esau: thus sayth thy servant Iakob; I have sojourned with Laban; and taried, untill now. And I have, oxen & asses; flocks, and men-servants and women-servants: and I have sent, to tell my lord; to find grace in thine eyes. And the messengers returned, unto Iakob, saying: we came to thy brother, to Esau; & also he is coming to meet thee, & four hundred men with him. And Iakob feared greatly, and was distressed: & hee divided

the people that ~~were~~ with him; and the  
8 flocks, and the herds, and the camels,  
into two companies. And he sayd,  
if Esau come to the one companie, &  
9 I will escape. And Iakob sayd; O God,  
of my father Abraham, and God, of  
my father Isaac: Iehovah, that saydst  
unto me, Return unto thy land, and  
10 to thy kindred, and I will doe thee  
good. I am left: then all the mercies,  
& then all the truth, which thou hast  
doen unto thy servant: for with my  
11 staff, I passed over this Iordan; & now  
I am become two companies. De-  
liver me I pray thee, from the hand of  
my brother, from the hand of Esau:  
for I fear him; lest he will come and  
12 smite me; the mother with the sonnes.  
And thou saydst, doing good I will  
doe thee good: and will put thy seed,  
13 as the sand of the sea; which shall not  
be numbred, for multitude. And he  
lodged there, the same night: and  
took of that which came into his  
14 hand, a present, for Esau his brother.  
Two hundred the-goats, and twenty  
hew-goats: two hundred ewes, and  
15 twenty rams. Thirty milch cam-  
els, and their yong-ones: fourty shee-  
bullocks, and ten hee bullocks, twen-  
ty shee asses, and ten hee asse colts.  
16 And he gave them, into the hand of  
his servants: every herd by it selfe a-  
lo: and sayd unto his servants, passe  
over before me, and put a space, be-  
17 tween herd and herd. And he com-  
manded the first, saying; when Esau  
my brother shall meet thee, and shall  
ask thee saying, whose art thou, and  
18 whither goest thou; and whose are  
these before thee? Then thou shalt

say, *(they be)* thy servant Iakob; it is  
a present sent, to my lord, to Esau:  
& behold he also, is behind us. And  
he commanded also the second, & the  
third, & all that went after the herds,  
saying: according to this speech, shall  
ye speak unto Esau; when you finde  
20 him. And ye shall say also, Behold  
thy servant Iakob, is behind us: for  
he sayd, I will appeale his face, with  
the present that goeth before me; &  
afterward, I will see his face: peradven-  
21 ture, he will accept my face. And  
the present passed-over, before his  
face: and himself, lodged that night,  
22 in the company. And he rose up  
that night, and took his two wives,  
and his two handmayds; and his  
eleven children: and he passed over  
23 the foord Iabbok. And he took the,  
& caused the to passe over the brook;  
and caused to passe over, that which  
24 he had. And Iakob was left, himself  
alone: and there wrestled a man with  
him, untill the rising-up of the morn-  
25 ing. And he saw, that he prevailed  
not against him; and he touched, the  
hollow of his thigh: and the hollow  
of Iakob's thigh was out-of-joynt, as  
26 he wrestled with him. And he sayd  
let me goe; for the morning riseth  
yet: and he sayd, I will not let thee goe,  
27 except thou blesse me. And he sayd,  
unto him, what is thy name? and he  
sayd, Iakob. And he sayd, thy name,  
28 shall not be called any more, Iakob;  
but Israel: for as a prince-halt-thou-  
power with God, and with men, and  
29 hast prevailed. And Iakob asked,  
& sayd, Tell me I pray thee thy name;  
and he sayd, wherfore is it, that thou  
askest for my name? And he blessed  
him,

30 him, there. And Iakob called the  
name of the place, Peniel: for I have  
seen God, face to face; and my soule,  
31 is delivered. And the Sun arose unto  
him, as he passed over Penuel: and he  
halted, upon his thigh. Therefore, the  
32 sonns of Israel eat not, of the sinew  
that thrank; which is upon the hollow  
of the thigh; unto this day: because  
he touched, the hollow of Iakob's  
thigh; in the sinew, that thrank.

Annotations.

1 Angels] by interpretation *Missengers*,  
And for the word is used in the 3. v.  
but these were heavenly spirits; of whom  
see the notes on Gen. 16. 7. By this vision,  
God confirmed Iakob's faith in him, who  
commandeth his Angels to keep his people  
in all their wayes, *Psalm* 91. 11. *b. ft.*  
or camp, *armie*; as in *Wars*: for Angels are  
heavenly soldiers, *Luke*. 2. 13. *horses and char-*  
*reters of fire*, 2. *King*. 6. 17. fighting for Gods  
people, against their enemies. *Dan*. 10. 20.  
Of them there are thousand thousands, and  
ten thousand times ten thousand, *Dan*. 7. 10. and  
they are all sent forth, to minister for them who  
shall be heires of salvation, *Heb.* 1. 14. & they  
pitch a camp about them that fear God, *Pf.*  
34. 8. The heathens reneyed the knowledge  
hereof, though corruptly; for the Greek  
Poet saith, there be thysen thousands (if the  
immortall Angels) of God, here upon the earth,  
keepers of mortal men, and observers of their  
works both just and unjust; they are clad with  
the aures, and goe abroad all over the earth.  
*Hesiod*, *Opera & Dies*, l. 2. *Machanaim*  
that is, two hosts (or camps): either be-  
cause the Angels appeared in two compa-  
nies, for Iakob to goe between them: or  
because there was one camp of Angels,  
and one of Iakob's family. About this  
place there was a citie afterwards called  
*Macchabaim*, inhabited by the Preists of  
God, *Ios.* 12. 38. This also hath a spiritual  
application to the Church of God; in

Song. 6. 13.

3 V. 3. AND IAKOB] Here begin-  
neth the eight section, or I. A. ure of the  
law, called of the first word *Yayshlak*, that  
is, *And he sent*. But it is not distingui-  
d with great letters as usually they are. See  
Gen. 6. 9. *messengers*] the same word  
which before was translated *Angels*, v. 1.  
*Seirja* mountayn land possessed before  
by the *Chorims*, Gen. 14. 6. but Esau with  
his children destroyed them, and dwelt in  
their sted, *Deu.* 2. 12. Thither was Esau gone  
from the face of his brother Iakob. See  
Gen. 36. 6. 7. *field*] that is, as the Gr.  
translateth it, *country of Edom*, that is,  
*Esau*. See Gen. 14. 7. & 15. 30.

4 Ver. 4. my Lord] by his title Iakob ho-  
noured and submitted to him as to his el-  
der brother, Gen. 4. 7. 1. *Pet* 3. 6. For I-  
akob's superiority foregiven in Gen. 27. 29.  
the time was not yet come, that it should  
be fulfilled. So David carried himselfe to  
Saul: 1. *Sam.* 24. 7. 9. &c.

5 V. 5. Ozen] *Hebr.* One and up &c. singu-  
lar for plural: see Gen. 3. 2. *to find*  
that is, that may finde, as Gen. 6. 19. The  
Greek translateth, *that thy servants may finde*  
grace before thee.

6 Ver. 6. and 400. men] armed for war, as  
seemeth by v. 8. Here the ancient quar-  
rel 20. yeres before (Gen. 27. 41.) was re-  
membered, and Iakob's danger & trouble  
renewed. In *Pirke R. Eliezer*, c. 37. it is said,  
Iakob's case: as if a man did flee from a  
Lion, and a Bear are met him. (*Amos* 5. 19.) The  
Lion was Laban, that pursued after Iakob,  
to tear his soule: hee Beare was Esau, who stood  
by the way, as a Beare robbed of her whelps,  
and came to slay the mother with the childer.  
And the Lion hath shamefull stings, but the Bear hath  
no shamefull stings.

7 Ver. 7. companies] or camps: the word  
used before, in v. 2.

8 Ver. 8. smite] that is *slay* (or kill) it: as  
Gen. 14. 17. So after, ver. 11. *shall*  
escape] *Hebr.* shall be to escaping, or shall have  
evasion: the Greek saith, shall be saved.

9 Ver. 9. will doe thee good] or will dea-  
wel with thee: thus Iakob understood the pre-  
mise,

10 wife, & wilbe with thee: Gen. 31. 3. So after in vers. 12.

10 Ver. 10. [est] to weete in worth, that is, *am unworthy* [or any] of the mercies. So the Chaldee translatheth, *Lesse are my deserts, then all the mercies and all the benefits, which thou hast doon to thy servant.* with my staff, [that is, having nothing els: the Chaldee expounds it, *my self alone.*]

11 Ver. 11. mother with the [sons] in Greek, and the mother with the children: (or upon them.) It meaneth great crueltye, in sparing none, as Hof. 10. 14. For [mite, the Chaldee translatheth *kill me.*]

12 Ver. 12. doing good &c. [that is, & will surely doo thee good. put] that is, *make thy seed: see this promise, Gen. 28. 14.*

13 Ver. 13. came into his hand: that is, *such as he had, and could send for the present.* And it was a rich gift; of five hundred and fiftie beafts, of lundry sorts, for store. *A mans gift, maketh room for him; and bringeth him before great men:* Prov. 18. 16.

15 Ver. 15. young-ones] or colts: in Hebrew [sons: see Gen. 18. 7.]

16 Ver. 16. every herd] or drove. Hebr. *berd* herd: see the like phrase, in Gen. 14. 10. *herd*] Hebr. *berd* between herd. This was doon, that by distant spaces, the heat of Elaus rage might be abated, v. 20.

20 Ver. 20. is behind] or, as the Chaldee explains it, *cometh after us.* appease his face] or cover (& pacify, his face, that is, his anger, as the Chaldee interpreteth it, for anger (as favour) appeareth in the face. See the like in Lev. 10. 6. Psal. 21. 10. And appeasing, is the word so often used in the law, for covering or taking away offences, and so pacifying the anger by gifts, and making atonement: Exod. 29. 36. Levit. 1. 4. 10. 20. 26. 34. 5. 6. 10. 13. &c. the present] for, a gift in respect pacifyeth anger, P. ov. 21. 14. my face] that is favour me, & grant my request: see Gen. 19. 21.

22 Ver. 22. handmaids] or bondwomen: the Chaldee translatheth them concubines. See Gen. 31. 22. the foord] or the passage: so the Greeke [sayth the passage of Iakob, a river mentioned also in Deut. 2. 37. & 3. 16.]

24 Ver. 14. wrestled] or combated, by taking hold one of another. A peculiar word, not used but in this historie. It figureth the spirituall wrestling, strife and conflict of the children of God; Phil. 1. 27. Eph. 6. 12. Rom. 15. 30. Heb. 10. 32. *a man* called after, and by the Prophet Hofee, God, and an Angell, v. 28. 30. Hof. 12. 3. 4. It was therefore Christ, appearing in the form of a man, (as before to Abraham, Gen. 18. 2. 22.) the Angell that redeemed Iakob from all evill, Gen. 48. 16. God wrestleth with men, by tentations; and we with him, by prayers and tears, as Iakob now also did for he wept & made supplication unto him, Hof. 12. 4. Rom. 15. 30. and Christ playeth in the earth, and hath his deities with the sons of Adam, Prov. 8. 31. And the ancient Jew-ith Rabbines acknowledged this Angell to be Christ: Our Doctors of blessed memorie (sayth R. D. Kimchi, on Hof. 12. 4.) have sayd, this Angell was Michael; and of him he sayth, (Gen. 48. 6.) the Angell that redeemed me from all evill. Michael, is Christ the Archangel, Dan. 10. 21. Jude. 9. Revel. 12. 7. Later Rabbines doo teign, that this was Elaus Angell, who sought to hinder Iakob: but Iakob himselfe refuteth this, v. 30.

Ver. 15. [he] that is, the man (the Angell) prevailed not. For faith prevailedt even above Christ himselfe, as in Mat. 15. 22. 44. 27. 28. touched] and so did hurt the hollow place wherin the hucklebone moveth. Which being so hard a place for man to come unto, Iakob by this touch, perceived he was no ordinary man, with whom he wrestled. *was out of joyne*] or, hung loose; the Greeke translatheth, *was beunummed.*

25 Ver. 15. [he] that is, the man (the Angell) prevailedt not. For faith prevailedt even above Christ himselfe, as in Mat. 15. 22. 44. 27. 28. touched] and so did hurt the hollow place wherin the hucklebone moveth. Which being so hard a place for man to come unto, Iakob by this touch, perceived he was no ordinary man, with whom he wrestled. *was out of joyne*] or, hung loose; the Greeke translatheth, *was beunummed.*

beunummed. This was to humble Iakob the conquerour, that he should not be exalted out of measure, as 2. Cor. 12. 7. and to teach him that he could not overcome the troubles in the world, without sorrow and paine unto his flesh; by the hand and work of God.

26 Ver. 26. let me goe] or, send me away: the Angell craveth to be dismissed of Iakob, and so giveth him the victorie, who held him fast, and gave not over, though hee had hurt him; for when Gods people are weak, then are they strong, 2. Cor. 12. 10. Thus God sayd to Moyses, Let me alone: Exod. 32. 10. and men by zealous prayer, are sayd to take hold on God; Esa. 64. 7.

26 Ver. 26. [I]f thou art a prince bfore the Lord, and with men. with God] or with the gods, that is, the Angels, as the word sometime signifyeth, (Psal. 8. 6. so interpreted by the Apostle, Heb. 2. 7.) But the Greeke translatheth it with God; and the Prophet useth both words, Hee had princely power with God, Hee had princely power over the Angell, Hof. 12. 3. 4. with men] as with Elau, Gen. 25. 31. & 27. 36. and with Laban, Gen. 31. Thus was hee confirmed againt the feare of his brother, which now distressed him, v. 7.

29 Ver. 29. Wherefore] This was a refusal to tell it, as the like was in Judg. 13. 17. 18. The Greeke here addeth, wherefore thus asketh thou my name which is marvellous? blessed him] so granting Iakobs first request, v. 26. confirming the former blessings given him, Gen. 27. 28. & 28. 3. 4. and comforting him againt the hurt in his thigh, v. 25. God lo thewing himselfe, the smiter and the healer, Hof. 6. 1.

30 Ver. 30. Peniel] and Ponsel, v. 31. & after the Greeke pronunciation Phasael; that is, the face of God; the Greeke expounds it, the shape of God: the reason whereof followeth. This memoriall of Gods mercy, Iakob thankfully set upon the place. So before in Gen. 28. 19. In this place afterward a citie and towne, was builded, Judg. 8. 17. It was about 40 miles distant from Ierusalem. God] the Chaldee translatheth it, the Angell of the Lord.

face: face] that is, after a manifest manner: spoken by way of comparison with other visions; as elsewhere of Moses, whom God knew and spake with face to face, *Deut. 34. 10. Exod. 33. 11.* But as touching the proper being of God, no man can see his face, *[soul is delivered]* *Exod. 33. 20. 23.* namely, from death; which the godly feared when they saw visions of God, being privy to their great weakness and unworthiness: *Judg. 13. 22.* & *6. 22.*

31 Ver. 31. arose unto him] as the son of righteousness (Christ) riseth to them that fear the name of God, *Mat. 4. 2.* Contrarywise, the sin of the wicked, goeth down while it is yet day, *Jer. 15. 9. Amos 8. 9.* See *Gen. 19. 23.* The Gr. translath, The Sun arose, when the shape (or appearance) of God passed away. *hal-*  
ted] which signifieth infirmity, which the best doe bewray in their tentations and wrastlings with God. *2. Cor. 12. 7-9. Psal. 35. 15.* & *38. 18.*

32 Ver. 32. eat not] or, shall not, (may not) eat, For it seemeth to be a law fit of God, that as the halting upon this thigh, figured out infirmities, so the abstinence from the eating of that synew; should figure our mortification, and absteining from evil. The Hebrew doctors say, Jakobs sinew being touched, became like the fat of a dead thing; therefore it is unlawful for the sons of Israel to eat of the sinew &c. *Pirkei R. Eliezer, ch. 37.* that [shrank] or, that was removed; or, forgate his place. The Greek translatheth, the sinew that was benumbed. By the Hebrew canons, they were bound to absteyn from eating this sinew, both within the land (of Israel) and without the land, in common meates, and in buy: in cattell and in wilde beasts; in the right thigh (of the beast) or in the left. But not in soules, because they have no hollow (in the thigh): And who so eateth of the sinew that shrank the quantity of an Olive, is beaten with 40 stripes. *Talmud, Bab. in Cholin; ch. 7.* and Mamony in treat. of Forbidden meate, ch. 8. Therefore the Lewes, are careful to cut away, out of all beatts which they kill and eat, this sinew, with all the braches of it underneath, and the

muscle of flesh where in they are, for more assurance. Also in their sacrifices, while the members of the burnt offering were cut in peeces, & salted; then all the peeces were laid upon the Altar: and they took out the sinew that shrank, being upon the top of the altar, & threw it upon the ashes, which was in the midst of the altar: layth *Maimon in Misn. treat. of Offring the sacrifices, ch. 6. S. 4.* Among the Hebrewes also, that poyne in the thigh, which is named the *Sinaitica*: is by them called *Gil hannasheh*, that is, The sinew that shrank,

CHAP. XXXIII.

1. Jakob goeth before his sun: y & boweth unto Esau seven times. 4. the kindnes of Jakob & Esau at their meeting. 6. Jakobs wives & children bow unto Esau. 10. With muchintreaty, he receiveth Jakobs present. 12. Offeth to accompany Jakob, but he courtesly refused. 17. Jakob cometh to Succoth. 18. At the cite of Sechem he buyeth a field, and buildeth an altar, called El-Elohe-Israel.

1 And Jakob, lifted up his eyes; & saw, and behold Esau came; and with him, foure hundred men: & he divided the children, unto Leah and unto Rachel; and unto the two handmaids. And he put the handmayds, and their children, first: & Leah & her children, after; and Rachel and Ioseph, aftermost. And he, passed over before them: & bowed himselfe to the ground, seven times; untill he came-neer, to his brother. And Esau ran to meet him, and embraced him; and fell on his neck, and kissed him: and they wept. And he lifted up his eyes; and saw the women and the children; and sayd, who are these with thee? and he sayd, The children, which God hath graciously given to thy servant. And the hand-mayds came-neer, they and their children,

1 and bowed-themselves. And Leah also came-neer, and her children, and they bowed-themselves: and after, came Ioseph neer, and Rachel, & they bowed themselves. And he sayd, what meanest thou, by al this company, which I met? And he sayd, to find grace, in the eyes of my Lord. And Esau sayd, I have much: my brother, let that which is thine, be thine. And Jakob sayd; Nay I pray the, if now I have found grace in thine eyes; then take my present, at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take I pray thee my blessing, which is brought to thee, because God hath dealt graciously with me, and because I have all: and he urged him, and he took it. And he sayd, let us take our journey and goe: and I will goe, before thee. And he sayd unto him, my lord knoweth, that the childre are tender; and the flocks & herds, are with yong with me: and if they overdrive them one day, then all the flocks will dye. Let my lord, I pray the, pass over before his servant: & I will lead-on softly, according to the foot of the vork which is before me, and to the foot of the children; untill I come unto my Lord, to Seir. And Esau sayd, Let me appoint I pray thee with thee, some of the folk which are with me: & he sayd, wherefore is this? let me find grace, in the eyes of my lord. And Esau returned, in that day, on his way, to Seir. And Jakob, journeyed to Succoth, and built him an house: & made bootches, for his cattell; therefore, he called the name of the place,

Succoth.

18 And Jakob came safe, to the citie of Sechem; which is, in the land of Canaan; when he came, from Padan Aram: and he encamped, before the citie. And he bought a parcell of a feild, where he had stretched-out his tent; at the hand of the sonns of Hamor, the father of Sechem: for an hundred lambs. And he set-up there, an altar: & called it, El-Elohe-Israel.

Annotations.

1 And mayds] in the Chaldee, concubines. So one of them is called, *Gen. 35. 22.*

3 Ver. 3. seven] this may be taken for many times: as, the barren hath born seven, that is, many. 1. *Sam. 2. 5.* seven (that is, many) abominations are in (the hatefull mans) house. *Pro. 26. 25.* and sundry the like. Here Jakob dooth that himself, which God promised should be doon unto him, *Gen. 27. 29.* But humilitie goeth before honour. And it is noted by the Hebrew Doctors, as a decree of God, that Esau should be ruler over Jakob, in this world; and Jakob ruler over Esau, in the world to come. *Pirkei R. Eliezer c. 37.*

4 Ver. 4. kysed him] These were signes of Elaus affections changed from his former hatred. *Gen. 27. 41. Luk. 15. 20.* and of Jakobs praying with men, as he had with God, *Gen. 32. 28.* for his wayes pleasing the Lord, he made his enemies at peace with him, *Prov. 16. 7.* Therefore the word kysed is extraordinarily noted in the Hebrew with three pricks over it, as leading the reader to observe well this matter in the words following the Greek addeth, they wept bo he.

8 Ver. 8. what meanest thou] Hebr. what to thee? company] or, camp, the drove, sent before, *Gen. 32. 16.* to find] that is, that they may find: the Greek xplayneth it,



it, that thy servant may find grace.

Ver. 9. much] Hereby he may mean, ynough, or, a great deal. The Greek translatheth it, many things. Iakob in v. 11. speaketh more freely, I have all things. Thus Esau had received his blessing; Gen. 27. 39. be thine] that is, keep it to thyself; or, (as the Chaldee explyneth it,) make good doo to thee, that which thou hast.

10 Ver. 10. thyself] or, because; as this word signifieth in Gen. 38. 16. face of God] that is, ynough, and comfortable. The Chaldee for God (Eshum) translatheth Prince; as the word from a signifieth, Psal. 82. pleased, or, thou hast favourably accepted me.

11 Ver. 11. blessing] that is, the gift, which by the blessing of God I have received, and doe with a willing and liberrall hert give unto thee. Hereupon the scripture often useth a blessing for a bounteous gift, or liberality, 1. Sam. 25. 27. & 30. 26. 2. K. 5. 15. and so the Apostle useth it, in 2. Cor. 9. 5. 6. The Chaldee keepeth here the word used in the former verse, the present. all] that is, ynough of all: the Greek turneth it plurally, all things. A more full acknowledgment and contentation then Esau, who sayd he had much, v. 9.

he took it] Iakob here in had the preeminence, for it is more blessed to give, than to receive, Act. 20. 35. and Abram would not be intreated by the king of Sodom, Gen. 14. 23. The Hebrew doctors in British rabbah here say, that all the gifts which Iakob gave to Esau, the kings of the world shall restore unto the King Christ, as Psal. 72. 10.

12 Ver. 12. & goe] meaning unto Sin, where he would lovingly enterceyn his brother, and gratify his kindness. By I-k be answered in v. 14. it seemeth he did so understand him.

13 Ver. 13. with yong] or giving suck, as the Chaldee translatheth it. The Hebrew may imply both; as 1. Sam. 6. 7.

14 Ver. 14. will lead on] or, will gently lead softly. As Iakob here with his flock. In Christ the good shepherd is promised to deale with his people, Es. 40. 11.

the foot of the work] that is, the pace of the cattell, as they are able to goe: called a work, because about them his labour was employed. So in Exod. 12. 8. Thus Christ preached as men were able to hear, Mark. 4. 33. & so did his Apostles, becoming weak to the weak, 1. Cor. 3. 2. and 9. 22. Rom. 15. 1. For foot, the Greek translatheth journey.

15 Ver. 15. appoint] or set; and consequently leave, as the Greek and Chaldee doe translatheth it, So in Exod. 10. 14. let me find grace] that is, grant my desire, and leave none. So to find grace, is to have a request granted, Gen. 34. 11. & 47. 25. 1. Sam. 15. 8. Or, as the Greek translatheth it, it ynough that I have found grace, as being a thankfull refusal: and so the Hebrew phrase seemeth elsewhere to import, as in Ruth. 2. 13. 2. Sam. 16. 4.

17 Ver. 17. an house] in Greek houses: they were cottages for present use; for he stayed not there long. Succoth] that is, booths, or tents; hereof the place had the name, & so the cite that was after there builded, was called Succoth, Iud. 8. 11. 16. Likewise the place whither Iakob's sons first came, after they went out of Egypt, was called Succoth, Exod. 12. 37. and in memoriall of their dwelling in booths, God appointed a yearly feast for all the people, called the feast of Succoth; that is, of booths or tents, made of green boughes of trees, wherein they dwelt seven dayes in a yere, Levit. 23. 34. 42. 43.

18 Ver. 18. came safe] or came in peace, sound, & whole, he and all that he had: having got the victorie over all troubles & dangers, according to the promises of God, Gen. 31. 3. & 32. 28. The Hebrew Salem is so interpreted here by the Chaldee paraphrase safe, or sound; but the Greek maketh it the name of a place, so Salem the cite of the Sichimites: How be it we find elsewhere no mention of such a cite. Yet if so it be understood, it is an other then that Salem where Melchisedek reigned, Gen. 14. 18. which was Ierusalem; from which this Salem was 40. miles distant. In Iohn. 3. 23. three

there is mention of a Saleim by Enon, where Iohn baptised; which is thought to be that Saleim spoken of in 1. Sam. 9. 4. Sechem] or Sychem, as in Greek it is called Act. 7. 16. called also Sichar, Job. 4. 5.

Passan Aiam] for Mesopotamia of Syria, as the Greek hath it. See Gen. 25. 20. encamped] pitched his tents.

16 Ver. 19. he bought] yet was that land given of God to him & his fathers, Gen. 12. 6. 7. but he was a pilgrim on it, as were they Heb. 11. 9. and in hope of that promise in time to be fulfilled, he purchased this feild; as Ieremie bought a feild, for like signification Jer. 31. 9. 15. After, it became the portion of Ioseph & his children, Ios. 24. 32. Hamor] or Emmor, as it is written Act. 7. 16. in Hebrew Chamor.

100. amb] so the Greek and Chaldee both translate the word. Others think they were peeces of money, on which the images of lambs were stamped. So in Ios. 24. 32. Job. 42. 11. It hath been an ancient custome in many nations, to buy and sell, not onely for money, but by exchange of one thing for an other, as among the Greeks, Homer, Iliad. 8.

20 Ver. 20. an altar] for thanksgiving to God, as his fathers had doen Gen. 12. 7. and 13. 18. &c. El Elohe Israel] that is, God the God of Israel; so named, as a testimoniall of his faith, and a memoriall of the mercie of God, who gave him that new name: Gen. 32. 28. The like Moses did, Exo. 17. 15. calling his altar, Jehovah Nissi. The Greek here translatheth, he called upon the God of Israel: also the Chaldee, he sacrificed upon it, before God the God of Israel. About this time, fell out the departure of Iudah from his brethren, & marriage with a Canaanitish woman, mentioned in Gen. 38. 1. &c. see the annotations there.

CHAP. XXXIV.

1. Dinah Iakob's daughter is ravished by Sechem. 4. He sweth to marie her. 8. Hamor by father followeth the suit. 13. Iakob's sons offer the condition of Circumcision to the Sechemites.

20. Hamor and Sechem perswade them to accept it. 25. The sons of Iakob upon that advantage, slay them, 27. and spoile their cite. 30. Iakob for it, reproveth Simon and Levi.

1 **A**ND Dinah the daughter of Leah, which she bare unto Iakob: went out, to see the daughters of the land. And Sechem the son of Hamor, the Evite, prince of the land, saw her: and hee took her, & lay with her, and humbled her. And his soule clave unto Dinah the daughter of Iakob: & he loved the damsel, & spake to the hart of the damel. And Sechem sayd, unto Hamor his father, saying: Take me this mayd, to wife. And Iakob heard, that he had defiled Dinah his daughter; and his sons, were with his cattell, in the feild: and Iakob held his peace, untill they were come. And Hamor the father of Sechem, went out, unto Iakob; to speak with him. And the sons of Iakob, came out of the feild, whē they heard it; and the men were greived, & they were very wroth: because he had doen folly in Israel, in lying with Iakob's daughter; & so, should not be doen. And Hamor spake with them, saying: Sechem my son, his soule is afficted unto your daughter; I pray you give her unto him, to wife. And make ye marriages, with us: give ye your daughters, unto us; and take ye our daughters, unto you. And ye shall dwell, with us: and the land, shall be before you; dwell and trade you therein, and get firm possessions therein. And Sechem sayd, unto her father & unto her brethren; let me find grace, in your eyes: and what ye shall say unto me, I will give. Very largely-aske



of me, dowry and gift; and I will give, according as ye shall lay unto me: and give ye unto me the damsell, to wife.

13 And the sons of Iakob, answered Sechem, and Hamor his father, with deceyt, and spake: because he had defiled, Dinah their sister. And they sayd unto them; we cannot doo this thing, to give our sister, to a man that hath a superfluous foreskin: for that were a reproch, unto us. Only in this, will we consent unto you: if ye will be as we are, that every male of you be circumcised. Then will we give our daughters unto you, and we will take your daughters, unto us: and we will dwell with you; and we will become, one people. And if ye will not hearken unto us, to be circumcised: then will we take our daughter, and we will be gone. And their words were good, in the eyes of Hamor: & in the eyes of Sechem, Hamors son. And the youngman delayed not, to doo the thing; because he had delyte, in Iakobs daughter: & he was more honourable, then all the house of his father. And Hamor, and Sechem his son, came unto the gate of their citie: and spake unto the men of their citie, saying. These men, they are peaceable with us; therefore let them dwell in the land, & trade therein; for the land, behold is large of spaces, before thee: let us take their daughters to us, for wives; and let us give unto them, our daughters. Only in this, will the men consent unto us, for to dwell with us; for to become, one people: if every male among us be circumcised, even as they are circumcised. Their cattell and their substance, and every

beast of theirs, shall not they be ours? only let us consent unto them, and they will dwell with us. And unto Hamor, and unto Sechem his son, hearkened al that went out of the gate of his citie: & they were circumcised, every male, al that went out of the gate of his citie. And it was, in the third day, when they were fore that two sons of Iakob, Simeon and Levi, Dinahs brethren; took each man his sword, and came upon the citie in confidence: and they killed, every male. And they kylled Hamor, and Sechem his son, with the edge of the sword: and took Dinah, out of Sechems house, and went out. The sons of Iakob, came upon the slayn; and spoyled the citie: because they had defiled, their sister. They took their sheep, and their oxen, and their asses: and that which was in the citie, and that which was in the feild. And all their wealth and al their litle ones, and their wives, they took captive, and spoyled: and al that was in the house. And Iakob sayd, to Simeon and to Levi; ye have troubled me; to make me to sink, among the inhabitants of the land; among the Canaanites, and among the Pherizzites: & I am few in number; and they will gather themselves together against me, and smite me; and I shall be destroyed, I and my house. And they sayd: Should he deal with our sister, as with an Harlot.

## Annotations.

**T**He daughters] that is, the women; as Gen. 30. 13. Upon what occasion he went to see them, Moses telleth not: the

the Hebrew doctors say, the mayds of Sechem went abroad with timbrels to play &c. Pinket. R. Elizer, ch. 38. and that it was on a solemne feast day, which they kept in that country, Joseph. Antig. b. 1. God noteth Dinahs going out, as an occasion of her evil; & after teacheth young women to be keepers at home, Tit. 2. 5. So among the Iewes, virgines were after this, wont to be kept in. 2. Maccab. 3. 19. Dinah was now about 14. yeres of age: Iakobs only daughter.

2 Ver. 2. Hamor] called in Greek, Emmor. So in Act. 7. 16. Evie] Hebr. Chivvite, see Gen. 10. 17. humbled] or afflicted, d. that is, defiled her; ver. 5. for this word is applied only to adulterous and unlawful copulation; as, in Deut. 21. 14. & 22. 24-29. Judg. 19. 24. 2. Sam. 13. 12. 14. Ezek. 21. 10. 11.

3 Ver. 3. spake to the hart] or, as the Greek translatheth, according to the mind of the damsell; that is, kindly on his part, and such things as liked and comforted her; vvhho it seemeth was sorrowfull for this injury done her, as Thamar was in like case, 2. Sam. 13. 19. 20. So the Chaldee translatheth, he spake consolations to the hart. A like phrase is used for kind and comfortable speaking; in Gen. 50. 21. Esay 40. 2. Hof. 2. 14. And that vvhich in Job. 11. 19. is said to comfort them; the Syriack there translatheth, to speak with their hart. So in 1. Thof. 2. 11.

5 Ver. 5. that he] namely Hamors son, as the Greek translation addeth. held his peace, or, kept silence as deaf, concealing his grief, and allwaging it with confidation of Gods chastisement, as other godly men did in their troubles, Levit. 10. 3. Psal. 39. 10. Thus Iakob ruling his own spirit, did better then his sons that took the citie, v. 27. Prov. 16. 32.

7 Ver. 7. folly in Israel] or against Israel: that is, as the Greek and Chaldee doe explain it, a filthy and ignominious fact; on his part, vile, foolish & filthy; and to the Church of God, an ignominie and reproch. Moses writeth this according to the speech

used in his time, when to doe folly in Israel, was meant of wicked acts, done to the scandal of the Church, as Deut. 31. 21. Iof. 7. 15. Judg. 20. 6. Israel being put for his posteritie the ff. actives: see Gen. 19. 37.

Should not] the Chaldee addeth, it was not right (or meet) to be done. So the Law commandeth there shalbe no whore of the daughters of Israel; Deut. 23. 17. and whoredom should not be named, among the Saints, Eph. 5. 3.

8 Ver. 8. afflicted] or, is fastened, chaveth: with desire, love and delight, as this word implyeth the setting of the love upon any, Deut. 21. 11. & 7. 7.

10 Ver. 10. before you] free for you to choofe where you like, and to possels it. See Gen. 13. 9. & 10. 15. The Greek addeth, broad before you, as v. 21. get firm possessions] or, hold your selves as possessors in it.

11 Ver. 11. finde grace] and have my request granted: see Gen. 33. 15.

12 Ver. 12. Ye largely ask] Hebr. Multiply yee upon me vehemently. dowry] a gift of the man unto the woman or her parents, before and in respect of marriage. See the law hereof, Exod. 12. 16. 17.

13 Ver. 13. and spake] to weet, deceitfully: or, when they spake unto them.

14 Ver. 14. they sayd] This the Greek referreth to Symeon & Levi, Dinahs brethren. superfluous] or, uncircumcised foreskin: see Gen. 17. 10.

15 Ver. 15. Only in this] or, But with this (condition.) The Greek translatheth, In this wee will be like unto you: so in v. 22. where the Greek addeth the word Only. circumcised] cut in the flesh: see Gen. 17. 10. And here in was their deceit, pretending to have them like themselves in religion & politics; intending, when they were sick of their circumcising, to kill them, v. 25.

18 Ver. 18. good] that is (as the Gr. hath) pleasing.

20 Ver. 20. the gate] where the publick assembly of the citizens used to be, for all matters of the common wealth, for justice & judgment, and the like. See Deut. 17. 5. & 22. 15. 24. & 25. 7. Ruth 4. 1. 11.

Ver. 21.

- 21 V. 21. *large of spaces* Hebr. of hands, meaning *large and spacious*; or *roomy enough*.
- 23 V. 23. *confess* ] the Greek saith, *bee like unto them in this*.
- 24 Ver. 24. *went out* ] that is, *dwelt and conversed there*: see Gen. 13. 10. *were circumcised* ] which being done without the knowledge and faith of God, vvas a profanation of this seal of the righteousness of faith, (Rom 4. 11.) and was not let goe unpunished of God, ver. 25.
- 25 Ver. 25. *were fore* ] with the wound of circumcision, which (as other wounds) was most fore on the 3. day; as the Chaldee translateth, *when their paines were strongest upon them*. in confidence ] that is, confidently, boldly; and securely or safely, (as the Gr. translateth,) because the wounded men could not resist them. The Chaldee referreth this to the citie which dwelt securely, as Judg. 18. 7. So it noteth both the boldnes of Iakobs sons, and security of the Sechemites.
- 26 Ver. 26. *edge* ] Hebr. *mouth of the sword*. These things were done without Iakobs knowledge or consent, Gen. 49. 6.
- 27 Ver. 27. *The sons* ] the other brethren, besides Simon and Levi, ver. 25. *they had* ] that is, *one of them* (Sechem) *had*; and the other repressed it not. So in Israel, the fact of one man, was sometime imputed to the general; Ios. 7. 1. 11. 12. & 22. 20. Exod. 2. 14. compared with Acl. 7. 27. 35. And because all nations were bound to punish malefactors; (as is before observed, on Gen. 9. 4.) the Hebrew Doctors write, that for this the men of Sechem were guilty of death, because Sechem committed rape; and they saw and knew it, and did not judge him for it. *Manuony*, in *Mishn. treat. of Kings* ch. 9. 3. 14.
- 29 Ver. 29. *with* ] for power, The word comprehendeth all wherein a mans power and strength consisteth; not onely strength in body, but help by others, as an army of men. 1 Sam. 13. 26. and *riches*, which many make their strength, and whereby men are enabled to doe much, Prov. 10. 15. but are in deed gotten by the power of God, Deut. 8. 17. 18. Psal. 11. & 73. 12. The

Greek in this place translateth it *bodies*, (which seemeth to meane *servants*, as in Rev. 18. 13.) the Chaldee, *riches*, *little ones* ] The vword being of the singular number, meaneth generally the multitude of little children, male & female; Num. 31. 17. 18. in the house ] that is in any house; therefore the Greek translateth, in the houses.

Ver. 30. *troubled me* ] This vword meaneth not onely disquietnes of mind, but danger also to be destroyed, by those with whom he lived before in peace, the Greek translateth, *ye have made me odious*. So Achan troubled Israel, and was himself troubled, that is, destroyed: see Jos. 6. 18. & 7. 25. and Pro. 15. 6. 27. where it is opposed to life. For this fact of theirs, Iakob deprived these his two sonnes of the birthright, which else they might have enjoyed, Gen. 49. 5. 7. that in them the proverb vvas fulfilled, *he that troubleth his own house shall inherit the wind*, Pro. 11. 29. to sink ] that is, to be loathsome, & as the Chalde, explaineth *put enmity between me & the people*. The like is spoken in 1 Sam. 13. 4. & 27. 12. 1 Chron. 19. 6. and the phrase is more plainly opened in Exod. 5. 21. *you have made us favour to sink*. *few in number* ] to the Greek translateth it: the Hebrue is, *meiti mispar*, *men of number*, and the Chaldee, *a people of number*, that is, *easily numbered*; a few, a small company; as the phrase is playnly in Deut. 26. 5. *men of fewnes*, that is, a few men. So in Deut. 4. 27. *lev. 44. 28*. The contrary is, *without number*, when many is meant, 2 Chron. 12. 3. my house ] the Chaldee addeth, *the men of my house*.

Ver. 31. *Should he deal* ] or, *doe*? A stubborn answer, vvhether they fought to defend their fact, vvhich Iakob, upon his death-bed *curst*, Gen. 49. 7. *Harlot* ] In the Hebrue *Zonah*, the first letter is extraordinarily great, for some hidden meaning. What if it be, to signifie the flout & big vwords of these young men to their father? So a little letter is used before, in Gen. 23. 2, to signifie moderation without excess in Abrahams vveeping.

CHAP. XXXV.

1. *God sendeth Iakob to Beithel*. 2. *He purgeth his house of Idols*. 3. *He buildeth an altar at Beithel*. 4. *Deborah Rebekahs nurse dieth at Albon batuch*. 5. *God blesteth Iakob at Beithel*. 6. *Rachel travellith of Benjamin, and dieth in the way to Ephrath*. 7. *Ruben lieth with Bilhah his fathers concubine*. 8. *The twelve sonnes of Iakob*. 9. *Iakob cometh to Isaac at Hebron*. 10. *The age, death, and buriall of Isaac*.

1. And God sayd, unto Iakob; Arise, goe up to Bethel, and dwell there: and make there an altar, unto God that appeared unto thee, when thou sleedest, from the face of Elau thy brother. And Iakob sayd, unto his house; and unto all that were with him: Put away the strange Gods, that are among you, and cleanse your selves, and change your garments. And let us arise and goe up, to Bethel: and I will make there an altar, unto God that answered me in the day of my distress; and hath been with me, in the way which I have gone. And they gave unto Iakob, all the strange Gods, which were in their hands; and the earrings, which were in their ears: and Iakob hid them, under the oke, vvhich was by Sechem. And they journeyed; and the terror of God, was upon the cities which were round about them: and they did not pursue, after the sons of Iakob. And Iakob came to Luz, which is in the land of Canaan, that is Bethel: he, and all the people that were with him. And he builded there an altar, and called the place, El Bethel: because there they, even God, was revealed unto him; when he fled, from the face of his brother.

8 And Deborah Rebekahs nurse, dyed and she vvas buried, beneath Bethel, under an oke: and he called the name of it, The oke of weeping.

9 And God appeared unto Iakob, agayn; when he was come, out of Padan Aram: and blessed him. And God sayd unto him, thy name (hath been) Iakob: thy name shall not be called any more Iakob, but Israel shall be thy name; and he called his name, Israel. And God sayd unto him, I am God almighty, be thou fruitfull and multiple; a nation, and an assemblie of nations, shall be of thee: and kings, shall come out of thy loines. And the land, which I gave to Abraham & to Isaac, to thee will I give it: and to thy seed after thee, will I give the land. And God, went-up from him: in the place, where he spake with him. And Iakob set up a pillar, in the place where he spake with him, a pillar of stone: and he powred-out a drink-offering thereon: and he powred oil thereon. And Iakob called the name of the place, where God spake with him, Bethel. And they journeyed, from Bethel; and there was yet a little peece of ground, to come to Ephrath: and Rachel bare a child, & had hard child-birth. And it was, when she was in her hard child birth: that the midwife sayd unto her, fear not; for thou shalt have this son also. And it was, when her soule was departing, for she dyed, that he called his name, Ben-oni: but his father, called him Ben-jamin. And Rachel dyed: & she was buried, in the way to Ephrath, that is Beth-lehem. And Iakob set-up a pillar, upon her grave: that is the pillar of

- 21 Rachels grave, unto *this* day. And Israel journeyed: & he stretched out his tent, beyond the tower of Geder.
- 22 And it was, when Israel dwelt in that land; that Ruben went, and lay with Bilhah, his fathers concubine: & Israel heard it:
- 23 And the sons of Jakob, were twelve. The sons of Leah; Ruben, Jakobs firstborn: and Simeon, and Levi, and Judah, and Issachar, and Zebulun.
- 24 The sons of Rachel; Joseph, & Benjamin. And the sons of Bilhah, Rachels handmaid; Dan, and Naphtali.
- 25 And the sons of Zilpah, Leahs handmaid; Gad and Aser: these, are the sons of Jakob; which were born to him, in Padan Aram. And Jakob came, unto Isaac his father: to Mamre, to the citie of Arba: that is Chebron, where Abraham and Isaac, had sojourned. And the dayes of Isaac, were: an hundred yeres, and four score yeres. And Isaac gave up the ghost, and dyed, and was gathered unto his peoples: an old man, and full of dayes: and Esau & Jakob his sons, buried him,

## Annotations.

- 1 **B**ethel that is Gods house; a place distant from Sechem, about 30. English miles. Southward of it, see Gen. 28. 11-19. *an altar* that is, offer sacrifice and pay thy vow with thanksgiving for thy former deliverances, & strengthen thy faith, against thy present fears; Gen. 28. 20. 22. & 31. 13. & 34. 30.

- 2 **Ver. 2.** *his house* the folk of his house, who he carefully cleareth of idols, (which have no agreement with the house of God, 1 Cor. 6. 16) and informeth in Gods wayes, as did other saints, Gen. 18. 19. 7of. 24. 17.

with him [this may be meant of the captive Sechemites, Gen. 34. 25.]

*strange Gods*] or *strangers Gods*: the Hebrew signifieth eyther Gods of alienation, that is, alien or *strange Gods*, as the Greek playeth it; or Gods of the alien, that is, of a stranger, or a strange nation; and so the Chaldee turneth it, *Idols* or *erroneous Gods* of the peoples.

By these strange Gods are meant idols, images, or representations of God as appeareth by v. 4. So those which are called the Philistines Gods, which David burned, 2 Chron. 14. 11. are by another Paraphrasis said to be their *Idols*, in 2 Sam. 5. 21.

*among you* [cyther pr. vly brought from Labans house, whence Rachel had stolen her fathers Gods, Gen. 31. 19. or lately taken from, and come with the captive Sechemites, which were idolaters. After this example, Joseph, Simeon and others, purged the church of idols, when by repentance and faith, they turned and were reconciled to the Lord, Job 24. 23. 2 Sam. 7. 3. 4. Judg. 10. 16.]

*cleane* or *purify*, which outwardly was (according to the law) by washing in water, and other carnal rites, Levit. 14. 13. Num. 31. 23. inwardly by the grace & spirit of God, Psal. 51. 4. 12. Ezek. 36. 25. Heb. 10. 12. It becometh all, to take heed to their feet, when they goe to the house of God, that they give not the sacrifice of foolies; Eccles. 5. 2.

*garments*] an other sign of renuing by faith and repentance: for when men came before God, their garments were cyther changed if they were unclean, 2 Sam. 12. 10. or otherwise washed, Exod. 19. 10. 14. Lev. 15. 13. So are we exhorted to *cleane* ourselves, from all filthy things of the flesh and spirit, 2 Cor. 7. 1. & to have even the garment spotted by the flesh, Jude, v. 23. From this practise of Jakob the Hebrew doctors have gathered a pollutiō by Idols; saying: *Idols* doe defile, by the doctrine of the Scribes, and it is closely signified in the law, (Gen. 35. 2.) *put away the strange Gods that are among you, and cleane yourselves, and change your garments.* And therein are four principall uncleanesses; by the Idol itself, and by

the ministeriall instruments thereof, & by the Oblation offered thereto, & by the wine that is poured unto it. And they defile men and vessels, by touching them &c. Deut. 7. 26. Esai. 30. 22. Psal. 106. 38. Deut. 32. 38. Maumony in Min. tom. 3. in Abooth Hammoth, chap. 6. 6. 1. &c.

*Ver. 3.* answered me] the Chaldee translate, received my prayer, in the time of my distress, *Thy word* was my help in the way which I have gone. Gods answering of his people, is when by word or work, he granteth their request: as he is sayd to answer by fire, when by such a sign he testifieth his approbation, 1 King. 18. 24. so he answereth by giving men his blessings, Esai. 41. 17. 18. or delivering them from miseries, Psal. 22. 22. it is therefore more then bare hearing, as Esai. 30. 19. when he heareth thee, he will answer thee. So here Jakob calleth the wisdom & oracle of God, (Gen. 28. 12. 13. &c.) his answer.

*Ver. 4.* earrings] idolatrous jewels, and superstitious monuments, which are to be abolished as well as idols, and which may easily be turned into Idols themselves. Hos. 2. 13. Judg. 8. 24-27. Deut. 7. 25. & 12. 2. 3. Exod. 32. 3. 4. So by the Hebrew canons, it is commanded (they say) in Deut. 12. 2. 3. to destroy idolatry, and the ministeriall instruments thereof, and whatsoever is made for the same. And it is forbidden (by Deut. 7. 26.) to have any use (or profit) by any of these things. Maumony treat. of idolatry, ch. 7. S. 1. 2. the *oke* or, as the Greek & Chaldee doe translate it, the *Terebinth*, (or Turpentine tree,) the tree under which afterwards Iosua sett up a stone for a witness, when having cleared the people of their idols, he made a covenant with them and gave them a law in Sechem. 7of. 24. 23. 25. 26. There also he hid them from the knowledge of his familie, under an *oke*, that they might not easily be found: *okes* and other trees being consecrated in thole times to religious uses, and therefore stood long unfelled. Deut. 12. 2. (see Gen. 21. 33.) Under such also, they sometimes buried the dead, as alter in v. 8. The Greek version here addeth, *that* Jakob hid them under the *Terebinth* in Sechem, &c.

*Ver. 5.* they journeyed] the Greek explaineth it, *And Israel removed from Sechem.* *terror of God* that is, a mighty terror sent of God upon the cities. The Chaldee sayth a terror from before the Lord. Otherwile all the cities round about, would & easily might have destroyed Jakobs familie, for the massacre done at Sechem.

*Ver. 7.* El Bethel] that is, the God of Bethel before he called it Bethel that is Gods house, Gen. 28. 19. now for addition of graces to God, he addeth to the name, calling the place God, figuratively, as being his house. The like is in Exod. 17. 15. *was revealed*] or, *was revealed*, that is, did appear in more manifest sort. Here againe a word plural, is joyned with the name of God, to signify the mystic of the Trinitie in the unitie of the godhead: see the notes on Gen. 10. 13. The Greek translate it singularly, *was revealed* (or did appear): so also dooth the Chaldee, save that for God, it sayth, the Angel of God.

*Ver. 8. nurse*] sent with her from her fathers house, Gen. 24. 59. How the came to be in Jakobs familie, is uncertayn: the Iewes say, she was sent to call Iakob home, as was promised in Gen. 27. 45. She might also come thither upon other occasion, after Rebekahs death. The *oke* of weeping] Hebr. *Alon Bacub*: this name sheweth his grief, for the death of this maion; the place also being the fairest and most honourable that there he could have for such a purpose; see the notes on v. 4. & on Gen. 23. 2. The Chaldee paraphrast, for *oke*, translate it the *Plaine* (or Valley) of weeping. But the Greek turneth it an *oke*: & so doth the *Prusian* *Thargum*. See also Gen. 12. 6.

*Ver. 9.* & 4. *ayn*] the Greek addeth, in Luz: where he had appeared to him before, Gen. 28. 11. 12. 19.

*V. 10.* *that* he gave him before of the Angel: is here againe given and confirmed of God; for the strengthening of Jakobs faith, and assurance of Gods grace unto him. See Gen. 22. 8.

- Ver. 11. *Amity*] or *affluent*: i. e. Gen. 17. 1. The Greek translates it, *thy God*, an assembly] or company: church of nations: the Chaldee sayth, *an assembly of tribes*. Here God confirmeth the blessing given to Jakob by his father Isaac: and amplifieth it, see Gen. 28. 3. & 48. 14.
- Ver. 12. *King*] the Chaldee addeth, *that shall rule over the people*: thus God giveth him the blessing of Abraham, Gen. 28. 4. & 17. 6.
- Ver. 13. *and*] or, *that u to thy feed*: see Gen. 13. 15. The Chaldee: *exalteth it, & to thy fons: the Greek addeth through their generations*.
- Ver. 14. *God*] the Chaldee sayth, *the glory of the Lord*: meaning the vision which now appeared unto Jakob. See Gen. 17. 22.
- Ver. 15. *set up*] he had seen Be. fire, and now repeateth it: or as is likely, being ruined, he new repayeth it, see Gen. 28. 18. *drink offering*] or, *a poured-out-offering, an effusion*: usually called a *drink-offering* because it was onely of liquors or moist things, as the *Aduchab* or *meat-offering* was of dry. And this *drink offering* by the law of God was of wine or *Sechar*, Exod. 29. 40. Num. 28. 7. among the heathens [some-time of blood, Psa. 16. 4. oil] so consecrate it. See Gen. 2. 3. 18.
- Ver. 16. *Beith*] that is, *Gods house*: see Gen. 28. 19. Thus he renewed the memoriall of his faith & thankfulness to God, as God did before of his promises to him, V. 10. 11. 12.
- Ver. 17. *they journeyed*] the Greek version addeth, *Jakob journeyed from Beithel, & pitched his tent beyond the tower of Gader: borrowing these words from the 21. verse, a little peece far, about a mile, as the Chaldee paraphrase explaineth it. This word is so used also in Gen. 48. 7. 2 Kings. 5. 19. and not elsewhere.* Ephraim] a town called usually, *Beithlehem*, that is, *The house of bread*: v. 19. Some think it to have the name Ephraim of Calebs wife, so called, 1. Chron. 2. 19. 24. It hath both names in Mic. 1. *Beithlehem* Ephraim: there Christ was born, Mat. 2. 1. the bread of God that came from heaven, Joh. 6. 33.

- birth] He Or. she was hard in her child-bearing: that is, had sore and painfull labour. According to the challenge ment layd on Eve and her daughters, 1. Gen. 3. 16. It is dayly to be seen, & the Philosopher observeth *it is but no creature suffereth such strong paines in travell; as woman doeth; Aristotle de Animal. l. 7.* notwithstanding she shall save in child-bearing, if they continue in faith, &c. 1. Tim. 2. 15.
- Ver. 17. *midwife*] named in Hebrew, of helping the woman in child birth: so Exod. 1. 15. 16. *thou shalt have*] or, *thou shalt* (shall) to thee, a son: as Joseph before was. And this was according to Rachels desire, see Gen. 30. 24.
- Ver. 18. *departing*] or *going-out*, from the body, to God th. gave it, as Exod. 15. 7. Psa. 146. 4. This sheweth the Soule of man to be a spiritual immortal substance, distinct from the body. The heathens acknowledged this, saying, *that death is up thing els, but the departing of the soule from the bodie*, Aristotle in his book of *Drach*: and that the soules of men are divine, and when they goe out of the body, they return unto the ben. Cicero l. de *Amicit.* Ben on] the Greek and Chaldee interprets it, *Son of my sorrow*. In that he answered nothing, but thus named her son; it sheweth she received no comfort. The like case, was in 1. Sam. 4. 20. 21. The word *on* is after used by Jakob for his painfull strength: Gen. 49. 3.
- Benjamin] that is, *Son of the right hand*: meaning loved, treasured, and especially regarded. So man of the right hand, in Psa. 50. 18. for one loved and much regarded of God. This onely of all Jakobs children, was born in the land of Canaan.
- V. 20. *unto this day*] the time when Moses wrote this, and after in Sauls days, 1. Sam. 10. 2. About this place, at Christs birth, many infants were murdered by Herod: then Rachel wept for her children, & would not be comforted because they were not, Jer. 31. 15. Mat. 2. 16. 18.
- Ver. 21. *Gader*] or *Gader* as the Greek writeth it: by interpretation *the flock or herd*. A tower of this name is also mentioned

- in *Mid. 4. 8.*
- Ver. 22. *concubine*] a secondary wife, see Gen. 22. 24. She is called also his wife, Gen. 31. 2. By this shameful crime (such as is not once named among the heathens, 1. Cor. 5. 5.) Ruben lost his first birthright: 1. Chron. 5. 1. Gen. 49. 4. Jakob also himself, having abused Bilhah, contrary to the first institution of marriage, Gen. 30. 4. is here chastised of God: So Absalom lying with his father Davids concubines; & God thereby chastised Davids sinnes, 2. Sam. 12. 30. 11. & 16. 22. *brave*] the Greek version addeth, *and it appeared evil in his sight*. But in the Hebrew, nothing is sayd; onely an empty space is left in the line, with this mark o to move consideration: as before in Gen. 4. 8. Sometime sorrow is so great, as words or signes, cannot expresse it, Ex. 24. 23. and such might he be: Jakobs case. Here also is a pawse and breaking off, as to a new matter, even in the midst of the verse: so in Deut. 2. 8. *twelve*] which becomming fathers of many tribes, are called *the twelve patriarchs*, 1. Chron. 7. 8. and the peoples that came of them, are named the *twelve tribes*, 2. Sam. 7. & although many great evils, have already & will hereafter more appear in these sons of Israel; yet God in mercy pardoned them, & hath honoured them in the scriptures with great dignities, that their names should be given on twelve precious stones; & carried upon the hye preills betw. Exod. 28. 2. 11. 29. and that the gates of the heavenly Jerusalem should be after the names of these twelve sons of Israel, Ezek. 48. 31. Rev. 21. 12. And their number as it was and wereable to the twelve princes that came of Israel, Gen. 49. 16. so is it remembered by the *twelve Apostles* of Christ, Luk. 6. 13. Rev. 21. 14. And although of Joseph there came two tribes, Gen. 48. 5. 6. so that after a sort, there were thirteen: yet the scripture in naming or rehearsing them, usually setteth down but twelve, omitting the name now of one, then of an other, as may in sundry places be observed, Deut. 33. Ezek. 48. Rev. 7. &c.
- Ver. 23. *Issachar*] of the naming and interpretation of these, see the notes on Gen. 29. & 30. Here is to be observed how Issachar & Zabulon, are set next after Judah, (though Dan & Naphtali, Gad, and Asher, were born between them, Gen. 29. 31. and 30. 6. & 11. 13. 18. because all the sons of one mother should be set together: So they are placed also in Gen. 46. 8. 14. 15. & 49. 3. 14 (where Zabulon is before Issachar,) & Exod. 12. 3. Num. 1. 5. & 18. 28. 1. Chron. 2. 1. And in this order, were they given & set on the stones upon Aarons Ephod; see Exod. 28. 10. 21. in the annotations.
- Ver. 24. *were born*] to the Greek expressed it, the Hebrew being singular, *was born*. So in Gen. 48. 22. *Padaah* [arm] or *Adelphina*, see Gen. 25. 26. But here except Benjamin, of he was born in Canaan, v. 18. Jakobs sons, though born out of the land, yet come thenceunto, it being promised them of God, Gen. 28. 13. when Esaus sons born in the land, doo goe out and give place, Gen. 36. 5. 6.
- Ver. 27. *Adami*] see Gen. 13. 18. Gen. 2. 1. the Greek addeth, *he being yet alive, to Adami*.
- Ver. 29. *his peoples*] his godly forefathers: see Gen. 25. 8. *buried him*] so Isaac & Immanuel buried Abraham: Gen. 25. 9. Esau & Jakob were now 120 yeres old, Gen. 27. 28. the world was 2288. yere old. And Isaac had lived blind, above 40. yeres before his death Gen. 27. 1. Which death is here mentioned, to make an end of Jakobs history: for otherwise the things following in Gen. 37. & 38. about Joseph and Judah, fell out before Isaac dyed.

## CHAP. XXXVI.

1. The generations of Esau by his three wives. 6. His removing to mount Seir. 10. The names of his sons. 15. The Dukes which descended of his sons. 20. The fanns and Dukes of Seir. 24. Anah findeth mules. 31. The kings of Edom. 40. The Dukes that descended of Esau.

AND these are the generations of Esau, he is Edom. Esau took his wives, of the daughters of Canaan: Adah, the daughter of Elon the Chetite; and Aholibamah, the daughter of Anah, the daughter of Zibeon the Etive. And Basemath, the daughter of Ismael, the sister of Nebajoth. And Adah bare to Esau, Eliphaz: and Basemath, bare Reuel. And Aholibamah bare; Iseu and Jaalam, and Korah: these were the sons of Esau, which were born unto him, in the land of Canaan. And Esau took his wives, and his sons and his daughters, and all the souls of his house; and his cattle & all his beasts, & all his substance, which he had gathered in the land of Canaan: and went unto a land, from the face, of Iakob his brother. For their substance was more, than that they might dwell together: and the land of their sojournings, was not able to bear them, because of their cattle. And Esau dwelt in the mount of Seir, Esau, he is Edom. And these are the generations of Esau, the father of Edom: in the mount of Seir. These are the names of the sons of Esau: Eliphaz, the son of Adah, the wife of Esau; Reuel, the son of Basemath, the wife of Esau. And the sons of Eliphaz, were: Teman, Omar, Zepho & Gatam, & Kenaz. And Timna was concubine to Eliphaz Esaus son; and she bare to Eliphaz, Amalek: these were the sons of Adah, the wife of Esau. And these were the sons of Reuel; Nachath, and Zerah, Shammah and Mizzah: these were the sons of Basemath, the wife of Esau. And these were the sons of Aholibamah,

the daughter of Anah, the daughter of Zibeon, the wife of Esau: and she bare to Esau; Iseu and Jaalam, and Korah. These were dukes of the sons of Esau: the sons of Eliphaz, the firstborn of Esau: duke Teman, duke Omar, duke Zepho, duke Kenaz. Duke Korah, duke Gatam, duke Amalek: these were the dukes of Eliphaz, in the land of Edom; these were the sons of Adah. And these were the sons of Reuel, the son of Esau; duke Nachath, duke Zerah, duke Shammah, duke Mizzah: these were the dukes of Reuel, in the land of Edom; these were the sons of Basemath, the wife of Esau. And these were the sons of Aholibamah, the wife of Esau; duke Iseu, duke Jaalam, duke Korah: these were the dukes of Aholibamah, the daughter of Anah, the wife of Esau. These were the sons of Esau; and these the dukes of them, he is Edom.

These were the sons of Seir, the Chorite; the inhabitants of the land: Lotan and Shobal, and Zibeon, and Anah. And Dishon & Ezer, & Dishan: these were the dukes of the Chorites; the sons of Seir, in the land of Edom. And the sons of Lotan were, Chori and Hemam: and the sister of Lotan, was Timna. And these were the sons of Shobal; Alvan and Manachath, and Ebal: Sapho, and Oman. And these were the sons of Zibeon, both Ajah and Anah: this Anah was he that found the asses, in the wilderness; when he fed the asses, of Zibeon his father. And these were the sons of Anah, Dishon: and Aholibamah, the daughter of Anah. And these

these were, the sons of Dishan: Chemdan and Eliban, and Iethran and Ceran. These were the sons of Ezer: Bilhan and Zaavan, and Akan. These were the sons of Dishan, Vz and Aran. These were, the dukes of the Chorites: duke Lotan, duke Shobal, duke Zibeon, duke Anah. Duke Dishon, duke Ezer, duke Dishan: these were the dukes of the Chorites, according to their dukes, in the land of Seir.

And these were the kings, which reigned in the land of Edom: before there reigned any king, of the sons of Israel. And there reigned in Edom, Bela the son of Beor: and the name of his citie was, Dinhabah. And Bela dyed: and there reigned in his sted, Jobab the son of Zerah, of Bozrah. And Jobab dyed: & there reigned in his sted, Chusam, of the land of Temani. And Chusam dyed: and there reigned in his sted, Hadad the son of Bedad, who smote Midian, in the field of Moab: and the name of his citie was, Avith. And Hadad dyed: and there reigned in his sted, Samlah of Masrekah. And Samlah dyed: & there reigned in his sted, Sahl, of Rechoboth by the river. And Saul dyed: and there reigned in his sted, Baalchanan, the son of Achbor. And Baalchanan the son of Achbor, dyed: and there reigned in his sted, Hadar: and the name of his citie was Paur: and the name of his wife, Mehetabel, the daughter of Matred, the daughter of Me-zahab. And these were the names of the dukes of Esau, according to their families, according to their places; by their names: duke

Timna, duke Alvan, duke Ietherh. Duke Aholibamah, duke Elah, duke Pinon. Duke Kenaz, duke Teman, duke Mizbar. Duke Magdiel, duke Iatham: These were the dukes of Edom, according to their habitations; in the land of their possessions: he is Esau, the father of Edom.

## Annotations.

Generations] a rehearsal of Esaus offspring, whereby the promise to Abraham for multiple nation Gen. 12. 17. the Oracle given to Rebekah, concerning two nations that were in her womb, Gen. 25. 23. and the blessing of Isaac bestowed upon Esau, Gen. 27. 39. 40. may be seen in great measure accomplished: with the different estate of the children of this world, from the children of God. This same genealogie is again repeated, in 1. Chron. 1. 31. &c. Edom] the name. & note of his profaneness, see Gen. 26. 30.

Ver. 2. of Canaan] that is, as the Greek translatereth, of the Canaanites: contrary to the will of God, of Abraham, and of Isaac his father; for the Canaanites were a cursed race Gen. 9. 25. & 26. 3. & 28. 1.

Adah &c.] in Gen. 26. 34. Esau wives have other names, which in those times was usual; as Esau himself is called Edom: Iakob, is called Israel. Maacah daughter of Abishalom. 1. King. 15. 2. is called Maacah daughter of Uriel. 2. Chron. 13. 2. and many the like.

Shogor: he was grandfather to Aholibamah: father to Anah: for there was a difference between these and Anah & Zibeon, which were brethren, v. 20.

Etive] or Chivvite, in Gen. 26. 34. called a Chivvite: which although they were different peoples, (Gen. 26. 34. yet might they dwell here in two distinct territories. Therefore in Gen. 26. 34. for Esau a Chivvite, the Greek there translates him Etive.

Ver. 3. Hofmah] called also Machabib, Gen.

12 Ver. 12. Timna the was sister to Lotan  
of the race of the Cherites, vs. 12V

At this time, came to inherit the Chorle

be changed into *Peradim*, which hath

V 33 Box 187 a child came to the  
of Edom, Ephraim. 1. in Greek  
C6

led before  
 34 V. 34 of Teman] that is, of the Temanites, which had the name of duke Teman, Esau's nephew. v. 15. Of this land was Eliphaz, Iob's friend, Job. 2. 11. By interpretation Teman signifieth the South: & so the Chaldee here taketh it. The Greek translatheth *Ajion of the land of Thaiman*.  
 53 V. 35. Bradad] in Greek here *Ba-al*: but in 1. Chron. 1. 46. *Badal*. [note] that is, killed, as the Chaldee & Greek explain: see Gen. 14. 17. [field] that is, country: see Gen. 14. 7. *A: th*] called *A: th*: in 1. Chron. 1. 46. in Greek her: *Geibaim*: but in 1. Chron. 1. 46. *Ebub*.  
 36 V. 36. Samlth] in Greek *Samada of Mafjekka*: in 1. Ch. 1. 47. *Samas of Mefrika*.  
 37 V. 37. Ryboboth] a citie built by Nimrod, Gen. 10. 11. in Greek *Rybooth*. It was by the river Euphrates, as the Chaldee expoundeth it.  
 38 V. 38. Baal-banan] the same name by transplacing the parts of it, is *Hannibal*, (*Chinnibaal*) of which name were sundry captains afterward, as in the story of the Carthaginian wars. The Greek sayth here *Balleon* in 1. Chro. 1. 49. *Baleon* son of *A: habor*.  
 39 V. 39. Hadar] called *Hadad*, 1. Chron. 1. 50. The Greek is, *Arad* son of *Barad*.  
 Pau] called also *Pai*, 1. Chron. 1. 50. in Greek *Phogor*, but in 1. Chro. 1. 50. *Phaoul*. In that these Kings were of so sundry cities, it appeareth their kingdoms came not by inheritance, but either by election of the people; or gotten by conquest, according to the oracle, *by thy sword shalt thou live*, Gen. 27. 40. daughter of *M: zehab*] by daughter some understand nece: others take *M: zehab* for the name of a citie, *Medava*, named of golden waters, which the word signifieth, a daughter (or inhabitant) whereof the was. The Greek here translatheth Son of *Maizob*, in 1. Chro. 1. daughter: in Chald. e. daughter of the Gold-meter, (or goldajmi h) In 1. Chron. 1. 51. here is added the daughter of this *Hadad*, here omitted; as, *And Hadad dyed*.  
 40 V. 40. the duke] after eight Kings, it

seemeth the form of government was again changed among the Edomites, though it is uncertain when it was. At *Israel* coming out of Egypt, they mention the *Dukes of Edom*, Exod. 15. 15, and as they passed through the wilderness, they sent to the *King of Edom*, Num. 20. 14. and here it was said, these 8. Kings reigned in Edom before any King reigned in *Israel*, v. 31. It is likly therefore, that upon the unkind dealing of that King of Edom, (a which seeme h to be *Hadar*) who denied to let *Israel* passe through their land: the Lord removed the dignity of Kings from that comowwealth, & let it be ruled by *Dukes* again; whereof eleven are here by name rehearsed. [families] the Greek sayth, in their tribes. [Tinne] in Greek *Thaima*: and *Thaiman*, in 1. Chron. 1. 51.  
 41 V. 41. *Abolibamah*] the Greek writeth these names here, *Oubemas*, *Helas*, *Phinus*; and in 1. Chron. 1. 52. *Elibama*, *Heia*, *Phinn*.  
 42 V. 42. *Mibzar*] in Greek *Mezar*.  
 43 V. 43. *fram*] in Greek here *Zaphoci*: but in 1. Chron. 1. 54. *Arreman*.  
 [habitations] which the Greek translatheth *edifices*, that is, *builded habitations*, [possession] or firm-held: whereas *Iakob* & his children dwelt in the land of their peregrination or sojournings, v. 7. Gen. 37. 1. & 28. 4. God thus giving *Esau* his portion first in this world; and after, dooing good unto *Israel*, *Deut.* 2. 1. &c. See also Gen. 25. 12.

CHAP. XXXVII.

2. *Ioseph* is based of his brethren, 4. *He* two dreams: portending his superiority over them.  
 12. *Iakob* sendeth him to visit his brethren.  
 18. They conspire his death.  
 21. *Reuben* saveth him.  
 23. They strip him and cast him into a pit.  
 26. By *Judah* a wife, they sell him to the *Ismaelites*.  
 31. His father, deceived by the bloody coat, mourneth for him.  
 36. *He* is sold into Egypt to *Potiphar* *Pharaoh's* eunuch.

And

*Ioseph* dreames.

1 And *Iakob* dwelt, in the land of the sojournings of his father: in the land of Canaan. These are the generations of *Iakob*; *Ioseph* being seventeen yeres old, was feeding the flock with his brethren, and he was a lad; with the sonns of *Bilhah*, his fathers wives: and *Ioseph* brought their evil report, unto his father. And *Israel*, loved *Ioseph*, more then al his sonns; because he was the son of old-age, unto him: and he made him, a coat of many-colours. And his brethren saw, that their father loved him, more then al his brethren; & they hated him: and could not speak to him, with peace. And *Ioseph* dreamed, a dream; & he told it, to his brethren: and they hated him, yet the more. And he sayd unto the, Hear I pray you this dream, which I have dreamed. For behold, we were binding sheaves, within the field; and loe my sheaf arose, and also stood upright: and loe your sheaves, compassed about; and bowed-down themselves, to my sheaf. And his brethren sayd to him; shalt thou reigning reign over us, or ruling rule over us? & they hated him, yet the more; for his dreams, and for his words. And he dreamed yet, an other dream; and told it to his brethren: and sayd, behold I have dreamed yet a dream; & behold, the sun & the moon, and eleven stars, bowed-down themselves unto me. And he told it to his father, and to his brethren: and his father rebuked him, & sayd unto him; what a dream is this, which thou hast

dreamed? shall I, and thy mother & thy brethren, coming come, to bow-down our selves to thee, to the earth? And his brethren, envied him: but his father, observed the saying. And his brethren went, to feed their fathers flock, in *Sechem*. And *Israel* sayd, unto *Ioseph*; doe not thy brethren feed in *Sechem*? Come, and I will lend thee unto them: and he sayd to him, loe here am I. And he sayd to him; Goe I pray thee, see the peace of thy brethren, and the peace of the flock; and bring me word agayn: & he sent him from the vallie of *Chebron*, and he came to *Sechem*. And a man found him; and behold he was wandering in the field: and the man asked him saying, what seekst thou? And he sayd, I am seeking my brethren: tell me, I pray thee, vwhere are they feeding? And the man sayd, they are departed hence, for I heard them saying, Let us goe to *Dothan*: And *Ioseph* went, after his brethren; and found them, in *Dothan*. And they savv him, a farr off: and before he came-neer unto them, they craftily conspired against him, to slay him. And they sayd, each man unto his brother: behold, this mayster of dreams, is coming. And now, come and let us kill him, and cast him into one of the pits; and we will say, an evil wild-beast hath eaten him: and we shall see, what his dreams will be. And *Ruben* heard it; and he delivered him, out of their hand: and sayd, let us not smite him, in foule. And *Ruben* sayd unto them; Shed no blood; cast him, into this pit which is in the wilderness, and lay no hand upon him: that, he might deli-



33 ver him, out of their hands; to return him, unto his father. And it was, when Ioseph was come, unto his brethren: that they stripped Ioseph out of his coat: the coat of many colours, which was on him. And they took him, and cast him unto a pit: and the pit was empty, there was no water in it. 34 And they late down, to eat bread: & they lifted up their eyes, & saw; and behold, a wayfaring companie of Iſmaelites, was coming from Gilead: & their camels bearing, spicery, and baulm and myrrh; going, to carry it down to Egypt. And Iudah sayd, unto his brethren: what profit is it, if we kill our brother, and conceale his blood? Come, and let us sell him to the Iſmaelites; and let not our hand, be upon him; for he is our brother, our flesh: and his brethren hearkned. 28 And ther passed by, Midianites merchant men; and they drew, and lifted-up Ioseph, out of the pit; and sold Ioseph to the Iſmaelites, for twenty (shekels) of silver: and they brought Ioseph, into Egypt. And Ruben returned, into the pit; and behold Ioseph, was not in the pit: and he rent his clothes. 29 And he returned unto his brethren, and sayd: the lad is not; & I, whither shall I goe. And they took, Iosephs coat: and killed, a kid of the goats; and dipped the coat, in the blood. And they sent the coat of many-colours, and they brought it to their father; and sayd, this have we found: know now, whether it be thy sonns coat, or no. And he knew it, and sayd, it is my sonns coat; an evil wild-beast hath eaten him: Ioseph is torn in corn in peeces. And Iakob

35 rent his garments, and put sackcloth upon his loins: and mourned for his son, many dayes. And all his sonnes, & all his daughters, rose up to comfort him; and he refused to be comforted: & he sayd, for I will goe down unto my son, mourning, to hell: & his father, wept for him. And the Medanites, sold him into Egypt unto Potiphar, an Eunuch of Pharaohs, the Provost Marſhall.

## Annotations.

□□□ Here beginneth the ninth Edition of the Law, called And (Iakob) dwelt. See Gen. 6. 9. & 28. 10.

1 Ver. 1. of the [journing] or pilgrimage, that is, (as the Greek sayth) wherein Iſaak sojourned: so Gen. 17. 8. & 28. 9. Hereby Gods remembrance of his promise to Iakob, and providence for him, manifested, Gen. 28. 13. & 35. 6. 7. also Iakobs faith. Heb. 11. 9. Pſal. 37. 3.

2 Ver. 2. These ] which are rehearsed in Gen. 35. 23. -- 26. for this is a prosecuting of that historie, which was by narration of Eſaus pedigree, interrupted: or, these which follow, are the generations, that is the storie of things which did befall him; see Gen. 6. 9. & 25. 9. old] Hebr. son of 17. yere: see Gen. 5. 32. As his father nourished him a child 17. yeres, so he againe nourished his aged father 17. yeres in Egypt. Gen. 47. 9. 28. a lad] or young man: which word is used not only for young in yeres, but often for a servant, or minister, see Gen. 14. 24. In this sense, it not in Iosephs humilitie, and how his father, though he loved him most, yet brought him up without idleness, or cockering. So Christ the son of man, came not to be served, but to serve. Mat. 20. 28.

report or infamie, their infamous carriage, which caused yll report of them. It intimateth Iosephs good affect to his good friends.

And

And this was one occasion, which his brethren usually signifying the later time or end, P. 4. 12. 5. 6. Mat. 13. 35. Rev. 14. 11. God foretnewed, not the present but future honour which Ioseph should have, after many dayes of sorrow. Also when his brethren went into Egypt for corn, this dream was fulfilled, Gen. 42. 6. which] or, in the midst of a field. compassed] or stood round about: and this is a signe of honour to him that is compassed. Therefore the testimonial of Gods glorious preſence, usually is in the midst; and others stand about. Num. 2. 17. Rev. 4. 3. 4. So Exo. 18. 13. Pſ. 7. 8. & 142. 8.

3 Ver. 3. of old age unto him; that is, of his old age, born when his father was old: so Gen. 44. 20. The Chalde applyeth this old age to Iosephs manners, saying, he was a wife son unto him. And others say, was not Benjamin also a son of old age? But because (Iakob) saw by (the spirit of) prophesie, that Ioseph should reign; therefore he loved him, above all his sonns. Pirkei R. Eliezer. ch. 38.

many colours] Hebr. passim, that is, varieties, and so the Greek hath (poikilon) varieties or manifold, o weert in threads & colours: an embroydered coat, such kings daughters used to wear, 2. Sam. 13. 18. Such God spiritually clotheh his church with al Pſ. 45. 14. 15. Ezek. 16. 10. 43. and thereby signified the varietie of wisdom and manifold graces given to his people. Ephes. 3. 10. & Pet. 4. 10. Song. 1. 9. 10. And Christ had such, above his fellowes. Pſalm. 45. 8. Heb. 1. 9.

4 Ver. 4. with peace] or unto peace, that is, peaceably, gently, lovingly: for of the abundance of the hart, the mouth speaketh. Mat. 12. 34. The Greek translaterh, to peaceable thing.

5 Ver. 5. dreamed] by such means God used of old to shew unto men, what he was about to doe; Gen. 41. 25. Joel 2. 28. Num. 12. 6. 1. King. 3. 5. Such dreams were to be regarded as oracles of God: other, have their deceipts and vanities: see Gen. 20. 3. And God sent dreams to his people, sometime to comfort, sometime to chasten & afflict them. Mat. 2. 19. -- 22. Job. 7. 13. 14. yet the more] Hebr. they add: yet to hate him. So Christ & his disciples for declaring Gods word were hated of men, as Job. 17. 14. 9. have given them by word, & the world hath hated them. This storie of Ioseph is a pattern of afflictions, which the godly suffer in this world for Christs sake and for the word of their testimony: and it ministerh comforts to the distressed.

6 Ver. 7. binding] Hebr. shrawing, or [shraw]

binding. This being harvest work, and harvest usually signifying the later time or end, P. 4. 12. 5. 6. Mat. 13. 35. Rev. 14. 11. God foretnewed, not the present but future honour which Ioseph should have, after many dayes of sorrow. Also when his brethren went into Egypt for corn, this dream was fulfilled, Gen. 42. 6. which] or, in the midst of a field. compassed] or stood round about: and this is a signe of honour to him that is compassed. Therefore the testimonial of Gods glorious preſence, usually is in the midst; and others stand about. Num. 2. 17. Rev. 4. 3. 4. So Exo. 18. 13. Pſ. 7. 8. & 142. 8.

8 Ver. 8. reigning reign] that is, in deed reign: so after, in deed rule: and in v. 10. in deed come. They apply this dream unto themselves, (as did also the Medanites, Iudg. 7. 13. 14.) which aggravated their syn, in resisting Gods man-fitted will. Job. 15. 22. The manner of speaking is also a denial: shalt thou reign? that is, thou shalt not: see Gen. 18. 17. Thus Moses, and Christ himself, were refused by their people. Act. 7. 27. 35. Luk. 19. 14.

10 Ver. 10. brethren] Abrahams seed were likened to stars for multitude, Gen. 22. 17. here Iakobs children are likened to stars, for glorie, shining as lights in the world Phil. 2. 15. & in Dan. 8. 10. they are also the host of heaven. Iakob and his wife are here the sun & moon; such honour God voucheth to his contemned servants. And Ioseph in this, as in many other particulars, may resemble Iesus, at whose name all knees must bow. Phil. 2. 10.

11 Ver. 11. observed] layd it to hart, how soever for the present, he gave his son a leight rebuke; not fully perceiving the end of the thing. Thus is it spoken also of Marie the mother of Christ, Luk. 2. 19. 51.

14 Ver. 14. the peace] that is, the welfare, or how they prosper: as the Greek explaineth it, if they be well. See Gen. 47. 16. As Ioseph here, so Christ was sent to the lost sheep of the house of Iſrael, not only to know, but to procure their peace. Mat. 15. 24. Luk. 19. 42. C c 3 to Sechem]



to Sechem] which was about 60. English miles, distant from Chebron. There also was that great massacre committed a while before, by Iakobs sons, Gen. 34. The danger of the place, might make Iakob more careful to inquire of their welfare.

Ver. 15. a man] the Hebrew doctors understand this of the Angel Gabriel, called in Dan. 9. 21. the man Gabriel: Pirke R. Eliezer ch. 38. but this is uncertain.

Ver. 16. seeking my brethren] this setteth forth Iosephs care and diligence. So the Son of man came, to seek and save that which was lost: Luk. 19. 10.

Ver. 17. Dothan] or Dothain; for both ways it is written. The Greek calleth it Dothaim. It was a place about 8. miles from Sechem. In this town was Elizeus the Prophet, 2. King. 6. 13.

Ver. 18. craftily conspired] or maliciously, as the Greek translation sayth. This word is also used in Psa. 105. 25. & Num. 25. 18. of the Egyptians and Midianites, craftily plotting against the Israelites. So the husbandmen conspired the death of the son of God, Luk. 20. 14. This is the heire, come let us kill him.

Ver. 19. master of dreams] this they speak in mockage: the Greek translateth it, a dreamer. The Hebrew phrase meaneth one that hath great skill in dreaming, or a captain dreamer: as his brethren, are after called masters of arrows, that is, cunning archers, for their malicious practices against him, Gen. 49. 23. and a master of anger, is an angry furious man, Prov. 22. 24. & 29. 22.

Ver. 20. one of the pits] or, some pit; this setteth forth their inhumane cruelty, that would kill their brother, and not vouchsafe him honest burial: to which they next add, a lye to dissemble their murder; and a contempt of the oracles of God, which they fought and thought to defeat. So running headlong together, into a world of wickednes; evie carrying them, Mat. 7. 9. Gen. 49. 23.

Ver. 21. delivered him] to weet, in respect of death which they intended a-

gainst him. in soul] that is, so as to take away his life: smite him dead. A like phrase is in Jer. 40. 14. Deut. 19. 6. 11. for which in Num. 35. 11. 15. is sayd to smite a soule, so also in Levit. 24. 17. 18. where soule, is put for the life of man or beast. See Gen. 19. 17. Smiting is used for killing, Gen. 4. 15.

Ver. 22. that] or, to the end that. The Greek addeth, for he sought, that he might deliver him. It appeareth by Gen. 42. 22. that Ruben exhorted them to more then they would yeild unto.

Ver. 23. strip Ioseph] so Iesus also was stripped by the wicked, Mat. 27. 28. Here Ioseph, in the anguish of his soule, besought his brethren, for favour, but they would not hear him. Gen. 42. 21.

Ver. 24. no water] into such a dungeon was Ieremias put, Jer. 38. 6. and out of such a pit in figure, God delivereth his people, as Zach. 9. 11. I have sent forth thy prisoners, out of the pit, wherein is no water.

Ver. 25. eat bread] so doo the vvicked, eating Gods people, Psa. 14. 4. This sheweth they wanted remorse, or sought (at least) to put it away with banqueting, as eating of bread sometime signifieth, Exod. 18. 12. See also Gen. 25. 34. way faring-company of Ism.] the Greek translateth, wayfaring Ismaelites, and the Chaldee calleth them a troupe of Arabians. After in vers. 28. they are called Midianites, and in vers. 36. Medianites, so they were a mixt people, dwelling in that countrey, called therefore by the Chaldee Arabians which signifieth Mixed people, see Gen. 10. 7.

Gilead] which was a place of merchandise, as appeareth also in Jer. 8. 22. & 22. 6. & 46. 11. (sic) in Hebrew Necoht, which is thought to be a certayn fruit of some waxe, basim] or resin, as the Greek translateth it: a thing good to heal wounds, Jer. 8. 22. & 46. 11. & 51. 8. myrrh] or Ladanium, which is a fat moisture on the herb Ladum, or the fruit of the Lot tree, according to the Hebrew name Lot. So Gen. 43. 11. Or according to the Greek Siatree, (commonly called Storax

storax liquida) which is made of the fat of new myrrh, as Dioscorides sayth in b. 1. c. 62. V. 26. conceale] or cover, (hide) his blood.

Job. 16. 18 V. 27. hearkned] or heard, and so consented, and obeyed.

V. 28. Midianites] children of Midian Abrahams son by Keturah, Genes. 25. 2. who dwelt in the Ismaelites countrey, (which also were Abrahams children by Hagar, Gen. 16. 15.) therefore they are here called by both names. So in Iudg. 8. 22. 24. 26. It may also be translated thus, And the men, the Midianite merchants, passed by shekels] or shekings: this word the Chaldee expresseth, which wanteth in the H. brue. What a shekel was, see noted on Gen. 20. 16. Christs price was a little more, whom Iudas I carior sold for 30. shekels, Math. 27. 3. yet it was but the price of a slaves life, Exod. 21. 32. here Ioseph is by the counsell of his brother Iudas the patriarch, sold for a slave, Psa. 105. 17. for twenty shekels. After by the law, mens persons of Iosephs age, were in case of vows, valued at twenty shekels, Levit. 27. 5. but those were shekels of the sanctuaty, double the value of common shekels. The Hebrew Doctors referre unto this, that threatening against Israhel, because they sold the just one for silver; and the poore, for a paire of shoes, Amos 2. 6. and they keigne, that of the 20. shekels, every of the ten patriarchs had two shekels, to buy shoes for their feet: Pirke R. Eliezer ch. 38.

V. 29. rent his clothes] a signe of sorrow, and renting of the heart with grief, Isai. 2. 13. So Iakob did, vers. 34. and others, Job. 1. 2. Gen. 44. 13. Numb. 14. 6. Ver. 30. is not] to weet, alive: so hee thought, and so the phrase signifieth, Jer. 31. 15. for he supposed, his brethren had killed him, as v. 20.

Ver. 31. a kid] or, goat buck. By this pollicie, Iakob should suppose his sonne was dead, and make no further inquire after him.

V. 33. is torn is torn] or, searing is torn, that is, surely torn: the Chaldee sayth killed.

This added to all Iakobs former sorowes, and one of the most grievous; for which he admitted no comfort: v. 35. Iakob also was yet alive, and a partaker of his son Iakobs grief. See the notes on Genes. 31. 29.

V. 34. sackcloth] another sign of sorrow, with which they sometime added earth or asher upon their heads: 2. Sam. 3. 31. 1. King. 21. 17. Nehem. 9. 1. Est. 4. 1.

V. 35. all his sons] the evill doers counterfeit sorrow, & conceale their cruelty: R. uben himself also keepeth cruel. The Rabbines say, they had bound themselves by a curse not to bewray it. R. Eliezer, per. 38.

to hell] or, to the grave: the word meaneth not the grave digg: or made with hands, named in Hebrew Kever, but the common place, or state of death, here called in H. brew Sheol; which hath the significatio of craving or requiring, because it is one of the fewre things that are never satisfied, Prov. 30. 15. 16. The Greek and new testament usually translate it Hades, or Hades, which word is by change of letters, formed of the Hebrew Adam, & Adamab, the earth, unto which for syn. God hath condemned Adam and all his race to returne, Gen. 3. 19. For lo in the first book of the ancient Greek oracles of Sibylla, it is sayd: they call it Haden for that Adam first went thither, when he tasted death. As Avram, is in Greek Habram, Gen. 12. 1. and Habraam, Luk. 3. 34. & Mezraim, in Greek is Misraim, Gen. 10. 6. Hemam, is Haimam, Gen. 36. 22. so of Adam they formed Haden, or Hades: such changes of letters are usuall. The Chaldee paraphrase, (when it keepeth not the Hebrew word,) most commonly translateth it the house of the grave, or place of burial. Our English, cometh from the old Saxon or German word Helle: in which tongues originally Hel signifieth High & Deep; Lehi, is low: & so it meaneth a low or deep place; and agreeeth with the Hebrew Sheol, which is sayd to be Low and Deep, Deut. 32. 22. Job. 11. 8. And as death is appointed for all men, so is this Sheol, Pla.

29. 49. *Beelzebub*. 9. 10. as death is sometime desired of the godly. So Iob desired to be hid in *Sheol*. Job. 14. 13. By this *Hell* therefore in scripture is not meant the place of the damned onely, but of all that goe out of this world: as *Sibylla* in the fore-named place sayth, *all earth y men are sayd to goe in to the houses of Hades*. And as for the wicked, they have a prison. 1. Pet. 3. 19. and place of torments, in hell, Luk. 16. 23. which the scripture calleth everlasting fire, *Math. 25. 41.* and by another Hebrue name, *Gehenna*; whereof see *Mat. 5. 22.* the Greeks called that place *Tartarus*, *Homer. Iliad. 8.* unto which word the Apostle hath reference in 1. Pet. 3. 4. *Tartarus*, *He cast them down (to Hell or) into Tartarus*. So on the contrary, *Heaven* is not onely the place of the Angels, and holy men, but generally all above us, as the aire, spheres, &c. where the fowls fly, and the sun & stars run their courses, as is shewed on Gen. 1. 7. And the place of joyes in heaven, is called the garden of Eden, or Paradise, Luk. 23. 43. to which the heathens alluded by the garden of *Alcinous*: *Homer. Odyss. 7.* Iacob therefore by going down to hell, meaneth a departing out of this life into the common place and state of death, whither all must goe. So after in Gen. 42. 38. & 44. 29. 31. See also the annotations on *Psal. 16. 10.*

36

V. 36. *Medanites*] which were the posterity of *Medan*, the son of *Abraham*, and brethren to the *Midianites* before mentioned. v. 28. Gen. 25. 1. 2. they were mixed in dwelling with the *Ismaelites*, as they were generally before called in v. 25.

*Eunuch*] properly and commonly this word is used for a gelded man, *Esa. 56. 3. 4. 5. Mat. 19. 12.* & is borrowed of the Greek *Eunouchos*, which significeth a keeper of the bed, or Chamberlain: in Hebrew he is called *Saris*. Such gelded men they used to have in kings courts, for Chamberlains to keep their womē, *Esa. 56. 3. & 4. 4.* But in Israel, the law allowed not such, *Deut. 23. 1.* Through custome, the name was also given to other chief officers and courtiers, as here to *Poiphar*, who was a married man, Gen.

39. 7. and after to the kings chief butler and baker, Gen. 40. 2. Therefore the Chaldee here translates it *Rebba*, a Prince, or Officer. *Provost Maishai*] or prince of the slaughterers men, or Captain of the guard: he was an officer that kept malefactors in prison, Gen. 40. 3. & was sent with a band of men to doe execution upon rebels: 1. King. 15. 8. 10. Or, as the Greek translates it, the chief Cook: for so the Hebrue word is sometime used for a cook that killeth & dresseth meat, 1. Sam. 9. 23. & 8. 13.

CHAP. XXXVIII.

1. *Iudas marieth a Canaanite*, and begetteth of her *Er, Onan, & Selah*. 6. *Er marieth Thamar*, and dieth. 8. *Onan marieth her*, and forspilling his seed, the Lord slayeth him. 11. *Thamar sayeth for Selah*, but is not given to him to wife. 13. wherefore she deceiveth Iudas, who supposing her to be an whore, lieth with her. 24. He bearing she was with child, would have had her burnt. 26. but knowing himself to be the father, he acknowledgeth his fault. 27. She beareth twins, *Pharez* and *Zarah*.

1 And it was, in that time; that Iudah went down from his brethren: and turned in to a man an Adullamite, and his name was Hirah. 2 And Iudah saw there, a daughter of a man a Canaanite, and his name was Shuah: and he took her, and went in unto her. And she conceived, and bare a son: and he called his name, Er. And she conceived again, and bare a son: and she called his name, Onan. And she added again, & bare a son; and she called his name, Selah: and he was in Chezib, when she bare him. And Iudah took a wife, to Er his firstborn: and her name was Thamar. And Er Iudahs firstborn, was evil in the eyes of Iehovah: and Iehovah slew him. And Iudah sayd, un-

to

to Onan; goe in unto thy brothers wife, and marry her: and raise up seed, to thy brother. And Onan knew, that the seed should not be his: and it was, when he went in unto his brothers wife, that he spilled it on the earth: that he might not give seed, to his brother. And that which he did, was evil, in the eyes of Iehovah: and he slew him also. And Iudah sayd, to Thamar his daughter in law; Remayn a widow in thy fathers house; til Selah my son, be grown great: for he sayd, lest he also die, as his brethren: and Thamar went; and remayned, in her fathers house. And the dayes were multiplied; & the daughter of Shuah Iudahs wife, dyed: & Iudah was comforted, and went up unto his sheep shearers, he, and Hirah his freind the Adullamite, to Timnath. And it was told unto Thamar, saying: behold thy father in law, is going up to Timnath, to shear his sheep. And she put away, the garments of her widowhood, from upon her; and covered her with a veil, and wrapped her self; & sate in the opening of Enaim, which is by the way to Timnath: for she saw, that Selah was grown great; and she was not given unto him, to wife. And Iudah saw her; & thought her, to be an harlot: because she had covered her face. And he turned aside unto her, by the way; and sayd, Graunt I pray thee, that I may come in unto thee; for he knew not, that she was his daughter in law: & she sayd, what wilt thou give me, that thou mayst come in unto me? And he sayd, I will send a kid of the goats, fro the flock: and she sayd; if thou wilt

18 give a pledge, till thou send it. And he sayd; what is the pledge, that I shal givee thee? and she sayd; thy signet, & thy bracelet; and thy staff, that is in thy hand: and he gave them unto her, and went in unto her, and she conceived by him. And she arose & went away; and put away her veil, from upon her: and put on, the garments of her widowhood. And Iudah sent, the kid of the goats, by the hand of his freind the Adullamite, to receive the pledge, from the womans hand: but he found her not. And he asked the men of her place, saying; where is the whore, the that was in Enaim, by the way? And they sayd, ther was no whore, in this place. And he returned, to Iudah; and sayd, I have not found her: and also the men of the place sayd, ther was no whore, in this place. And Iudah sayd, let her take it to her; lest we become a contempt: Behold, I sent this kid; and thou hast not found her. And it was, about a three moneths after; that it was told unto Iudah saying, Thamar thy daughter in law hath committed fornication; and also, behold she is with child, by fornications: & Iudah sayd; bring her forth, and let her be burnt. She was brought forth; and she, sent unto her father in law, saying; by the man whose these are, am I with child: and she sayd, acknowledge. I pray thee; what are these, the signet, and the bracelet, & the staff? And Iudah acknowledged; and sayd, she is more iust then I; for because that I gave her not, to Selah my son; and he did not agayn, know her any more. And it was, in the

D d time

time of her child-birth: that beheld,  
 28 twins were in her womb. And it  
 was in her child-birth, that she - one  
 gave out the hand: and the midwife  
 took, and bound upon his hand a  
 skarlet shreed, saying, This, is come-  
 29 out first. And it was, as he turned-  
 back his hand; that beheld, his brother  
 came out; and she said, How hast  
 thou broken forth, upon thee the  
 breach: and he called his name, Phare-  
 30 rez. And afterward, came out his  
 brother; that had on his hand, the  
 skarlet-shreed: and he called his name,  
 Zarah.

## Annotations.

I [N that time] in the time before spoken  
 of, when Jakob returned out of Me-  
 sopotamia into the land of Canaan, and  
 long before the selling of Ioseph into E-  
 gypt; did these things begin about Iudah.  
 Who likewise married when he was very  
 yong, as did also his children, otherwise  
 the Chronicle will not agree. For Ioseph  
 was born six yeres before Iakob left Laba  
 and came into Canaan, Gen. 30. 25. & 31.  
 41. and Ioseph was seventeen yeres old,  
 vhen he vvas sol into Egypt, Gen. 37. 2.  
 25. and thirte yere old vvas he, vhen he  
 interpreted Pharaohs dream, Gen. 41. 46.  
 and nine yeres after, when ther had been  
 7 yeres plenty, and two yeres famine, did  
 Iakob vvith his familie goe down into E-  
 gypt, Gen. 41. 53. 54. & 45. 6. 11. & at their  
 going down thither, Pharez the son of  
 Iudas (whose birth is set down in the end  
 of this chapter,) had two sons, Er, &  
 Hamul, Gen. 45. 8. 12. Seeing then from the  
 selling of Ioseph, unto Israels going into  
 Egypt, there cannot be above three and  
 twentie yeres; how is it possible that Iu-  
 das should take a wife, and have by her  
 three sons one after another, and Selah  
 the youngest of the three be marriageable,

when Iudas begat Pharez of Tamar, Gen.  
 38. 14. 24. and Pharez be grooven up,  
 married, and have vvo sonns, all within lo  
 thort a space? The time therefore here spo-  
 ken of, seemeth to be soon after Iakob  
 coming to Sechem, Gen. 33. 18. before  
 that historie of Dinah, Gen. 34. though  
 Moses, for special cause, relateth it in this  
 place. Iudah] or Iudas as the Greek  
 alway's nameth him: Ma. 1. 2.

man an Adullamite] that is, an heithen man  
 dwelling in Adullam (or Odollam as the  
 Greek calleth it,) a citie in the land of  
 Canaan, vvith after vvayd was given for  
 a possession to the sonns of this Iudas, Jos.  
 15. 1. 35. The vvord man here (as in the  
 verse following) may be omitted, for the  
 sense: see Gen. 13. 8. or it may be read a  
 man of Adullam, as vvhere one Evangelist  
 vvriteth, The men Ninivites, Mat. 12. 41.  
 another vvriteth, The men of Niniveh, Luk.  
 11. 31.

2 Ver. 2. Canaanite] the Chaldee transla-  
 teth it a merchant, and so the vvord is some-  
 time used in Scripture, Prov. 31. 24. Job.  
 41. 6. but the Greek here calleth him a  
 Canaanite. Shua] in Greek Sabar  
 but in v. 12. Sana, took her] name-  
 ly to wife, as vers. 12. Contrary to his du-  
 ty, for he should not have married vvith  
 such, Gen. 24. 3. & 27. 46. & 28. 1. Iudas  
 vvas now in likelihood, about 13. or 14.  
 yeres of age. went in] that is, lay  
 vvith her: see Gen. 6. 4.

4 Ver. 4. Ouan] in Greek Anan.  
 5 Ver. 5. Selah] or Shalah: in Greek Selom.  
 so after, v. 11. &c. he vvaz] the Greek  
 sayth, she vvaz. Cherib] a town cal-  
 led also Achzib, which likewise bel to the  
 tribe of Iudah, Jos. 15. 44. The Greek cal-  
 leth it Chazbi. The name hath in Hebrue  
 the signification of lying: & to it the pro-  
 phet alludeth, saying, the houses of Ach-  
 zib shall be (Achzab) a Lye to the Kings of Is-  
 rael, Micah. 1. 14.

6 Ver. 6. to Er] or, for Er; vvhen in likeli-  
 hood, he also was about 14. yeres of age.  
 Tamar] or Tamar, that is by inter-  
 pretation a palm tree, Song. 7. 7. Of what  
 kindred

kindred she was, the Scripture speaketh  
 not; but became the mother of our  
 Lord Christ, according to the flesh: Mat.

13 V. 7. evil in the eye] that is, displeasing.  
 The letters in Hebrue of this vvord t evil,  
 and of his name t Er, are the same, the or-  
 der onely changed: the like wherof is be-  
 fore in Noes name, and Grace, Gen. 6. 8.

7 7y [few him] this was very soone after his  
 marriage in his youth. So evil deers shall be  
 cut off, Psal. 37. 9. And this judgment on  
 Iudas first borne, is mentioned suntry  
 times, Gen. 46. 12. Num. 26. 19. 1. Chron. 2. 3.  
 And as our Lord Christ was to come of  
 Iudas, Hebr. 7. 14. so God would have no  
 wicked man to be his progenitor.

8 V. 8. marie her] the Hebrue vvord is  
 not meant of usuall solemnization of ma-  
 riage, but peculiar for marrying vvith his bro-  
 thers widow, & doing that dutie of a kins-  
 ma: wherof there was a law after give of  
 God, according to this case, Deut. 25. 5.  
 which law (as many other) God had made  
 known before unto the Patriarchs, as  
 this scripture manifesteth. The Hebrew  
 Doctors say, It is commanded by the Law (in  
 Deut. 25. 5. 6.) that a man shall marie the wife  
 of his brother by the fathers side, if they have  
 been married, or if they have been betrothed to-  
 gether, if she dye vvithout seed. Brethren by the  
 mothers side onely, are not counted brethren in  
 this case of marrying the brothers wife, or for ma-  
 ter of inheritance &c. Matrimony in Malch. 10. m.  
 2. in Jobim & Chailisab. chap. 1. S. 1. 7. See  
 the annotations on Deut. 25. a feed]  
 a child; which may be counted thy bro-  
 thers, who is deceased; that his name be  
 not wiped away out of Israel Deut. 25. 6.  
 Other vvise excepting this case, it vvas un-  
 lawfull for a man to have his brothers  
 vvife, Lev. 18. 16. & 20. 17.

9 V. 9. not be he] but stand up vvith his  
 brothers name, as his brothers child:  
 though this was onely for the first born,  
 all the rest should have been counted his  
 own. Deut. 25. 6. So the Chaldee transla-  
 teth, that the seed should not be called by his  
 name when] or if at any time. When-

soever. spilled] or corrupted, which  
 the Greek translateth, shed (or spilled.) An  
 unkind, and most unnatural fact, to spill  
 the seed, vvich by Gods blessing should  
 serve for the propagation of mankind; &  
 in this man, for the propagation of the  
 son of God according to the flesh; in who  
 at nations of the earth should be blessed,  
 Gen. 22. 18. vvich made the lyn most im-  
 pious, and hastened Ouaans speedy death  
 from the hand of God.

11 V. 11. Remayn] or sit, dwell a widow:  
 so sending her home to her fathers house,  
 but vvithout permission to marry another  
 man, yet not purposing the should have  
 his son, for whom he made her stay. This  
 vvas in him very injurious, vvich God  
 soon chastened him for, by the death of  
 his wife, and giving him over to incest  
 vvith his daughter in law. By the law, in  
 Lev. 22. 13. a vvidow vvho had no child,  
 might return to her fathers house, & her  
 estate vvas, as in her youth, he sayd in his  
 hart, as the Greek explaineth it.

left by dye] meaning, I will not give her  
 unto Selah to wife, lest he dye also, v. 14. An  
 unperf. & speech, (wherof see Gen. 3. 12.)  
 and an evill surmise that he had of Tha-  
 mar, as if she had caused his others sonns  
 death.

12 V. 12. the daughter of Shuah] the Greek  
 translateth, and Sana the wife of Iudas dyed.  
 vvaz comforted] after mourning for his  
 wives death, as Gen. 23. 2. & 24. 57.

sheep sheebers] At such times they used  
 to have feasts, 1. Sam. 25. 8. 11. So he went  
 to make merry after his mourning.  
 his friend] the Greek translateth Eira his  
 shepherd: reading for Regne, a friend, (vvith  
 out vowels) Regue, a shepherd: and so in  
 v. 20. but the Chaldee translateth friend:  
 & it hath the name in Hebrue of feeding-  
 together, and so generally of societie, friend-  
 ship, neighbourhood.

Timna] or Thamma, a citie in the Philis-  
 tines countrey, which also bel to Iu-  
 das children for a possession, Jos. 15. 57.  
 There Sāpion took a wife, Iudg. 14. 1 &c.

14 V. 14. vvapped her selfe] that the might  
 D d a not

not be known. The Greeke and Chaldee un-  
derstand it, of *rimming* and *adgraving*.  
[the opening] of, *dore* of Enaim, as being  
the name of a place; so the Greeke transla-  
teth, the gates of Anan. Enaim signifieth  
eyes, or fountains: & the dore (or opening) of  
the eyes, may be understood, an open place to  
be viewed, or place of two ways. Alter it  
is called *onely Enaim*, v. 21. Such open  
places, harlots used, *Exod. 16. 25. Lev. 3. 2.*

V. 16. *Grav* or Give me leave: as the  
Greeke sayth, *Suffer me*; or, Come on now, let  
me, &c. An example of inordinate lust in  
this patriarch: so lightly to be affected  
unto a stranger, and esteemed harlot. But  
God hereby would shew, how the Jewes  
(so named of this *Iudas*) have nothing  
wherof to rejoyce in the flesh, more then  
other nations: but onely in Christ, his  
holy seed, (if they would receive him)  
who came to save sinners, *1. Tim. 1. 15.*

V. 17. *A phar* or pawn; earnest, in He-  
brue *Erabah*, whence the Greeke *Arra-  
bon* is borrowed. By this means, she  
provided for her security against the danger  
which after followed, v. 24. 25. Yet she ca-  
ried herselfe herein, after the manner of  
Harlots, *Exod. 18. 33.*

V. 18. *Signet* or seal: the Greeke transla-  
teth it ring on the finger. Men did wear  
such for honour; *Luk. 15. 22. Lev. 22. 24.*  
bracelet) or, riband, or bandkerchief.

V. 21. *her place* that is, the place where  
she was. So, the prayer of this place; that is,  
made in this place; *1. Chron. 6. 40.*  
the whore) the word here used, in He-  
brue *Ked'sab*, cometh from *Kadas*, which  
commonly signifieth holynes: and the man  
thus prostitute unto filthines, is called *Ked-  
es*, usually Englished a Sodomite *1. King 14.*  
24. This name is thought to be given (by  
a contrary meaning,) to camon whores,  
who are most *unholy* and *unchaste*. But it  
may be such abomination was comitted  
among the Canaanites, under a pretex of  
religion and holynes. For in the apostasie  
of Israel, howes of such unclean per-  
sons, were in the house of the Lord. *2.*  
*King 23. 7.* and they sacrificed with such

whores, *Hos. 4. 14.* An expresse law was given  
to Israel that there should be no such so-  
domie, or Sodomites among them, nor their  
hire brought into Gods howse, for any  
vow, *Deut. 23. 17. 18.* become a contempt  
or, be to contempt: be laughed to scorn, for  
being thus deceived by a whore. Among  
the heathens this syn was intamous.

V. 24. *be burnt* by Gods law after  
given, to deile a betrothed woman  
(which here was Thamar) with Se-  
lah,) vvas death, by stoning them, *Deut. 22.*  
23. 24. and a preils daughter if she played  
the harlot, vvas to be burnt with fire, *Lev.*  
21. 9. These lawes it seemeth vvere  
executed before, and after even among  
the heathens: so the King of Babylō rested  
two Jewes in the fire for committing a  
dulterie, *Ier. 29. 22. 23.* Here Iudas in judg-  
ing an other, condemned himself, *Rom. 2. 1.*  
so David, in like case, *2. Sam. 22. 5. 7.*

V. 26. *know her* that is, lye with her see  
Gen. 4. 1. By this free confession (accord-  
ing to Iudas name, vvhich signifieth a  
Confessor,) and absteyning frō further evil  
vvith her, appeareth the true repentance  
of the Patriarch. And though shee was  
now (in all likelihood) not above thirtie  
years of age; yet find we no mention of a  
ny children that ever he had more, but  
these two of Thamar, and Selah his son  
before: from vvhich three onely, the fa-  
milies of Iudas are reckoned; *Gen. 46. 15.*  
*Num. 26. 19. 22. 1. Chron. 2. 3. 4.* Eyther he  
married not after this time, or God bles-  
sed him not vvith any more seed.

V. 28. *gave out* that is, put forth: the  
Greeke translateth, the one brought forth the  
band. This sheweth the birth to be most  
hard and dangerous, not according to the  
course of nature. God so challenging the  
syn of Thamar vvith her father. See the  
like also in Iakobs birth, *Gen. 25. 26.*  
[come out] the Greeke translateth, shall  
come out: as comforting the vvoman in the  
extremity of her travail.

V. 29. *Hast thou broken forth* Or hast thou  
made a breach? upon thee) that is,  
the breach is thine, thou hast made it, and  
shalt

shalt carry the name of it upon thee. The  
Greeke translateth, Why is the partition di-  
vided for thee? The Chaldee, How great strength  
hath been in thee, that thou mightest prevail?  
This strange & perillous childbirth, may  
be compared with that of Iakob & Elau.  
*Gen. 25. 22. 26.* who strove for the first  
birthright in the womb; as these also did  
at the birth.

*Pharez* Hebr. *Peretz*,  
that is by interpretation Breach, so named  
upon this first of his, at the birth. He vi-  
olently took the dignity of the first birth-  
right from his brother, is set before him  
in the genealogie, *Num. 26. 20. 1. Chron. 2.*  
4. 5. and became father of Christ, alter the  
fl. *Math. 1. 3.*

*Zarah* Hebr. *Zer-  
rah*, which signifieth Risen or Spring up;  
(as the Sun is sayd to Rise) because hee  
should first have risen, that is, have been  
born, but for the breach which his brother  
made. The Hebrue Doctors say, that  
*Zarah* had his name of the Sun, & *Pharez* had  
his name of the Moon, which sometimes is broke  
(as in peeces) sometimes is full. And that  
in *Pharez*, the strength of Davids howse was  
perpetuated: and therefore from him proceedeth  
the kingdom of the howse of David. *R. Mera-  
chem*, on *Gen. 38.* In the birth of these two  
brethren, the estate of the two Churches  
of Jewes and Gentiles, may as in a figure,  
be considered: The Jew, as the elder,  
drawing back the hand through unbelief,  
*Rom. 10. 3. 21.* The Gentiles as by violence  
gaining the heavenly birthright, *Math. 11.*  
12. *Luk. 15. 11. 32. Act. 13. 46. 48.* and  
when the Gentiles are fully born, then  
shall the Jewes (that had the signe of the  
first birthright on their hand) come forth  
again. *Rom. 11. 11. 25. 26.*

CHAPTER. 29.

1. Joseph being sold into Egypt, is there  
advanced in Potiphars howse. 5. The Lord bles-  
seth the howse for Josephs sake. 7. He mistris-  
tempteth him to lye with her, but he refuseth &  
sheweth her. 15. She complayneth of Joseph  
to the men of her howse: 17. & falsely accuseth  
him to her husband, 19. who in anger casteth  
him into prison, 33. but God is vvith him there.

1. And Joseph, was brought down  
to Egypt: and Potiphars an Eu-  
nuch of Pharaoh, the Provost Mar-  
shal, an Egyptian man, bought him;  
of the hand of the Ismaelites, which  
had brought him down thither. And  
Iehovah was with Joseph, and he was

2. a prosperous man: and he was, in the  
house of his lord, the Egyptian. And  
his lord saw, that Iehovah was vvith  
him: & al that he did, Iehovah made-  
it prosper in his hand. And Joseph  
found grace, in his eyes, and minist-  
red to him: and he made him over-  
seer, over his howse, and al that he had,  
he gave into his hand. And it was,  
from the time that he had made him  
overseer, in his howse, & over al that he  
had; that Iehovah blessed the howse  
of the Egyptian, for Josephs sake: and  
the blessing of Iehovah, was upon al  
that he had; in the howse, and in the  
feild. And he left al that he had, in  
Josephs hand: & he knew not ought  
(that was) vvith him, save the bread  
which he did eat: and Joseph was fair  
in form, and fair in countenance.

And it was, after these things; that  
his lords wife lifted up her eyes, un-  
to Joseph: and she sayd, Lye vvith me.  
And hee refused, and sayd vvnto his  
lords wife; Behold, my lord knoweth  
not what is vvith me in the howse: &  
al that he hath, he hath given into my  
hand. Ther is not he greater in this  
howse, then I: and he hath not kept-  
back from me, any thing; but thee,  
because thou art his wife: and how  
shall I doe this great evill, and syn a-  
gainst God? And it was, as he spake:  
to Joseph, day by day: that he heark-  
ned not vvnto her, to lye by her, to be

11 with her. And it was, on a certaine  
like day; that he went into the howle,  
to doe his work: & there was no man,  
12 of the men of the howle, there in the  
howle. And he caught him by his  
garment, saying, Lie with me: and he  
left his garment in her hand; and fled,  
13 and got him out. And it was, when  
he saw, that he had left his garment,  
14 in her hand: and was fled, out. Then  
called she to the men of her house, &  
said unto them, saying; See, he hath  
brought-in unto us an Hebrue man,  
to mock us: he came-in unto me, to  
lie with me; and I called, with a great  
15 voyce. And it was, when he heard,  
that I lifted-up my voyce, & called:  
that he left his garment by me; and  
fled, and got him out. And the layd-  
16 up his garment by her: until his lord  
came, unto his house. And the spake  
unto him, according to these words,  
saying; the Hebrue servā, which thou  
hast brought unto us, came-in unto  
me, to mock me. And it was, when  
17 I lifted-up my voyce, and called: then  
left he his garment by me, and fled  
out. And it was, when his lord heard  
18 the words of his wife; which the spake  
unto him, saying; according to these  
words, did thy servant unto me: then  
his anger was kindled. And Iosephs  
19 lord, took him; and committed him in-  
to the tower house, a place where the  
kings prisoners were bound: and he  
20 was there in the tower house. And  
Iohovah was with Ioseph, and extend-  
ed mercie unto him: and gave him  
21 grace in the eyes of the chief keeper  
of the tower house. And the chief  
22 keeper of the tower house, committed  
to Iosephs hand; all the prisoners, that

were in the tower house: and all that  
they did there; he, was the doer of it.  
The chief-keeper of the tower-house,  
looked not to any thing at all, in his  
hand; because Iehovah was with him:  
and that which he did, Iehovah made  
it to prosper.

## Annotations.

**E**gypt in Hebrew, *Mizraim*; meaning  
the land of Mizraim: [see Gen. 12. 10, God  
sent Ioseph before his brethren, for their  
preservation, Gen. 45. 5. 7. Potiphar  
in Greek Pentephres. Provost Mar-  
shal] or Prince of the *Isyrians*: see Gen. 37. 36.  
[*Ismaelites*] the Chaldees calleth them *Chal-  
daians*. See Gen. 37. 25.

**V. 2. with Ioseph,]** and delivered him out  
of all his afflictions, Act. 7. 9. 10. The Chal-  
dee sayth, the word of the Lord was his help:  
So after in v. 3. & 21. The like promise  
God maketh to every faithfull man, I will  
be with him in trouble: Psal. 91. 15.  
[was in the house] that is, remained there,  
patiently bearing his servitude: and ran  
not away, to his father againe. For in his  
masters house, and in prison, he continu-  
ed thirteen yeers, Gen. 37. 2. & 41. 46. In  
the Iewish records it is sayd, that he ser-  
ved 12. moneths in Potiphars house, and  
was 12. years in prison: Seder Olam, chap. 2.

**V. 4. ministered]** or served: in Greeke  
pleased. *Ministratio* is a free service diffe-  
ring from slavery. made him over] or  
vister: in Greeke constituted him; which  
word is used in this sense, in Luk. 11. 44.

**V. 5. from the time]** so the Chaldee ex-  
pounds the Hebrue phrase from then: the  
Greek translatheth it after.

**V. 6. save the bread]** this may be meant  
either of his ease and security, vvho cared  
for nothing, but to eat and drink, leav-  
ing all the trouble of his house upon Ioseph:  
or, it excepteth bread, that is meat and  
drink, for that the Egyptians would not  
eat with the Hebrues; see Gen. 43. 32.

**V. 7. lifted up]** that is, cast her eyes, or  
looked

looked, vvith impure affections and lust,  
vvhich Christ condemneth for adultery;  
Mat. 5. 28. So the Apostle speaketh of eyes  
full of adulterie; 2. Pet. 2. 14. The contrary  
was in Iob, Iob 31. 1. I made a covenant  
with mine eyes; &c. Lye with me] this  
sheweth the impudencie of her face, such as  
Solomon vvarneth of, Prov. 7. 13. 18. And  
the dangerous assault of Ioseph, vvho  
Satan tempteth now with pleasure; when  
he could not before overcome him vvith  
afflictions.

**Ver. 9. not he]** This may be meant of all  
the household, not any, or of his lord him-  
self, in a respect, not he himself.

**Ver. 10. day by day]** or daily: Hebr. day  
day; vvith this: Greek explaineth day af-  
ter day: the Hebrue sometime addeth day  
and day: Hebr. 3. 4. so the Greek, in 2.  
Cor. 4. 16. to be vvith her] in her com-  
pany, in avoyding the occasions of evil.

According to Solomons counsel, Remove  
thy way farre from her; and come not nigh the  
dore of her house, Prov. 5. 8. This chastitee  
of Ioseph, is here opposed to the unchast  
cariage of Iudah, in Gen. 38.

**Ver. 11. on a certaine like day]** so the  
Greek explaineth the Hebrue phrase as  
the day: meaning, a day vvherin his mis-  
tress lusted after, or intised him. Or day,  
being put for time, (as in 2. Cor. 6. 2.) the  
meaning may be, About this time.

hu work] in Greeke, works, vvhich the  
Chaldee explaineth to be the fetching of  
the writings of hu accounts.

**Ver. 12. got him out]** or, went forth out;  
so in v. 13. The woman, whose hart is snared &  
netts, her hands, bandy, is more bitter then death:  
but, he that is good before God, es apeth from  
her: Eccles. 7. 26.

**Ver. 14. Hebrue]** to the name him in  
tempt: for the Hebrues were abhorred  
of the Egyptians, Gen. 43. 32. but it was in  
deed a name of honour; see Gen. 14. 13.  
to mock] its abusive, vvherupon vve shall  
be mocked and laughed to scorn, Or, to  
play vvith me. This vvord was used before,  
but in a better sense; Gen. 26. 8. And here  
the adulterers humilieth for the precious life,  
Prov. 6. 26.

**Ver. 20. tower house]** or, round house,  
a prison built after a round form. The  
Greek calleth it a fort, (or *Strong*;) the  
Chaldee, a house of prisoners. prisoners  
bound-men; or, restrained of their libertie.  
Among them, Ioseph was layd in yrons,  
they hurt hu feet vvith fetters; until the time that  
hu word came, the word of the Lord tried him:  
Psal. 105. 18. 19. He suffered trouble as an  
evill doer, even unto bonds: but the word  
of God was not bound: 2. Tim. 2. 9. And in his  
sufferings he was a figure of Christ, vvho  
was taken from prison and from judgment: Esai.  
53. 8. and in hu humiliation, hu judgment was  
taken away: Act. 8. 33.

**Ver. 21. gave him grace]** so the Greek ex-  
plaineth the Hebrue phrase, gave hu grace:  
that is, made him to be gracious, and fa-  
voured. For if when men doe well, they  
suffer for it, and take it patiently, this is  
acceptable vvith God, 1. Pet. 2. 20.  
chief-keeper] Hebr. Prince, or master the  
Greek translatheth it, Chief-gaoler.

**Ver. 22. the dore]** that is, by his word &  
appointment it was doen. So the Chal-  
dee paraphrase, (in the Massorites Bible)  
explaineth it, adding, by hu word. Thus  
Pilate is sayd to give the body of Christ un-  
to Ioseph, Mark. 15. 45. when he commanded  
it to be given: Mat. 27. 58. See also Exo. 7. 17.

**Ver. 23. looked not &c.]** for saw not any thing:  
the Greek translatheth, knew not any thing  
by him. The Chaldee sayth, saw not any  
fault: understanding the Hebrue *Meumab*,  
as *Meumin Dan*. 1. 4. for a fault, or blemish.  
And thus, though many archers had shot  
at Ioseph; hu bow abode in strength, and the  
arms of hu hands were made firm, by the hands  
of the Mighty (God) of Iakob: Gen. 49. 23. 24.

## CHAP. XL.

1. The Butler and Baker of Pharaoh in pri-  
son, 4. Ioseph hath charge of them, 5. He inter-  
preteeth their dreams; 20. which come to pass, ac-  
cording to hu interpretation, the Butler being  
restored to hu place, and the Baker hanged, 23.  
Yet the Butler forgetteth Ioseph.

And

1 **A**ND it was, after these things, *that*  
the butler of the king of Egypt,  
and the baker, synned: against their  
2 lord, the king of Egypt. And Pharaoh was wroth, against two of his  
Eunuches: against the chief of the  
butlers, and against the chief of the  
3 bakers. And he committed them in-  
ward, in the house, of the Provost  
Marshall, into the tower house: the  
4 place, where Ioseph was bound. And the Provost Marshall, charged Ioseph,  
with them, & he ministred to them:  
and they were *some* dayes in vvard.  
5 And they dreamed a dream both of  
the, *each* man his dream in one night;  
*each* man, according to the interpretation  
of his dream: the butler & the  
baker, which (*belonged*) to the king  
of Egypt, which were bound in the  
6 tower house. And Ioseph came in  
unto them, in the morning: and saw  
them, and behold, they were sad.  
7 And he asked Pharaohs Eunuches,  
which were with him in the ward of  
his lords house, saying: wherefore, are  
8 your faces evil, to day. And they  
said unto him; we have dreamed a  
dream, and *there* is no interpreter of  
it: And Ioseph said unto them; doe  
not interpretations (*belong*) to God?  
9 tell me *them*, I pray you. And the  
chief of the butlers, told his dream,  
to Ioseph: and said unto him; in my  
dream, behold a vine, *was* before me.  
10 And in the vine, were three branches:  
and it *was* as though it budded, the  
blossome thereof shot-up; the clusters  
thereof, brought forth-ripe grapes.  
11 And Pharaohs cup, *was* in my hand:  
and I took the grapes, and pressed  
them into Pharaohs cup; and I gave

12 the cup, into Pharaohs hand. And  
Ioseph said unto him; This is the in-  
terpretation of it: the three branches,  
13 they are three dayes. Yet within three  
dayes, shall Pharaoh lift-up thine head,  
and restore thee into thy place: and  
thou shalt give Pharaohs cup, into his  
hand; after the former manner, when  
thou wast his butler. But remember  
14 me with thee, when it shall be well with  
thee; and doe mercy with me, I pray  
thee; and make-mention of me, un-  
to Pharaoh; and bring me forth, out  
of this house. For I was stolen by  
15 stealth, out of the land of the Hebrues:  
and here also, I have not doen any-  
thing; that they should put me, into  
16 the dungeon. And the chief of the  
bakers saw, that he had given a good  
interpretation: and he said, unto Ioseph;  
I also (*saw*) in my dream; and  
behold, three white baskets, were on  
17 my head. And in the uppermost  
basket, there was of all Pharaohs meat,  
of bakers work: and the fowls, did  
eat them, out of the basket, upon my  
18 head. And Ioseph answered, & said;  
This is the interpretation thereof: the  
three baskets, they are three dayes.  
19 Yet within three dayes, shall Pharaoh  
lift up thy head, from off thee; and  
shall hang thee, on a tree: and the  
fowls shall eat thy flesh, from off thee.  
20 And it was, in the third day, which  
was Pharaohs birth day; that he made  
a banquet, unto all his servants: and  
he lifted-up the head, of the chief of  
the butlers; and the head, of the chief  
21 of the bakers, among his servants.  
And he restored, the chief of the but-  
lers, unto his butlership: and he gave  
22 the cup, into Pharaohs hand. And

the chief of the bakers, he hanged: as  
Ioseph had interpreted to them. Yet  
23 did not the chief of the butlers, re-  
member Ioseph, but forgot him.

Annotations.

- 1 **B**utler] or, cupbearer, who used to give  
the cup into the kings hand, *vers.* 13.  
So *Nehe.* 1. 11.  
2 *V. 2.* Eunuches] or officers, in Chaldee  
Princes: see *Gen.* 37. 36.  
3 *V. 2.* The Greek translate Archisinocho-  
os, the Chief wine power: and Archisino-  
chos the Chief bread maker. The Chaldee  
Reb. Shaki.  
4 *V. 3.* Provost-marshall] see *Gen.* 37. 36.  
5 *V. 4.* [some dayes] or a yeare: for so the  
word dayes often signifieth: see *Gen.* 24.  
6 *V. 5.* according to the interpretation] that  
is, no vain dreame, but significant, and  
showing things to come, according to the  
interpretation that Ioseph gave of them.  
7 *V. 6.* [saw] the Greek translate, trouble:  
8 *V. 7.* evil] that is, sad; as the Greeke  
translate skuthrops, which word the E-  
vang. lists use in like sense, *Luk.* 24. 17.  
9 *V. 8.* [so good, is often used for merrie  
or cheerful, *Eph.* 1. 10. *Eph.* 6. 14.  
10 *V. 8.* no interpreter] they being pris-  
oners, could not goe to the soothsayers &  
wise men of Egypt, as that people was  
wont to doe, *Gen.* 41. 8. When Gods or-  
acles are not opened and understood, it  
is a cause of heaviness. *Rev.* 5. 4.  
11 *V. 10.* [saw] Ioseph was in bonds, as an evil doer:  
but the word of God is not bound: &  
so *Paul.* 2. *Tim.* 2. 9. Here Iosephs faith  
showed it selfe; before, he himselfe was a

dreamer, *Gen.* 37. 5. 9. now he becometh  
an interpreter; and makes a way for the  
accomplishment of those promises: and  
callesth these idolaters from their super-  
stitions, to the true God, as *Deut.* 18. 10.  
11. 12. *Esa.* 8. 19. And taxeth the vanity  
of such in our times, as write bookes of  
the art of interpreting dreams.

- 9 *V. 9.* behold] Hebr. and behold: but the  
word and sometime is redundant in that  
tongue, as is observed on *Gen.* 36. 24.  
10 *V. 10.* [as though] or, when it budded,  
shot-up; Hebr. ascended.  
11 *V. 11.* they are] that is, they signify three  
dayes, so in *Gen.* 41. 26.  
12 *V. 13.* [within three dayes] which is ex-  
plained *vers.* 20. to be in the third day: see  
a like phrase in *Gen.* 7. 4. and of the mys-  
tical number three, see *Gen.* 22. 4.  
13 *lift up]* this phrase sometime signifieth  
to promote unto honour, as *Jer.* 52. 31.  
sometime head, is used for summe, & it mean-  
eth to take the summe, or to reckon, as *Exod.*  
30. 12 which may also be intended here.  
The Greeke translate *shall remember thy*  
principality: the Chaldee, *shall remember thee*.  
place] or base, seat: meaning his office,  
of butlership, as the Greeke & Chaldee ex-  
plain it; and is confirmed by *vers.* 21.  
14 *Vers.* 14. *this house]* this prison: so the  
Greeke sayth, *this hold*. Ioseph though pa-  
tient in adversitie, yet useth all good  
means to procure his libertie.  
15 *Vers.* 15. [stolen by stealth] or indeed stolen:  
Hebr. stealing stolen. the He-  
brues] the land of Canaan, wherein the  
children of Abraham dwelt, who was  
called an Hebrue, *Gen.* 14. 13. Thus Ioseph  
callesth it, by faith in Gods promises. In  
*Zach.* 2. 12. it is called the holy land.  
dungeon] or pit: in Chaldee, the house  
of prisoners. Thus Ioseph pleadeth his in-  
nocencie, as Daniel also did, *Dan.* 6. 22.  
16 *So Paul.* *Act.* 24. 12. 13. 20. & 25. 10. 11.  
*V. 16.* [saw] this word the Greeke ad-  
deth, *I saw a dream*. white] or, with  
holes: for the Hebrue word signifieth  
both: and may mean baskets made of  
white rods, with holes, as net work. But  
Ee the

the Greek, and Thargum Ierufalemie doe understand it of white bread, or meats in them.

19 V. 19. lift up] or (as the Greek translathet it,) take away thine head; in a contrary meaning to the former, *verf. 13.* but it may be understood of *rekening*, as before; and putting this man out of the number of his officers.

*a tree*] the Chaldee translathet it, a Gallow tree, or gybbet, *croffe*: such as that wheron Chriſt was crucified, called ſometime onely a tree, *as Act. 5. 30. & 10. 39. 1. Pet. 2. 24.* After by the law, ſuch as dyed on tree, had the curſe of God upon them; *Deut. 21. 23.*

20 V. 20. a banquet] Hebr. a drinking. This cuſtome to keep banquet on birth dayes, appeareth to be moſt ancient; and continued till Chriſts time on earth, *Mat. 14. 6.* and ſo till this day. *lifted up*] the Chaldee translathet, he remembred the head. &c.

22 V. 22. hanged] As Ioseph was in priſon with theſe two malefactores, & according to his word, the one was reſtored to his former honour; the other put to death: ſo Chriſt was in the miſd of two malefactores; who one of them was reſtored to eternal life, the other left to dye in his ſynns, *Luk. 23. 33. 39. — 43.*

23 V. 23. forgot him] which was both great unthankfulneſſe, and unto Ioseph, a further exerciſe of faith & patience from the hand of God, two years long: *r* until the time his word came, *Pſal. 105. 19.* So the ſcripture elſewhere taxeth forgetfulneſſe of benefiſ, & of the affluſion of Ioseph. *Ecleſ. 9. 15. 16. Amos 6. 6.*

CHAPTER. XLI.

1. Pharaohs two dreams, of ſeven kine, and ſeven ears of corn, &c. the wiſe men of Egypt could not interpret them. 2. The Butler remembreth Ioseph, and mentioneth him to Pharaoh. 14. Who ſendeth for Ioseph out of priſon, & propoundeth to him his dreams. 25. Ioseph interpreteth the m. 29. Seven years of plenty are fore-told, and ſeven

years of famine. 33. Pharaoh is counſelled to provide againſt the dearth. 39. Ioseph is advanced, to be over Pharaohs houſe, & over all the land of Egypt. 45. He marieth Aſenath. 49. gathereth up much corn. 50. begetteth two ſons, Manasſes and Ephraim. 54. The famine beginneth in Egypt and all lands.

§ § §

1 **A**Nd it was, at the end of two Ayeres of dayes: that Pharaoh dreamed; and behold, he was standing by the river. And behold, there came-up out of the river, ſeven kine, fair in ſight, and fat in fleſh: and they fed in a meadow. And behold, ſeven other kine came-up after them, out of the river; yll in ſight, and lean in fleſh: and they ſtood, by the (other) kine, upon the brinke of the river. And the kine (that were) yll in ſight, and lean in fleſh, did eat-up the ſeven kine, (that were) fair in ſight, and fat: and Pharaoh awoke. And he ſlept, and dreamed the ſecond-time: & behold, ſeven ears of-corn, came-up in one ſtalk, fat and good. And behold, ſeven ears-of-corn, thinn and blaſted with the eaſt-wind: ſprang-up, after them. And the thinn ears ſwallowed-up the ſeven fat and full ears: and Pharaoh awoke, and behold, (it was) a dream. And it was in the morning, that his ſpirit was ſtricken-amazed; & he ſent, and called all the magicians of Egypt, and al the wiſe-men thereof: and Pharaoh told them, his dreams; and *ther was* no interpreter of them, to Pharaoh. And the chief of the butlers ſpake to Pharaoh, ſaying: I, doe remember this day, my ſynns. Pharaoh, was wroth with his ſervants: and committed me into ward, in the

11 house of the Provost Marshall: both me, and the chief of the bakers. And we dreamed a dream in one night, I and he: we dreamed, each-man according to the interpretation of his dream. And *ther was* there with us, a yong-man an Hebrue; ſervant to the Provost Marshall; and we told him, & he interpreted to us our dreams: *to each-man* according to his dream, did he interpret. And it was, as he interpreted to us, ſo it was: me, he reſtored unto my place, & him he hanged. And Pharaoh ſent, and called Ioseph; & they brought-him haſtily, out of the dungeon: and he ſhaved himſelf, and changed his garments; & came-in unto Pharaoh. And Pharaoh ſayd, unto Ioseph; I have dreamed a dream, and *ther is* no interpreter of it: and I, doe hear ſay, of thee; thou wilt hear a dream, to interpret it. And Ioseph answered Pharaoh, ſaying, It is not in me: God will answer, the peace of Pharaoh. And Pharaoh ſpake, unto Ioseph: In my dream, behold I was standing, upon the brink of the river. And behold, ther came-up out of the river, ſeven kine; fat in fleſh and faire in form: and they fed, in a meadow. And behold, ſeven other kine, came-up after them; poor and very yll in form, & lean in fleſh: I have not ſeen their like, in all the land of Egypt, for evilnes. And the lean and evil kine; did eat-up, the fiſt ſeven fat kine. And they came into the inward-parts of them; and it was not known, that they were come into their inward-parts; and their ſight was evil, as at the beginning: and I awoke. And I ſaw, in my dream; and behold, ſeven

23 ears-of-corn, came-up in one ſtalk, full and good. And behold, ſeven ears-of-corn; withered, thinn, blaſted with an eaſt-wind: ſprung-up, after them. And the thinn ears, ſwallowed-up the ſeven good ears: and I told-*this*, unto the magicians; and *ther is* none that declareth it, to me. And Ioseph ſayd, unto Pharaoh; the dream of Pharaoh, is one: that which God is a doing, hath he declared to Pharaoh. The ſeven good kine, they are ſeven yerres; and the ſeven good ears-of-corn, they are ſeven yerres: the dream is one. And the ſeven lean and evil kine, that came-up after them, they are ſeven yerres; and the ſeven empty ears-of-corn, blaſted with an eaſt-wind: ſhalbe, ſeven yerres of famine. This is the word, which I have ſpoken unto Pharaoh: that which God is a doing, he ſheweth unto Pharaoh. Behold, ſeven yerres are coming: of great plentie, in all the land of Egypt. And ſeven yerres of famine, ſhall ariſe after them; and all the plentie ſhalbe forgot: en, in the land of Egypt: and the famine, ſhall conſume the land. And the plentie ſhall not be known, in the land; becauſe of that famine, afterwards: for it, ſhalbe very heavy. And for that the dream was doubled, unto Pharaoh, twiſe; it is becauſe the thing is firmly-prepared, of God; and God halteneſh, to doe it. And now, let Pharaoh provide, a man diſcreet and wiſe: and let him, over all the land of Egypt. Let Pharaoh doe *this*; and let him appoint Biſhops, over the land: and take up the fiſt-part, of the land of Egypt, in the ſeven yerres of plentie. And let them gather, all the meat of



these good yerres that come: and lay-  
up corn under the hand of Pharaoh,  
for meat in the cities, and let them  
keep it. And the meat shalbe for  
store, to the land; for the seven yerres  
of famine, which shall be in the land  
of Egypt: that the land be not cut-  
off, by the famine. And the vword  
was good, in the eyes of Pharaoh; &  
in the eyes, of all his servants. And  
Pharaoh sayd, unto his servants: shall  
we find such a one as this is, a man in  
whom the spirit of God is? And Pha-  
raoh sayd, unto Ioseph; forasmuch,  
as God hath made-known unto thee,  
all this: *there is none discreet and wise*  
*as thou art.* Thou, shalt be over my  
house; and at thy mouth, shall all my  
people kyfs: onely in the throne, will  
I be greater than thou. And Pharaoh  
sayd, unto Ioseph; see, I set thee, over  
all the land of Egypt. And Pharaoh  
took-off his ring, from on his hand;  
and put it, upon Iosephs hand: and  
arrayed him, in vestures of fine linnen;  
and put a chain of gold, upon his  
neck. And he made him to ride, in  
the second charret, which he had; and  
they cried before him, Abrek: and he  
set him, over all the land of Egypt.  
And Pharaoh sayd, unto Ioseph, *I am*  
Pharaoh: and without thee, shall not  
a man lift-up his hand, or his foot,  
in all the land of Egypt. And Pha-  
raoh called Iosephs name, Zaphnath-  
paneach; and he gave unto him Ase-  
nath; the daughter of Poti-pherah,  
preist of On, to wife: & Ioseph went-  
out, over the land of Egypt. And  
Ioseph, was thirtie yerres old; when he  
stood, before Pharaoh king of Egypt:  
and Ioseph went-out, from before

Pharaoh; and passed through all the  
land of Egypt. And in the seven yerres  
of plentie; the land yeilded, by hand-  
fulls. And he gathered-up all the  
meat of the seven yerres, vvhich were  
in the land of Egypt; and layd-up the  
meat, in the cities: the meat of the  
feild which was round about every  
citie, he layd-up within the same.  
And Ioseph gathered corn, as the land  
of the sea, very much: untill he left  
numbring, for it was without num-  
ber. And unto Ioseph were born,  
two sonns; before there came, a yere  
of the famine: vvhich Ase-nath the  
daughter of Poti-pherah, preist of  
On, bare unto him. And Ioseph  
called, the name of the first-born;  
Manasses; for God hath made me for-  
get, all my molestation; and all my fa-  
thers house. And the name of the  
second, called he Ephraim: for God  
hath made me fruitfull, in the land  
of my affliction. And the seven yerres  
of plentie, which were in the land of  
Egypt; were ended. And the seven  
yerres of famine, began to come; as  
Ioseph had sayd: and the famine was  
in all lands; but in al the land of Egypt,  
there was bread. And all the land of  
Egypt, was famished; and the people  
cried to Pharaoh; for bread: & Pha-  
raoh sayd unto all the Egyptians, Go  
unto Ioseph; what he sayth unto you,  
doe. And the famine was, over all  
the face of the earth: and Ioseph open-  
ed all (the houses) that (bad corn) in  
them, and sold to the Egyptians: &  
the famine waxed strong, in the land  
of Egypt. And every land, came in-  
to Egypt, to Ioseph, for to buy (corn):  
because the famine was strong, in e-  
very land.

## Annotations.

Here beginneth the tenth se-  
ction of the law, called AT THE END:  
See Gen. 6. 9.

Ver. 1. of dayes] that is, two full yerres; as a  
moneth of dayes, is a 11 moneth; Gen. 29. 14.

See the notes on Gen. 3. So in the second  
yere, Nebuchadnezzar dreamed: Dan. 2. 1.

and beheld] the Greek translateth; he  
thought he stood. So in v. 17.

Ver. 3. yll] that is, deformed, or (as the  
Greek translateth) fowl. So after, in v. 4.

&c. brink] or bank; Hebr. lip. So v. 17.

Ver. 6. East wind] whose proprietic is  
to burn and blast the fruits: Ezek. 17. 10.

& 19. 11. Hof. 13. 15.

Ver. 7. the thin] the Greek addeth, the  
seven thin ears: so in v. 20. 24. a dream]

or, the dream was; that is, continued in  
his mind and troubled him, as the next  
words manifest. Of a dream, see Gen. 20. 3.

& 37. 5.

Ver. 8. Striken amazed] the Greek trans-  
lateth, his soule was troubled. The Hebrue  
word signifieth striken or beaten as with a  
hammer; bhammered. The same is spoken  
of Nebuchadnezzar in like case, Dan. 2. 1. 3.

It sheweth the power of God in his word  
and works, even before men doe under-  
stand the meaning of them.

magicians in Hebrue Chaturman m, the  
Greek calleth them here expostors (eli-  
where, *magicians*, Exod. 7. 11) they were  
such as had skil in the nature of things.

Nebuchadnezzar King of Babylon called  
also for such, to shew him his dream, Dan.  
2. 2. and Belshazzar, his vision, Dan. 5. 7. 8.

wife-men] the Learned of all nations,  
were so called, even among the Lewes.

Mat. 23. 34. among the Greeks they were  
named Philosophers, that is Lovers of wisdom.

Aff. 17. 18. Pythagoras was the first, vho  
devised the name, because he thought no  
man was wife, but God onely. dream]

both his dreams, as the word them after  
manifesteth: called a dream because they

were both one, v. 26. or, after the usuall  
manner of the Hebrue tongue, that put-  
teth one for many: see Gen. 3. 2. inter-  
preter] that could interpret. Thus God  
maketh the wisdom of the wife, to perish,  
Ez. 4. 29. 14. So was it also with the Magis  
of Babylon, Dan. 2. 10 & 5. 8.

Ver. 13. he] that is Pharaoh restored: v. 20.  
The Greek translateth that I was restored to  
my principallite, & he was hanged.

place] that is, as the Chaldee expounds  
it Office, or ministation. So Gen. 46. 13.

Ver. 14. brought him hastily] Hebr. made  
him run. So Daniel was brought before the  
King in hast, Dan. 2. 25. Of Ioseph it is sayd,

The King sent & loosed him; the ruler of the  
people [sent] and released him: Psal. 105. 20.

dungeon] or pit: the Chaldee sayth, the  
house of the prisoners. shaved] vvhich be-  
fore (it seemeth) had let his hayt grow in  
sign of sorow and mourning, as in 2. Sam.

19. 24. Mphibosheth had not trimmed (as  
the Chaldee paraphrast sayth not shorn) his  
beard; from Davids departure, till his re-  
turn in peace. And other nations kept  
this rite: for T. Living (in his 6. book,) tel-  
leth how one Malus being cast in prison,

many men forrowing for him, did let the  
haire of their head and beard grow long. The  
like is mentioned of others, Plutarch, in  
Ca. one Vit. Cicero in Orat. de lege Agrar.

And by shaving, understand polling in  
a seemly sort; for to shave the haire all  
avay, specially of the beard, was also a  
signe of sorow, 2. Pet. 4. 3. Therefore both  
extremities are forbidden, and the mean  
commanded to the Preills, in Ezek. 44. 20.

See also the notes on Lev. 10. 6.

garments] his prison weeds, vvhich were also  
mournfull, & so not meet to come in be-  
fore the King; as Est. 4. 2.

Ver. 15. thou wilt hear] or, that thou canst  
understand; as hearing often signifieth, Gen.

11. 7. The Greek translateth, that thou  
hearing dreams, dost interpret them.

to interpret] or, as the Chaldee explains  
it, and interpret it. See the notes on Gen. 2. 3.

Ver. 16. It is not in me] or, Be it not in me,  
to take this upon me: or, without me, God

Ee 3.



will answer. The Greek (neglecting the points & distinctions) translateth, without God, shall not be answered, the salvation of Pharaoh. The Chaldee addeth, not out of my wisdom, but from before the Lord, answered shall be the peace of Pharaoh. Luke modestly was in Daniel also, not to take the glorie to himself. Dan. 2. 30. 18. peace in Greek, salvation: peace comprehendeth welfare, prosperitie, safetie, and all good things. For the word Salom, Peace, hath the signification of integritie & whole perfection of ones good estate. So Gen. 37. 14.

19 Ver. 19. evileines] that is, leannes, yll favourednes, or deformitie.

21 Ver. 21. the inward parts] that is, the bowels, as the Chaldee; the bellies, as the Greek translateth. This noteth the greatnes of the famine: v. 30. And both sorts of kine, fat & lean, coming out of the same river, seemed to portend the means of the famine. For in Egypt there falleth no rayn, but the land is watered by the overflowing of the river Nilus, & by the husbandmens care to draw small rivers along to moyssen the countrie, Deut. 11. 10. 11. And as the overflowing of that river is less or more, so have they their increase.

¶ awoke] the Greek addeth, and slept againe.

30 Ver. 30. the land] that is, as the Chaldee explaineth, the people of the land: So v. 36. See Gen. 11. 1.

31 Ver. 31. very heavy] or vehemently greivous: the Greek translateth it strong.

32 Ver. 32. the thing] Hebr. word. firmly prepared] or surely purposed, stablished: the Greek saith, the word is true. Here God teacheth the reason, why things are fundry times repeated in the scriptures.

34 Ver. 34. Bishops] or overseers, officers to visit and look to the state of the land. The Hebrue Pakid, as the Greek Episcopos, (from whence we have formed our English word Bishop,) is any man that hath charge and office, for any business civil or ecclesiastical: as the Bishops of the armie, Num. 31. 14. 2 King. 11. 16. the Bishops (or overseers) of them that did the work, 2 Chron. 34. 12.

17. So among the Priests & Levites, Num. 4. 16. Neh. 11. 9. 14. and Ministers of the gospel, 1 Tim. 3. 1. 2. take-up-the fist] Hebr. five the land, as to withe, is to take the tenth part. So Thargum Jerusalem expounds it, to take up one of five. Thus taught he providence in the time of plenty, against time of want; as Solomon dooth by example of the pismire, Prov. 6. 6. 7. 8. See also Luk. 16. 9.

35 V. 35. of Pharaoh] the Chaldee explaineth it, of Pharaohs officers.

36 Ver. 35. for store] or, provision; a thing committed in trust to be kept. See Lev. 6. 2. the land] the Chaldee sayth, the people of the land: as in v. 30.

37 Ver. 37. the word was good] or, the thing was pleasing. God gave Ioseph favour and wisdom in the sight of Pharaoh, Act. 7. 10. & enclined the Kings hart to assent unto good counsel: for, the hearing ear, and the seeing eye; the Lord hath made even both of them: Prov. 20. 12.

38 Ver. 38. spirit of God] The Chaldee paraphraseth, the spirit of prophesie from before God. The like praise is of Daniel, Dan. 4. 6. & 5. 11. So for office in the church, men are to be chosen full of the Holy spirit, Act. 6. 3. By this speech of Pharaoh, and by the verse following, it may be gathered, that Ioseph preached many things unto the King, of God, his power, providence, goodness &c. wherupon the King made him a teacher of wisdom unto his Senators, Psal. 105. 22.

39 Ver. 39. all this] the Greek sayth, all these things. Ioseph hath honour, for opening mysteries: so Daniel in Babylon, Dan. 4. 46. 47. & 5. 29. and the Lamb Iesus, Rev. 5. 9. 12. And as Ioseph by telling two dreams, fell into affliction, Gen. 37. 8. 19. 20. So here by expounding two dreams, he cometh to his exaltation. distinct &c. the Greek translates it, more prudent & wiser then thou.

40 Ver. 40. over my house] as steward; or governour: as the Chaldee sayth, Officer of my house: so 1 King. 8. 3. 2 King. 18. 18. Luk. 12. 42. He made him Lord of his house, and

41 ruler of all his possession. Psal. 105. 21. mouth] that is, word (as the Chaldee explaineth it,) or commandment: so Job. 39. 30. Num. 9. 20. Luk. 19. 32. Gen. 24. 57. kiss] or apply, namely the hand to the mouth, as Job. 31. 37. in sign of honour and obedience; so the Greek translateth, at thy mouth shall all my people obey. Or, we may refer it to the former, shall kiss thy mouth, that is, love, honour, obey thee and thy words; in which sense David sayth, kiss the son, Ps. 2. 12. and Samuel kissed Saul, when hee annoynted him king, 1 Sam. 10. 1. & men kiss his lips, that answereth right words, Prov. 24. 26. The Chaldee translateth, at thy word shall all the people be aamed. Ioseph had authority over all the Princes of Egypt, to bind them to his will, and to make the Elders wife: Psal. 105. 22. the King made him governour over Egypt, and all his house. Act. 7. 10.

41 V. 41. I set] or give: so v. 43. these words are used as one: see Gen. 1. 17. & 9. 12. & 17. 5. The Greek sayth, ¶ constitute thee this day. As Ioseph over Egypt, so Daniel had the government over Babylon, for expounding the kings dreame. Dan. 2. 48. Thus God bringeth low, and lifteth up: raiseth up the poore out of the dust, and lifteth up the beggers from the dung hill, to set him among princes, &c. 1 Sam. 2. 7. 8. Psal. 113. 7.

42 V. 42. fine linnen] or, byss, in Hebr. sheeth: a kind of silk that groweth in Egypt and other lands, Ezek. 27. 7. It made costly white cloth, which great personages used to wear: Prov. 31. 22. Ezek. 16. 10. Lv. 16. 19. Rev. 19. 8. The Greek and Chaldee, term it byss. See the notes on Exod. 25. 4.

43 V. 43. the second] Kings had two charretts, for more honour, and use, 2 Chron. 35. 24. by setting Ioseph hereon, the King honoured him; as Mordecai was, by riding on the Kings horse, Esth. 8. 8. &c. The Hebrue phrase is charret of the second, whereby may be meant of the second person, or next to the King. The Greek translateth, second charret. Abrek] the Chaldee translateth thou is the father of the King: as compounded of Ab, a father; and Rek, which the Syriak, useth sometime for a King, accor-

ding to the Latine Rex: and Ioseph professor; that God had made him a father to Pharaoh, Gen. 45. 8. Thargum Jerusalem also expoundeth it, God save (or Live let) the Father of the King; the Master in wisdom, and tender in years. Or, Abrek is to kneel-down; the same that Habrek, after the Egyptian manner of pronouncing, as Egahit Epa. 63. 3. is used for Higaltin; and Aschem Iesus. 3. for Haschem.

44 V. 44. am Pharaoh] that is, King: for this is an honourable title, and no proper name: see the notes on Gen. 12. 15. It may also be an oath, to confirm his authority: so true as I am Pharaoh, so without thee, &c. his hand or foot] that is, doo any thinge The Chaldee as before he spake of armes, v. 40. so here againe, translateth, without thy word shall not a m a lift up his hand to hold weapons, nor his foot to ride on a horse, &c.

45 Ver. 45. Zaphnath paneach] Egyptian words, which the Greek leaveth untransliterated, the Chaldee paraphrast interpreteth, The man to whom secrets are reveled; Hierom expoundeth them, the servour of the world.

priest of On] or Prince, President; (as the Chaldee calleth him Raba.) But the Greek translateth Priest of Heliopolis. He might be both, as was the manner of those times and places. See Gen. 14. 18. And among the Egyptians, Priests were learned men and Doctors of Arts, as well as sacrificers to their Gods, Diodor. Sicul. 2. book. On was a citie in Egypt called also Aven, Ezek. 30. 17. in Greek Heliopolis, that is, the citie of the Sun. They of Heliopolis are reported to be the wisest of all the Egyptians, and unto that citie the people used to resort once a yeare to do honour unto the Sun by sacrifice. Herodot. in Euterpe. over] the Chaldee addeth, ruler over the land. So in v. 46.

46 V. 46. old] Hebr. son, that is, going on his 30. yere: see Gen. 5. 31. So his exaltation of Ioseph was 32. yeres after he was sold into Egypt; Gen. 37. 2. And at this age of 30. yeres, our Lord Iesus began his administration, Luk. 3. 23. so did the Levites

in the Lords tabernacle, Num. 4.3. & David then began his reign, 2. Sam. 5. 4.  
 47 V. 47. yielded] Heb. made, that is, brought forth fruit: see Gen. 11. by handfull] meaning abundantly; a handfull increas of one kernel.  
 48 V. 48. layd up] Hebr. gave: see Genf. 3. 14. the seed which was &c. ] in the Hebrew the words hand thus, the seed of the tithe which (was) round about it.  
 51 V. 51. Manasses] Hebr. Adonijabeb; the holy Ghost in Greek callth him Manasses, Rev. 7. 6. by interpretation, it is Forgetting, or Making to forget: the reason whereof followeth. So in Esai. 65. 16. promise is made of former troubles to be forgotten. fathers house] meaning the molestation and injurie which hee had susteined at his brethens hands.  
 52 V. 52. Ephraim] that is, Made fruitful. This son, was by Iakob set before his elder brother; and of these two, came two tribes, so Ioseph had a double portion for the first birthright. Gen. 48. 5. 14. 19. 20. 1. Chron. 5. 2.  
 55 V. 55. was famished] or hungred, had famine.  
 56 V. 56. all the houses, &c.] in Greek, all the barns of corn. [sold] to weete, corn. The Hebrue word signifieth breaking, and because corn and meat breaketh mens fast and hunger; therupon it is applied to the selling & buying of corn or food; the reason whereof it shewed in Gen. 42. 19. where it is called the breaking of the hunger, meaning, corn for the hunger (or famine) of their houses. So in Psal. 103. 11. by water, the wild Asses are sayd to breake their thirst. To this also we may add, the phrase of breaking bread, that is, of distributing & communicating it, Eph. 2. 8. 7. Act. 2. 46. &c. 20. 7. Hee that withholdeth corn, the people shall curse him: but blessing shal be upon the head of him that selleth it: Prov. 11. 26.  
 57 V. 57. every land] on all the earth: [so the Chaldee sayth, all the inhabitants of the earth:] in Greek, all countries; [that is, the people in them, meaning] at the countries [joyning the] about. in every land]

or, in all the earth, as vers. 56. God called a famine upon the land, (or earth,) he brake all the staffe of bread. But he had sent a man before Iakob and his house, even Ioseph, who was sold for a servant; him God sent before them, to preserve life: Psal. 105. 16. 17. Gen. 45. 5.

CHAP. XLII.

1. Iakob sendeth his ten sons to buy corn in Egypt. 6. They are imprisoned by Iosephs spies. 18. They are set at libertie, on condition to bring Benjamin. 21. They have remorse for the injurie they had done to Ioseph. 24. Symeon is kept bound for a pledge. 25. They returne home with corn and their money. 29. They relate unto Iakob the hard things befallen them. 36. Iakob refuseth to send Benjamin, though Ruben would engage his two sons for him.

1 **A**ND Iakob saw; that there was a corn-to-sell in Egypt: and Iakob sayd unto his sonns; why look ye one-upon-an other? And he sayd, Behold I have heard, that ther is corn-to-sell, in Egypt: goe-ye-down thither, & buy corn for us from thence; that wee may live, and not dye. And Iosephs ten brethren went down to buy corn, in Egypt. But Benjamin, Iosephs brother, Iakob sent not with his brethren: for he sayd, lest mischief befall him. And the sonns of Israel came; to buy corn, among those that came: for the famine was, in the land of Canaan. And Ioseph, he was the ruler over the land; he it was that sold corn to all the people of the land: and Iosephs brethren came, & bowed-down-themselves unto him, with their faces to the earth. And Ioseph saw his brethren, & knew them: and he made-himself-straunge unto them, and spake with them hard-words; and sayd

sayd unto them, whence come yee? And they sayd, from the land of Canaan, to buy food. And Ioseph, knew his brethren: but they, knew not him. And Ioseph remembred, the dreams, which he had dreamed of them: and he sayd unto them, yee are spies; to see the nakednes of the land, you are come. And they sayd unto him, Nay my lord: but thy servants are come, to buy food. We all of us, are sonns of one man: we are true-men; thy servants, are not spies. And he sayd, unto them: Nay, but yee are come to see, the nakednes of the land. And they sayd; We thy servants, were twelve brethren, the sonnes of one man, in the land of Canaan: and behold, the youngest, is with our father this day; & one, is not. And Ioseph sayd, unto them; That is it, that I spake unto you, saying, yee are spies. By this, ye shall be proved: as Pharaoh liveth, if ye goe forth from hence; except, when your youngest brother come, hither. Send one of you, and let him fetch your brother: & you, be yee in bond; that your words may be proved, whether truth be in you: and if not, as Pharaoh liveth, surely ye are spies. And he put them all together, into ward, three dayes. And Ioseph sayd unto them, in the third day; This doe, and live: I, fear God. If yee be true-men; let one of your brethren, be bound in the house of your ward: & goe you, bring ye corn for the famine of your houses. And bring your youngest brother, unto me; and your words shall be verified, and ye shall not dye: and they did so. And they sayd, as man unto his brother; Verily, we

are guiltie, concerning our brothers: in that we saw the distress of his soul, when he besought us for grace, and we heard him not: therefore, this distress, is come upon us. And Reuben answered them, saying; did not I say unto you, saying, doe not syn against the child, and ye heard not? and his blood also, behold it is required. And they, knew not; that Ioseph heard: for an interpreter, was between them. And he turned about from them, and wept: and he returned unto them, and spake unto them; and took from them, Simeon; and bound him, before their eyes. And Ioseph commanded, that they should fill their vessels with corn; and to restore, every mans money into his sack; and to give them, provision, for the way: & thus, did he unto them. And they took up their corn, upon their asses: and went, from thence. And one opened his sack, to give provender, to his ass, in the Inn: & he saw his money, and behold it was, in his bagges mouth. And he sayd unto his brethren, my money is restored; and also, behold it is in my bag: and their hart went forth; and they trembled, as man to his brother, saying; what is this, that God hath done, unto us? And they came, unto Iakob their father, unto the land of Canaan: and told him; all that befall them, saying. The man, the Lord of the land, spake with us, hard-words; and took us, as spies of the land. And we sayd unto him, we are true-men: we are not spies. We were twelve brethren, sonns of our father: one is not, and the youngest is this day, with our father, in the land of Canaan.

- 33 Canaan. And the man, the Lord of the land, sayd unto us; By this shall I know, that yee are true men: leave one of your brethren, with me; and take for the famine of your houses, & goe. And bring your yongest brother, unto me; and I shall know, that ye are not spies; but that yee are true men: I will give you, your brother; & ye shall traffike, in the land. And it was, they emptying their sacks; that behold, every mans bundel of money, was in his sack: and they saw the bundles of their money, they and their father, and they feared. And Iakob their father, sayd unto them: Me, have ye bereaved of children: Ioseph is not, & Simeon is not; and Benjamin ye will take away: all these things, are against me. And Reuben sayd unto his father, saying, Slay, unto thee: give him, into my hand; and I, will bring him agayn unto thee. And he sayd, my son shall not goe. Down, with you: for his brother is dead, and he, is left himself alone; and mischief shall befall him, by the way, in the which ye goe; and ye shall bring-down my grayhayres, with sorow, unto hell.

## Annotations.

- I Corn-to-sell [or sale of corn: so the Hebrew Sheber, (which is breaking,) is here translated in Greek, the selling of wheat: the Chaldee also to expresseth it. See Gen. 41. 56. Iakob saw, that is understood this, by the report of others; he heard it, v. 2. So the people saw the voices; Exod. 18. 20. one on another] or, on your selves: as negligent, or as men helpless, none knowing what to do. The Greek translateth, why are ye so full of sorrow. By the famine that came

over all Egypt & Canaan, there was great affliction, that our fathers found no sustenance. *Ab. 7. 11.* In Abrams dayes, Canaan was vexed with famine, Gen. 12. 10. againe in Isaaks time, Gen. 26. 1. and now in Iakob. So God exercised the faith and patience of the saints, in the common calamities of the world. The like was in *Ab. 12. 18.*

Ver. 4. *left me sheif* [understand, I must take heed, lest &c. see Gen. 3. 22. For mischief, the Chaldee putteth death: the word implieth it, and lesser evils also, as appeareth by Exod. 21. 22. 23. 24. The Greek callith it, sickness.

Ver. 6. *the ruler* [he that had authority and power, in his hand; as the original word signifieth, Eccles. 8. 8. 4. and David confirmeth, Psal. 105. 22. Of the Hebrew Shaltes, and Shiltes, is made in Arabick the name Sultan, a title wherby the chiefrulers of Egypt & Babylon are still called, bowed-down] so fulfilling the oracle, in Gen. 37. 7. 8.

Ver. 7. *made himself strange* [in Greek, he was alienated from them. The Chaldee expounds it, he bestowed him what he should speak with them, with them] or, unto them: for the scripture useth these phrases indifferently, as, *speake not with us in the Jewes language, 2 King. 18. 26. or, speake not unto us, Esai. 36. 11. and, speake with him, 2 Chron. 10. 10. or, speake unto him: 1 King. 12. 10. & in Greek, as, he speake with them, Mark. 5. 10. or, he speake unto them, Mat. 14. 27.*

Ver. 9 [spies] The Hebrew hath the signification of footing, or going from place to place. The Apostle in Greek translateth it spies, Heb. 11. 31. nakedness] that is, the naked, weak, or ruined places; as the Chaldee explaineth it. The Greek translateth it, footsteps. Iosephs death with his brethren in syn, as God doeth with his children: who often estrangeth himself from them, dealeth roughly, & doeth them unto him as his enemies; Job 19. 24. Or 13. 24.

Ver. 11. true [or upright, honest men. The Greek sayth, peaceable.

Ver. 13. is not that is, he is dead: as the phrase

phrase signifieth, Mat. 2. 16. 18. and so it is expounded in Gen. 44. 20.

Ver. 15. as Pharaoh liveth] a kind of asseveration or swearing, (as the like phrase of God manifesteth, Lev. 5. 2.) which sometime is joyed with the name of God, as 1 Sam. 20. 3. as the Lord liveth, and as thy soul liveth: 2 King. 2. 4. 5. 3. Sam. 15. 21. 1 Sam. 25. 26. And to swear by the kings life, was a great oath in Egypt. The Greek translateth, by the health of Pharaoh. It may also be read as a wish, so Pharaoh live: and is likewise an earnest asseveration. if ye goe] that is, ye shall not goe; as the Greek explaineth it: see Gen. 14. 23. yongest] Hebr. *lil:* so after, in v. 20. 32. 34.

Ver. 16. be ye in bonds] you shall be bound, or prisoners. In Greek, be ye led away, until your words be manifest, whither ye speak truth or not.

Ver. 17. put them altogether] Hebr. gathered them. ward] or prison: called the house of ward (or custody) v. 19. & so by the Chaldee here. Here God by tribulation, calleth the patriarchs to repentance for their syns: he challeneth us for our profit, that we might be partakers of his holynesse. Heb. 12. 10.

Ver. 18. the third day] of which number, diverse things are observed, on Gen. 22. 4.

Ver. 19. bring] to your families. corn for the famine] or, after the Hebrew phrase, the breaking of the famine; meaning corn: as Gen. 41. 56. The Chaldee sayth, corn which wanteth in your houses.

Ver. 21. guilty] the Greek translateth in syn, our brother] Ioseph they mean, who besought them when they sold him into Egypt, Gen. 37. Thus by afflictions they are brought to acknowledge their syn committed about 13. yeres before, which their consciences did now accuse them of. So God sayth, I will goe and return to my place, as they acknowledge their guiltiness, and seek my face, in their affliction they will seek me early: Hos. 5. 15. distress] or anguish, the Greek translateth, we despised the tribulation.

Ver. 22. is required] that is, God punish-

eth us for killing our brother: as is threatened Gen. 9. 5. After many yeres, the guilt of innocent blood could not be removed out of their hearts; but the memorie of it, is renned upon this their trouble.

Ver. 23. heard] that is, understood: as Gen. 11. 7.

Ver. 24. wept] shewing his love & natural affection, which yet he hid from his brethren, till they were thoroughly humbled. So God in mens afflictions often hiddeth himself, Isa. 45. 15. Psal. 10. 1. yet in all their affliction, he is assisted, Esa. 63. 9.

Simeon] who seemeth by this, to have been the chief procurer of Iosephs trouble; he was by nature, bold and fierce, as his fact against the Sichemites dooth manifest; Gen. 34. 25. & 49. 7.

Ver. 25. vessels] meaning, their sacks, money] Hebr. their silvers, provision] or food: the Greek addeth, food enough.

did he] or, as the Greek translateth, it was done; meaning by Iosephs servant. See the like phrases noted on Gen. 2. 20. & 16. 14. The holy Ghost observeth this kindness of Ioseph, who was far from revenge, and did good for evil. Thus we all should doe, Rom. 12. 17. 19. Mat. 5. 44.

Ver. 18. went forth] or, was gone, that is, sayled there: or (as the Greek translateth) was astounded, A like speech is in Song. 5. 6. My soul went forth, that is, sayled: fainted. The Chaldee translateth, the knowledge of their heart departed. trembled] or, (as the Greek sayth) were troubled: & so manifested it one to another; See Gen. 27. 33.

Ver. 30. took us] Hebr. gave us: that is, esteemed and counted. Or used us, as the Greek translateth, he put us in prison. A like phrase is in 1 Sam. 1. 16.

Ver. 33. for the famine] understand from the 19. verse, corn for the famine. And to the Greek expresseth it here, as there. The Chaldee also sayth, corn that wanteth in your houses. Such defects are often in scripture: as, he slew Goliath, 2 Sam. 21. 19. for, the brother of Goliath; as is expressed in 1 Chron. 20. 5.

Ver. 35. against me] or upon me, as a hea-

vy burden, hastening my death.

37 Vers. 37. *my two sons*] So the Greek translatheth, and the Hebrue is elsewhere to used, Exod. 18. 3. But it may also be Englished, *two of my sons*; he having four in all, Gen. 46. 9. This condition being unnatural & synful, Iakob would not admit of: but continueth his purpose, not to let Benjamin goe, v. 38.

38 V. 38. *himself alone*] meaning of Rachels children, as is explained, Genf. 44. 20. 27. 18. *and*] or, *if mischief*; in Chaldee, death: see v. 4. *my gray hairs*] Heb. *my grayness, or hoariness*: that is, *me who am gray headed*, unto hell] to the grave, or state of death. See Gen. 37. 35. Iakob in these doubt's and feares, bewrayeth weaknesse of faith; which afterwards he overcommeth, resting in the providence of God; and then Moses nameth him *Israel*, Gen. 43. 11.

## CHAP. XLIII.

1. The famine continuing, Iakob would send againe into Egypt; but his sons durst not goe without their youngest brother. 2. Judas offereth to be surety for Benjamin. 3. Israel at length yeeldeth, and sendeth them with a present, double money, & a blessing. 4. Ioseph entertineth his brethren. 5. They are asrayed; and offer the steward the money which had been restored them. 6. The steward comforteth them, and bringeth out Symeon. 7. Ioseph receiveth their present; 8. blesteth Benjamin, 21. and maketh all his brethren a feast. 31. but beweth speciall favour to Benjamin.

1 **A**ND the famine, was heavy in the  
2 land. And it was, when they  
had made an end of eating the corn  
which they had brought, out of Egypt: that their father sayd unto the,  
3 Goe againe, buy for us a little food.  
And Iudah sayd unto him, saying: The  
man did protestinge protest unto us,  
4 saying, ye shall not see my face; except  
your brother be with you. If thou

5 wilt send our brother, with us, we will  
goe down, and buy food for thee.  
And if thou wilt not send him, we will  
not goe down: for the man sayd unto  
6 us, ye shall not see my face; except  
your brother be with you. And Is-  
7 rael sayd; wherefore did you me the  
evil; to tel the man, whether ye had yet  
a brother? And they sayd, the man  
asking asked of us & of our kindred,  
8 saying; Is your father yet alive? have  
ye a brother? and vve told him, according  
to the tenour of these vwords: Did vvee  
9 knowing know, that hee would say, bring  
your brother down? And Iudah said unto  
10 Israel his father, send the young man with  
me, and vve will arise and goe: that we may  
live & not dye, both we and thou, and also  
11 our little ones. I, vvil be surety for  
him; of my hand, shalt thou require  
him: if I do not bring him unto thee,  
and set him before thee, then will I be  
12 a synner unto thee, all dayes. For,  
except we had linged: surely now we  
13 had returned these two times. And  
Israel their father, sayd unto them; if  
(it must be) so now, doe this, take of  
the praiseworthy fruit of the land, in  
your vessels; & carry down to the man,  
a present: a little baulm, and a little  
14 honey, spices and myrrh, terebinth-  
nuts, and almonds. And take in your  
hand, double money: and the money  
that was restored, into the mouth of  
your baggs, ye shall carry agayn in your  
15 hand: peradventure it was an over-sight.  
And take your brother: and arise, goe  
16 agayn unto the man. And God almighty,  
give you mercies, before the man; that he  
may send away with you, your other  
brother,

15 brother, and Benjamin: and I, if I be  
bereaved of my children, I am bereaved.  
And the men took this present; & took  
double money in their hand, and Benjamin:  
and arose, and went down to Egypt; and  
16 stood, before Ioseph. And Ioseph saw Benjamin,  
with them; & he sayd to him that was  
over his house, bring the men to house:  
and slay a slaughter (of beasts,) and make  
17 ready; for the men shall eat with me, at noon.  
And the man did as Ioseph had sayd: and  
the man brought the men into Iosephs house.  
18 And the men feared, because they were  
brought into Iosephs house: & they sayd,  
for the matter of the money, that was  
returned in our baggs at the first: are we  
brought in: and to fall upon us; and to take  
19 us for servants, and our assis. And they  
came neer unto the man, which was over  
Iosephs house: and they spake unto him at  
20 the dore of the house. And sayd, O my lord,  
coming down we came down at first, to buy  
21 food. And it was, when we came to the  
Inn, and opened our baggs: that beheld every  
mans money in the mouth of his bag; our  
money, in the weight therof: and we have  
brought it againe, in our hand. And other  
22 money, have we brought down in our hand,  
to buy food: we know not, who put our  
money, in our baggs. And hee sayd, peace  
23 be to you, fear not; your God, and the God  
of your father, hath given to you the treasure,  
in your baggs: your money, came unto me:  
and he brought out Simeon, unto them. And  
24 the man brought the men, into Iosephs

25 house: and gave them water, and they  
washed their feet; & he gave provender,  
to their asses. And they made ready, the  
26 present; against Ioseph came, at noone: for  
they heard, that they should eat bread, there.  
And Ioseph came to house; and they brought  
unto him, the present which was in their hand,  
into the house: and they bowed down  
27 themselves unto him, to the earth. And hee  
asked them, of their peace; and sayd, is there  
peace to your father the old man, of whom  
you spake? is hee yet alive? And they sayd,  
28 there is peace to thy servant, to our father,  
he is yet alive: and they bended down the  
head, & bowed themselves down. And he  
lifted up his eyes; & saw Benjamin his  
29 brother, his mothers son; and sayd, is this  
your younger brother, of whom you spake  
unto me? & he sayd, God be gracious unto  
30 thee, my son. And Ioseph made haist for  
his bowels did yern, towards his brother;  
and hee sought, (where) to weepe; & en-  
tered into a chamber, and wept there. And  
31 hee washed his face, & vent out: and  
refreyned himselfe; and sayd, set on bread.  
And they set on for him, by himselfe  
32 alone, and for them by themselves alone;  
and for the Egyptians that did eat with him,  
by themselves alone: because the Egyptians  
might not eat bread with the Hebrews; for  
that is an abomination, unto the Egyptians.  
33 And they sat before him; the first-born,  
according to his birthright; & the youngest,  
according to his youth: and the men  
34 marvelled, each man at his neighbours. And  
hee took up measur from before him,

unto them; and Benjamins measse, was five times more, then the measses of any of them: and they drank & largely-drank, with him.

*Annotations.*

2 **B**y Hebr. break: so after, v. 4. 20. &c. See Gen. 41. 56.

3 Ver. 3. protesting [that is, did solemnly & earnestly protest, even with oath, Gen. 42. 15. Of this phrase, see Gen. 2. 17. be] or, as the Greek translatheth, unless your yonger brother come with you.

7 Ver. 7. asking [that is, is fragly asked: see v. 3. They excuse themselves, as having not done it purposely, but of necessity; which they could not honestly avoyd.

8 Ver. 8. young-man] meaning Benjamin: who was now above 30. yeres of age; being but seven yeres yonger then Ioseph.

9 Ver. 9. will I be a synner] or syn; that is, be guilty, as a violator of my faith; & subject to punishment according So the word synner, is used in 1. King. 1. 21. all dayes of my life: or, for ever.

11 Ver. 11. praise-worthy-fruit] Hebr. of the musk (or melodie) of the land; meaning the best fruits, most commendable, & for which songs of praise are given to God. So the Greek translatheth it, fruit; & the Chaldee, that which is laudable. So a blessing is sayd to be in the cluster of grapes, Esa. 61. 8. bawin] or rosin: see Gen. 37. 25.

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12 Ver. 12. double money] because the famine continuing, it was like corn was dearer, an oversight] or error, Gr. an ignotat-ad. Hercupon justice required, that the money should be restored.

14 Ver. 14. if I be] or, when I am bereaved: a like phrase is in Esb. 4. 16. if I perish I perish. Both of them, seem to be a committing of themselves, and of the event of their actions unto God, in faith: which if it fell out otherwise then they wished, they would patiently bear.

16 Ver. 16. him that was over] that is, his steward: so v. 19. & 44. 1. See Gen. 41. 40. a slaughter] as is wont to be killed for a feast. So in Prov. 9. 2. 1. 55. 2. 11. Gen. 31. 54.

18 V. 18. for the matter] or, because of the money, as the Greek translatheth. So galdebar, signifieth because, or concerning, Exod. 8. 12. to roll] that he may roll; namely, the Lord of the land; by rolling, meaning violent oppression, as the Chaldee expoundeth it dominiering, and the Greek false accusing, or, calumination. See the like phrase in Job 30. 14. to fall] or to sell, that is, to cast down himself; which the Chaldee translatheth, seek an occasion against me.

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Ver. 20. Oh] or Vnto me; understand, look, or let thine eyes be; as the phrase is more fully expressed, in Job 6. 28. & 7. 8. The Greek & Chaldee translations make it here a word of intreating, We pray. So Gen. 44. 18. Exod. 4. 10. Iudg. 6. 15. Ios. 7. 8.

Ver. 23. peace to you] that is, be of good comfort: or, ye are in safety. Peace is here opposed to fear: so in Job 21. 9.

Ver. 25. against] or, until Ioseph came, eat bread] the Greek explaineth it, dine there.

Ver. 26. the present] Gr. the gifts which they had in their hands, which being also from their father, now the Sun, & eleven stars, doe obseance to Ioseph; as he dreamed, Gen. 37. 10.

Ver. 27. of their peace] that is, of their welfare,

welfare, how they did, as the Greek translatheth, how doo ye? So after, is your father in health? See Gen. 37. 14. & 41. 16.

30 Ver. 30. made-haff] Gr. was troubled, did yem] or did burn, were kindled with naturall affection. The Greek and Chaldee exprets it, by being turned. The like is in 1. King. 3. 26.

32 Ver. 32. an abomination] The Greek explaineth the cause, for that every feeder of sheep was an abomination to the Egyptians: & Moses telleth the same, Gen. 46. 34. The Chaldee more plainly sayth, because the Hebrews eat the cattel which the Egyptians worship. Compare this exposition with Exod. 8. 26.

33 Ver. 33. yongest] Hebr. least according to his liness: meaning of age, not of stature. a] or, looking upon his neighbour.

34 Ver. 34. unto them] understand, and sent unto them. five times] or five parts: Hebr. five hands: which the Greek expoundeth five fold; the Chaldee five parts (or portions:) so Gen. 47. 24. largely-drunk] or drunk themselves merry: were drunken, which word is used for large drinking, unto merrh, but with sobriety. Hag. 1. 6. Job. 2. 10.

CHAP. XLIV.

1. Ioseph sending his brethren away with corn, causeth his cup to be put in Benjamins sack. 4. He sendeth after them, complaining of injury. 11. Search is made, and the cup found. 13. They are brought back, and submit themselves to servitude. 17. Ioseph would receive Benjamin only. 18. Judahs humble supplication to Ioseph: wherein (after relation of things that had passed) he offered himself bond-man in Benjamins stead, in commiseration of his aged father.

1 **A**ND he comanded him that was over his house, saying; fill the mens bagges, with food; so much as they can carrie: and put every mans money, in his baggs mouth. And my cup the silver cup, put in the baggs mouth of the yongest; and his corn money: and he did, according to the word of

3 Ioseph, which he hath spoken. The morning was light; and the men were sent away; they and their asses. They were gone out of the citie, not gone-farr; and Ioseph sayd, to him that was over his house; rise-up, follow after the men: and overtake them, and say unto them; wherefore have ye rewarded evil, for good? Is not this it, in which my lord drinketh; & he would searching search-diligently for it? ye have done evil, in that ye have done. 6 And he overtook them: and he spake unto them, these same words. And they sayd unto him; wherefore speakest my lord such words? Farr be it from thy servants, to doe such a thing. 8 Behold, the money, which we found in our baggs mouth; we brought-a-gayn unto thee, out of the land of Canaan: and how should we steal, out of thy lords house; silver, or gold? 9 With whomsoever of thy servants it be found, both let him dye: and we also, wvill be to my lord, for servants. 10 And he sayd; now also according to your words, so let it be: he wvith whom it is found, shalbe my servant; & you, shalbe blamelesse. And they hastened, and took-down, every man his baggs, to the ground: and they opened, every man his bagge. 12 And he searched, he began with the eldest, and ended with the yongest: and the cup was found, in Benjamins bag. And they rent their garments: and laded every man his ass, & returned to the citie. 14 And Judah and his brethren, came to Iosephs house; and he, was yet there: & they fel before him, on the ground. 15 And Ioseph sayd unto them; what deed is this, that ye have done? knew ye not,

16 ye not, that such a man as I, could  
 17 ferching ferch-diligently? And Iu-  
 18 dah sayd, what shall we say, unto my  
 19 lord? what shall we speak, & how shall  
 20 we justifie our selves? God hath found  
 21 out, the iniquitie of thy servants; be-  
 22 hold, we are my lords servants; both  
 23 we, and he in whose hand the cup is  
 24 found. And he sayd, farr be it from  
 25 me, to doe this: the man, in whose  
 26 hand the cup is found, he shall be my  
 27 servant; and you, get ye up in peace,  
 unto your father.

□ □ □

18 And Judah came-neer unto him, and  
 19 sayd: O my lord; let thy servant I pray  
 20 thee, speak a word, in the ears of my  
 21 lord; & let not thy anger be kindled,  
 22 against thy servant: for thou art, even  
 23 as Pharaoh. My lord asked his ser-  
 24 vants, saying: have ye a father, or a  
 25 brother? And we sayd, unto my lord;  
 26 we have a father, an old-man; and a  
 27 child of his old-age, the yongest: &  
 his brother is dead; and he himself  
 alone, is left of his mother, and his  
 father loveth him. And thou saydest  
 unto thy servants; bring him down,  
 unto me: that I may see mine eye, up-  
 on him. And we sayd, unto my lord;  
 the yong-man, cannot leave his father:  
 and if he should leave his father, then  
 he would dye. And thou saydest, un-  
 to thy servants; if your yongest, bro-  
 24 ther, come not down, with you; ye  
 25 shall no more, see my face. And it was,  
 when we came-up, unto thy servant,  
 my father: then we told him, the  
 26 words of my lord. And our father  
 27 sayd; Return, buy for us a little food.  
 And we sayd, we cannot goe-down: if

our yongest brother be with us, then  
 will we goe-down; for we cannot see  
 the mans face; & our yongest brother,  
 27 not be with us. And thy servant, my  
 28 father, sayd unto us: you doe know,  
 29 that my wife bare unto me two. And  
 30 the one, went-out from me; & I sayd,  
 31 surely he is torn is torn-in-peeses: &  
 32 I saw him not, since. And if ye take  
 33 this also, from my face, and mischief  
 34 befall him: then shall ye bring-down  
 my gray-haires, with evil unto hell.  
 And now; when I come, to thy ser-  
 vant my father; and the yong-man, he  
 be not with us: and his soul, be bound-  
 up in his soul. Then will it be, when  
 he seeth that the yong man is not,  
 that he will dye: and thy servants shall  
 bring-down, the gray-haires of thy  
 servant our father, with sorow unto  
 32 hell. For thy servant, became-surety  
 for the yong-man; unto my father,  
 33 saying: if I bring him not, unto thee;  
 34 then will I, be a synner unto my father;  
 all dayes. And now, I pray thee let  
 thy servant abide, in sted of the yong-  
 man; a servant to my lord: and let the  
 yong-man, goe-up with his brethren.  
 For how, shall I goe up to my father;  
 and the yong-man, be not with me?  
 lest I see the evill, that shall find my  
 father.

### Annotations.

- 1 O *Ver-hu house* that is, *his stewards* see  
 Gen. 43. 16. 18. The Chaldee calleth  
 him, *Provost over the house*. So in v. 4.  
 food that is, *corn*; as the Chaldee explains  
 it: So in v. 15.  
 2 *Ver. 2. yongest* Heb. *least*; meaning in  
 age: so this, *Ioseph* meant to  
 trie his brethrens love to Benjamin, & to  
 their

their father: whither they would assit  
 him, in his utmost perill. The hard mea-  
 sure which before they had offred unto  
 Ioseph himself, moved him hereunto.

5 *Ver. 5. Is not this &c.* Here the Greek  
 translation addeth: *Wherefore have ye stolen  
 my silver cup? Is not this &c.*

6 *Ver. 6. as the Chaldee here transla-*  
 7 *teth it: or would learn by experience by it, that*  
 8 *is, would trie your truth & loyalty.* So  
 the word was used before, in Gen. 30. 27.  
 The Hebrue *Nachash* (whereof the *Serpent*  
 in that tongue hath his name, Gen. 3. 1.) sig-  
 nifieth first a diligen: observation, trial or  
 7 ferch, 1. King. 20. 33. Gen. 30. 27. Secondly,  
 a too curious ferch or finding out, by  
 soothsaying or divination, which Gods  
 law forbiddeth, Deut. 18. 10. And so the  
 Greek translation it here, and *Thargum Je-*  
 8 *rusalem*; as if Ioseph could find out the  
 theft, by divination, or, by consulting with  
 the soothsayers of Egypt: or used the cup  
 for such an art. So alter in v. 15.

7 *Ver. 7. such words* ] or, according to these  
 words, *farr be it* ] or, be it a profane thing:  
 see Gen. 18. 25. *such a thing* ] or, ac-  
 cording to this word.

8 *Ver. 8. silver* ] the Chaldee expounds it,  
*vessels of silver, or vessels of gold.*

10 *Ver. 10. blameless* ] or, clear, innocent, and so  
 without punishment: is the Greek sayth  
*pure.*

13 *Ver. 13. rent their garments* ] for greif of  
 heart. See Gen. 37. 29. 34.

16 *Ver. 16. iniquitie* ] other synns, for which  
 they were under Gods wrath: though in  
 this they were innocent. This was the  
 end, way God by Ioseph brought this  
 temptation upon them, that they might see  
 their former synns, and repent. So the  
 Prophet sayth, *By this shall the iniquitie of*  
*Iakob be purged; & this is all the fruit, to take*  
*away his syn.* Esai. 27. 9.

□ □ □ Here beginneth the eleventh se-  
 ction of the law, called *Paragaph*, that is,  
 And (Judah) came-neer: see Gen. 6. 9.

18 *Ver. 18. Oh joy, Have respect unto me:* see  
 Gen. 43. 20. The Greek and Chaldee ex-

plain it, *I pray thee my Lord,* as Pha-  
 10 *raoh* ] that is, of princely power, and majesty:  
 so shewing a reason why he besought  
 him not to be angry: for the *Kings wrath*, is  
 like the *roaring of a Lion*: Prov. 19. 12.

20 *Ver. 20. and a child* ] understand, he hath  
 a child, as the Greek explyneeth it.

21 *Of old age*; that is, boim him, when he  
 was old, see Gen. 37. 3. the yongest ] or,  
 a little one.

21 *Ver. 21. that I may see* ] or, and I will see my  
 eye, that is, behold him. The Greek trans-  
 22 *lareth*, and I will have care of him. So, setting  
 of the eye, sometime signifieth, as Jer. 40. 4.  
 In this sense, it was a promise of princely  
 clemencie; that they might the more readi-  
 ly bring their brother.

22 *Ver. 22. yong-man* ] so called because he  
 was the yongest of the brethren: yet was  
 he at this time married, & had ten sons.  
 Gen. 46. 21. *he* ] that is, the father would dye.

23 *Ver. 23. no more see* ] or, not add to see my  
 face. See Gen. 43. 3.

28 *Ver. 28. is torn* ] or, tearing is torn: the  
 Chaldee sayth killed: the Greek thus, ye  
 sayd unto me that he was eaten of wild beasts:  
 see Gen. 37. 33.

29 *Ver. 29. mischief* ] in Chaldee, *death*.  
*gray-haires* ] Hebr. *graynes*, or hoariness.

30 *So Gen. 42. 38. with evill* ] that is, with  
 affliction and sorow, as is explained v. 31. So  
 evils, are often used for afflictions, Deut. 31.  
 17. Psal. 88. 4. *hell* ] or the grave:

so v. 31. See Gen. 37. 35.

30 *Ver. 30. his soul* ] that is, the old mans  
 life: see Gen. 19. 17. & 37. 21. *bound up*  
 in his soul ] that is, knit with the yong mans  
 life. The Greek translation, *his soul is united*  
 on this mans soul. (or life.) This phrase sig-  
 nifieth intyre love, as 1. Sam. 18. 1. So the  
 Chaldee expresteth it, *his soul is beloved un-*  
 31 *to him, as his own soul.*

31 *Ver. 31. I am not* ] namely with us, as the  
 Chaldee addeth.

32 *Ver. 32. a synner* ] and so guiltie, & subject  
 to punishment: see Gen. 43. 9.

33 *Ver. 33. in sted of the yong-man* ] herein Iu-  
 dah sheweth his faithfulness and love to  
 his father, and brother, in this necessity:  
 G upon

upon which experiment Ioseph presently manifested himselfe, Gen. 45. 1. Iudas being suretie for his brother, is here an image of Christ (the Lion of the tribe of Iudas, Rev. 5. 5.) who being suretie for us. Heb. 7. 22. hereby have we perceived his love, that he layd down his life for us: therefore we ought also to lay down our lives for our brethren, 1. Iob. 3. 16.

34 V. 34. [shall find] that is, shall come upon my fitt er. So finding is often used. 1. Chro. 10. 3. Psal. 116. 3. & 119. 113.

## CHAP. XLV.

1. Ioseph maketh himselfe knowne to his brethren. 5. He comforteth them in Gods providence. 9. He sendeth for his father. 16. Pharaoh co-fermeth it. 21. Ioseph furnissheth them for their journey, and exhorteth them to concord. 25. Iakob is revived with the newes.

1 **A**ND Ioseph could not refreine himself, before al that stood by him; and he cryed, Cause every man to goe-out from me: and there stood not a man with him, when Ioseph made himself knowen, unto his brethren. And he gave forth his voice, with weeping: & the Egyptians heard, and the house of Pharaoh heard. And Ioseph sayd unto his brethren, I am Ioseph; is my father yet living? And his brethren could not answer him; for they were suddainly troubled at his presence. And Ioseph sayd unto his brethren; Come neere to me I pray you, & they came-neere: and he sayd, I am Ioseph your brother; he whom you sold, into Egypt. And now, be not grieved; neyther let there be anger, in your eyes, that ye sold me hither: for God did send me before you, for preservation-of-life,

6 For these two yeares hath the famine been in midst of the land: and yet, (there are) five yeares, in which ther shall be no caring, or harvell. And God sent me, before you; to put for you a remnant, in the earth: and to preserve life unto you, by a great escaping. And now, not you send me hither, but Go I: and he hath put me, for a father to Pharaoh; & a lord, to all his house; and a ruler, in all the land of Egypt. 9 Haste you, and goe up to my father; and say unto him, thus sayth thy son Ioseph; God hath put me for a lord, of all Egypt: come-downe unto me, stand not still. And thou shalt dwell in the land of Goshen, and thou shalt be neer unto me; thou, & thy sonns, and thy sonns sonns: and thy flocks and thy herds, and all that thou hast. 11 And I will nourish thee, there; for yet, (there are) five yeares of famine: lest thou bee impoverished, thou and thy house, & all that thou hast. And behold, your eyes see; and the eyes of my brother Benjamin: that it is my mouth, that speaketh unto you. And you shal tel my father of all my glory, in Egypt; and of all that ye have seen: and ye shal haste, and bring-down my father, hither. And he fell upon his brother Benjamins neck, and wept: and Benjamin, wept upon his neck. 15 And he kissed all his brethren, & wept upon them: and afterward, his brethren spake with him. And the voyce was heard, in Pharaohs house, saying; Iosephs brethren, are come: and it was good in the eyes of Pharaoh: & in the eyes of his servants. And Pharaoh sayd, unto Ioseph; say unto thy brethre, this doe ye: lade your beasts,

and

& goe get ye, to the land of Canaan. 18 And take our father, & your houses, and come unto me: & I will give you, the good of the land of Egypt; and ye shall eat, the fat of the land. And thou art commanded, this doe ye: take unto you out of the land of Egypt, wagons, for your litle ones, & for your wives; and take-up your father, and come. And your eye, let it not spare your stuff: so the good of all the land of Egypt, is yours. And the sonns of Israel, did so; and Ioseph gave them wagons, according to the mouth of Pharaoh: and gave them provision, for the way. To all of them he gave, to each man changes of garments: & to Benjamin he gave, three hundred (shekels) of silver; and five changes of garments. And to his father, he sent after this manner, ten hee-afes, carying of the good things of Egypt: and ten she-afes, carying corn and bread, and victuals for his father, by the way. And he sent-away his brethren, and they departed: and he sayd unto them, be not styrrd (one against another) by the way. And they went-up, out of Egypt: and came, to the land of Canaan; unto Iakob their father. And they told him, saying; Ioseph is yet alive; and that he is ruler over all the land of Egypt: & his hart fainted, for he beleaved them not. And they spake unto him, all the words of Ioseph, which he had spoken unto them; and he saw the wagons, which Ioseph had sent, to cary him: and the spirit of Iakob their father revived. And Israel layd; It is ynough, Ioseph my son is yet alive: I will goe and see him, before I dye.

## Annotations.

1 **R**efecty] or contyn himself by force, from crying out and manifesting himself, as hitherto he had done, Gen. 43. 31. This word, the Prophet applyeth also unto God, who having long refreyned himself in the afflictions of his people; will in the end of their deliverance, crye out like a traveling woman &c. Esa 42. 14.

2 Ver. 2. gave forth his voice] that is, cried aloud. And Hebrue manner of speaking often used, as Num. 14. 1. 2. Chron. 24. 9. Psal. 46. 7. & 68. 34. & 77. 18. So the Greek, He sent forth his voice with weeping.

3 Ver. 3. suddenly-troubled] or appalled, with fear, and hasty troubled thoughts. Occasioned by the conscience of their former wickednes, and the beholding of Iosephs present glorie. So when the spirit of grace shalbe powred upon the Israelites, they shall see Iesus whom they have peried, & shall mourn for him, &c. Zach. 12. 10. Rev. 1. 7.

4 Ver. 4. he whom] Hebr. me: which word eyther may be omitted, (as that observed on Gen. 5. 29.) or expressed in English, he: added for vehemencie sake, & to assure his brethren, that he was Ioseph.

5 Ver. 5. anger] or displeasure, grief, as Gen. 4. 5. that is, be not angry (or displeased) with your selves. He would have them moderate the sorrow for their syn, with consideration of Gods providence, that turned it unto good. The Greek translateth, let it not seem hard unto you. Here Ioseph is farr from revenge, or insulting against his troubled brethren: so Christ prayed for his crucifiers, Luk. 23. 34. & by his Apostles comforted them with hope of the blotting out of their synns, when the times of refreshing shalbe come from the presence of the Lord, Act 3. 14. 15. 17. 18. 19.

6 Ver. 6. caring] that is, ploughing, or tillage of the land: the Chaldee sayth, sowing. This seemeth to be for lack of corn, which therefore in the last yere, Ioseph supplied; Gen. 47. 23.

Ver. 7. so put for you a remnant] that is, Gg 2 10



to preserve for (or unto) you, a remanent, that you and yours might remain alive. The contrary wherof is in 1. Sa. 14. 7. The Greek translatheth, that *they* might be left unto you a remanent.

to preserve life unto you that is, to keep you and yours alive. Or, to preserve alive unto you: as the Greek turneth it, to nourish up of you a great remanent.

by a great escaping; or, evasion, that is, by a great deliverance; or (according to the Greek interpretation) by a great multitude: that is, escape; having respect to the great multiplication of them in Egypt according to Gods promise, Gen. 15. 13. 14. The Hebrew escaping or evasion, is used for a company or remanent that escape danger, 2. Chron. 39. 6. Esa. 10. 20. (as captivite, is a company of captives, Num. 21. 1. Deut. 21. 10.) and so the Greek here translatheth it a remanent.

8 Ver. 8. but God] whose wisdom and providence ruleth all, and his goodness turneth the evil actions of men, oftentimes to good events: therefore is this ascribed to God rather than to them, Gen. 50. 20. Psal. 105. 17. So Herod & Pontius Pilate, with the Gentiles and the people of Israel, did against Iesus, whatsoever Gods hand, & his counsel determined before to be done, Act. 4. 27. 28.

put me for] or, as the Greek expresseth it, made me as a father; so acknowledging God to be his exalter, as he had been his afflicter. A father, is used for any teacher, guide, counsellor &c. Judg. 17. 10. 11.

10 Ver. 10. Goshen] in Greek Gosen: a province in the land of Egypt, fat and fertile, good for to feed cattell, lying next to the land of Canaan: see Gen. 46. 28. 29. & 47. 1. 6. 27.

11 Ver. 11. empoverished] Gr. worn-out: that is, perished with poverty. thy house] that is, household: in Greek, thy sonns.

12 Ver. 12. my mouth] and not an interpreter, at did before, Gen. 45. 23. for an interpreter is an other mans mouth, Exod. 4. 16. The Chaldee sayth; in your tongue I speak with you.

14 Ver. 14. wept] through joyfull passion of mind. See Gen. 29. 41.

15 Ver. 15. [spoke] being refreshed by his words, fro their amazed tear, which keepeth men from speaking, Psal. 77. 5. By speaking may also be implied the confession of their lyn, and fear for the same. So Moses spoke, Exo. 19. 19. that is, acknowledged his fear and infirmity, Heb. 12. 21.

16 Ver. 16. the voice] that is, the same, or manner of this thing. good in the eyes] that is, pleasing: they liked well of it. See Gen. 16. 6. The Greek here translatheth, Pharaoh was glad.

18 Ver. 18. Your houses] that is, your households, as v. 11. The Chaldee sayth, the men of your houses: the Greek, your goods.

the good] that is, the good things: the Greek addeth, of all the good things. Soafter in v. 20. & 23. the fat] the Chaldee translatheth, the good; the Greek, the marrow: that is, the best fruits: see Gen. 27. 28.

19 Ver. 19. thou art commanded] thou (Joseph) hast authoritie from me & ful power. The Greek expresseth it thus: & thou command, thou these things, that they take wagons, &c. As Pharaoh here sheweth himself bountifull & gracious to Iakobs house, for Josephs sake: so God hath promised for Iesus sake, to make Kings the nursing fathers of Israel, Esa. 49. 1. — 23.

20 Ver. 20. let it not spare] that is, not regard your stuff (or vessels:) or, let it not be grieved, to leave your stuff behind you. The eye sparing (or pitying) is a common phrase, see Deut. 7. 16. & 19. 13. 21. Ezek. 7. 4. 9 & 16. 5. & 20. 17. &c.

21 V. 21. the mouth] that is, the commandments, v. 19. or words, as the Greek expresseth it. So in Job. 39. 30. Eccles. 8. 2. See Gen. 14. 17. provision] or food, as the Greek hath.

22 Ver. 22. changes of garments] robes or upper garments, which they used in those countries often to shift, putting off and on: as we doe rokes, or gowns. The Chaldee translatheth them sholes (or robes:) and the Greek here double sholes: & after to Benjamin changeable sholes. Such were wont to be given for honour, or reward, Judg. 14. 12. 19. So in Rev. 8. 11. white sholes (or robes) are given to the fouls under the altar.

tar. Also Rev. 7. 9. 14. [shells] or [shilings]: this word the Chaldee also addeth: see Gen. 20. 16.

23 Ver. 23. after this manner] as many robes and shells, as he gave Benjamin: so the Greek translatheth, according to the same things. Or, at this that followeth: viz. 1. after &c.

24 Ver. 24. be not styrrd] or, make no styrrs: hat is, as the Greek translatheth, be not angry: the Chaldee, contend not; or, fall not out by the way. The word significth styrring with anger and rage, as Prov. 19. 2. King. 19. 27. or with grief, as 2. Sam. 18. 33. This he spake, because some perwaded, & the rest (save Ruben) consented to the selling of him into Egypt: Gen. 37. that now, they should make no styrr about these and the like things; and Rubens former words, in Gen. 42. 22. occasioned this charge.

26 Ver. 26. and that he] or, leaving out the word that, as superfluous, as the Greek translatheth, and he ruleth all Egypt. For in the Hebrew, words sometime are redundant, as is observed on Gen. 7. 17. & 17. 4.

fainted] or was weakened, with unbelief: that is, doubred of that they sayd: yet daunted with the newes they brought. So the Chaldee interprets it doubting, or wavering: and the Greek, astonishment. For unbelief & doubting, weakeneth the hart, Rom. 4. 19. 20. Mat. 14. 31. See also Gen. 15. 6.

27 Ver. 27. revivd] the Greek expresseth it by a word (anepureto) which significth the reviving or styrring up of fyre that is buried under ashes; which word Paul useth in 1. Tim. 1. 6. for styrring up the gift of God. The Chaldee also here translatheth, the holy spirit rilled upon Iakob.

28 V. 28. young] or much. The Greek translatheth, it is a great thing to me, if my son I Joseph yet live: and the Chaldee sayth, it is a great joy unto me.

CHAP. XLVI.

1. Iakob sacrificing at Beerheba, is comforted of God, concerning his journey. 5. Thence he with his company, goeth into Egypt. 8. The

number of his family that went into Egypt. 28. Iudah is sent to Ioseph, who cometh to meet Irael his father. 31. He instructeth his brethren how to answer to Pharaoh.

1 **A**ND Israel journeyed, and all that he had; and came to Beerheba: and sacrificed sacrifices, unto the God of his father Isaak. And God sayd to Irael, in visions of the night; and sayd, Iakob Iakob: and he sayd, loe here I am. And he sayd; I am God, the God of thy father: fear not, to goe down into Egypt; for I will make of thee there, a great nation. I will goe down with thee, into Egypt; and I will also bringing bring thee up: and Ioseph, shall put his hand upon thine eyes. And Iakob rose up, from Beerheba: and the sonns of Irael, caried Iakob their father, and their litle ones, and their wives, in the wagons, which Pharaoh had sent to carry him. And they took their cattell; and their substance, which they had gathered in the land of Canaan; and came into Egypt: Iakob, and all his seed with him. His sonns, and his sonns sonns with him; his daughters, and his sonns daughters, and all his seed; brought he with him, into Egypt. And these are the names, of the sonns of Irael, which came into Egypt, Iakob and his sonns: the first-born of Iakob, Reuben. And the sonns of Reuben: Enoch and Phallu, and H-zron and Carmi. And the sonns of Simeon: Iermuel, and Iamin, and Ohad, & Iachin, & Zohar: and Saul, the son of a Canaanitess. And the sonns of Levi: Gershon, Kohath, and Merari. And the sonns of Iudah: Er, and Onan, & Selah, & Pharez & Zarah:



13 Zarah: and Er and Onan dyed, in the land of Canaan; and the sons of Pharez, were Hezron and Hamul. And the sons of Issachar; Thola, & Phuvah, and Iob and Simron. And the sons of Zabulon; Sared, and Elon, & Lahleel. These, *be* the sons of Leah; which she bare unto Jakob, in Padan-Aram; and Dinah his daughter: all the soules, his sons and his daughters, were thirtie and three. And the sons of Gad; Ziphion, and Haggi, Suni, & Ezbon; Eri, and Arodi, and Areli. And the sons of Aser; Jimna & Ilishvah, and Ilishi, and Beriah; and Serah their sister: and the sons of Beriah; Cheber, and Malchiel. These, *are* the sons of Zilpah; whom Laban gave, to Leah his daughter: and she bare these unto Jakob, sixteen soules. The sons of Rachel, Jakobs wife; Ioseph, & Benjamin. And there was born to Ioseph, in the land of Egypt, whom Asenath daughter of Potipherah preist of On, bare unto him: Manasseh, & Ephraim. And the sons of Benjamin; Belah, & Becher, and Ashbel; Gera, and Naaman, Echi, and Rosh; Muppin and Huppin, and Ard. These *are* the sons of Rachel, which were born to Jakob: all the soules, fourteen. And the sons of Dan, Chulthim. And the sons of Naphtali; Iachzeel, and Guni, and Iezer, and Sillem. These, *are* the sons of Bilhah; whom Laban gave, to Rachel his daughter: and she bare these unto Jakob, all the soules, were seven. All the soules that came with Jakob into Egypt, which came out of his thigh, besides the wives of Jakobs sons: all the soules, were sixtie and six. And the sons of Ioseph,

which were born to him in Egypt, were two soules: all the soules of the house of Jakob, that came into Egypt, were seventie. And he sent Judah before him, unto Ioseph; to signify before him, to Goshen: & they came, into the land of Goshen. And Ioseph, bound his charrers; and went up, to meet Israel his father, to Goshen: and he presented himself unto him; and he fell on his neck, & wept on his neck, still. And Israel sayd unto Ioseph, now let me dye: since I have seen thy face, because thou art yet alive. And Ioseph sayd unto his brethren, and unto his fathers house; I will goe up, and shew Pharaoh: and will say unto him; my brethren, and my fathers house, which were in the land of Canaan, are come unto me. And the men, *are* sheep-herds; for they are, men that feed cattell: & they have brought their flocks and their herds, and all that they have. And it shalbe, when Pharaoh shall call you; and shall say, what *are* your works? Then ye shall say; thy servants have been men that fed cattell, from our youth even untill now; both we, and also our fathers: that, ye may dwell, in the land of Goshen; because every sheep-herd, is an abomination to the Egyptians.

## Annotations.

1 **B** *Erephba* in Greek, *The well of the east* [see Gen. 21. 14. 31. & 26. 33. this was the way frō Chebron in Canaan, towards Egypt: and a place where he and his fathers had received mercies from God. Gen. 21. 31. 33. & 26. 33. [sacrificed] that is, killed beasts for sacrifice: so both giving thanks for the tidings of Ioseph, & consulting

consulting with God about his going into Egypt; whither in former time, Isaac his father was forbidden to goe, in time of famine, Gen. 26. 1. 2. 3. and whereof he now made some doubt, vers. 3. For he knew the oracle, that his seed should be afflicted in Egypt, Gen. 15. 13. 14. & now he and his fathers had been pilgrims 115. yeares, from the time that God had promised the inheritance of Canaan unto Abraham, Gen. 12. and he saw little hope of the fulfilling of that promise, being now to goe but with 70. soules into another barbarous country. Onely, as by faith they had sojourned in the land of promise, as in a strange country, Heb. 11. 9. so now also by faith he would goe to sojourn in Egypt, if God should to command him. Among the Gentiles they used also to offer sacrifice, when they took a journey in hand: *Feilus lib. 14.*

2 V. 2. *vison*] in Greek, *a vision, or Sight.* See Gen. 15. 1.

3 V. 3. *God*] Hebr. *El*; that is, the Mighty: see Gen. 14. 18. *make of thee*] Hebr. *pat* thee there unto a great nation. So Gen. 21. 13. This God had promised him in times before, Gen. 28. 14. & 35. 11.

4 V. 4. *bringing bring up*] that is, *surely bring thee up*: Gr. *will bring thee up unto the end.* This promise was like that which God gave him when he went to Mesopotamia, Gen. 28. 15. And Jakob himself was brought again into Canaan, dead, Gen. 50. 1. 3. his posteritie were brought alive, a mighty army, *Isa. 3. &c.* And from hence, the Hebrew Doctors gather a generall rule, that whosoever *Israel* were in captivity, or affliction; the presence of God *with them*; R. Menachem on Gen. 46. *upon thine eyes*] that is, *Isa I close up thine eyes when thou dyest; and so burie thee.* An ancient and honourable custome, used of them, and all nations. The custome (afterwards) in *Israel*, about the dead, and their buriall, was this; they closed up the eyes of the dead; and if his mouth were open, they tyed up his jawes; and stopped the holes of his body, after that they had washed him: and anointed him with ointment made of divers sorts of spices: and shaved off his haire, and wrapped him in white linnen clothes, that were not of deare price: and they used to cover the face of the dead with a napkin of a *zuz*, (that is, a quarter of a shekel) price, that the poore might be able also to buy it, &c. And it was unlawfull to bury them in shrouds of sike, or cloth of gold, or broderie, though he were a Prince in Israel; for this was grose pride of spirit, and the corrupt work of infidels. And they carried the dead upon their shoulders unto the grave. Maimony in *Mishn. tom 4. treat. of Mourning, ch. 4. S. 1. 2.*

6 V. 6. *into Egypt*] to sojourn there, in the land of *Cham*, *Isa. 18. 23.* This journey of his is sundry times mentioned, *Isa. 24. 4. Isa. 52. 4. Act. 7. 15. Num. 20. 15. Dent. 10. 22.* This was in the 130. yeare of Jakobs life, *Genes. 47. 9.* after the promise made to Abraham 215. yeares, *Gen. 12. 4.* in the yeare of the world 2298. *feed*] that is, children, or posterity. See Gen. 3. 15. & 13. 55. So the Chaldee translatheth it *sons.*

7 V. 7. *daughters*] one daughter, *Dinah*, vers. 15. so in v. 23. *sons* for one son.

9 V. 9. *Carmi*] in Greek *Chamee*. These foure, were heads of their fathers house, and of them are named the families of the tribe of Reuben: *Ex. 16. 14. Num. 26. 5. 6. 1. Chron. 5. 3.* So of the rest that follow.

10 V. 10. *Ismael*] call'd also *Nemuel*, in *Num. 26. 12. 1. Cor. 4. 24.* *Ohad*] in Greek *Sod*. This man is not mentioned in the families of Symeon, *Numb. 26. 12. 1. Chron. 4. 24.* It seemeth hee and his wife were perished. *Jachin*] called also *Iamb*, *1. Chron. 4. 24.* of him was a family called *Iachimes* *Num. 26. 12.*

*Zahar*] in Gre. k *Sari*; by transposition of letters he is also called *Zerah*, and his familie *Zahabes*, *Numb. 26. 13. 1. Chron. 4. 24.* *Camaiteiss*] or *Camaaitish* woman; the cursed stock, with which Israels sons ordinarily might not marry, *Gen. 28. 1. vers. 11. Genes. 24.* called also *Gesshom*, *1. Chron. 6. 16.* *Kohath*, or *Kehath*, in Greek *Kath*. This man was grand-father

- ther to Aaron and Moses, & Marie: Exod. 6. 18. 20. Of this familie came the Preists of Israel, 1. Chron. 6. 3. 4. &c. and the Kohathites had the principal place in the service of the Sanctuary, Num. 3. 31. & they are reckoned before the Gersonites, Num. 4. 34. &c.
- 12 Ver. 12. dyed] by untimely death, at Gods hand, & for their syn, Gen. 38. 7. - 10. Hezron] in Greek Afroz; but the Apostles writeth him in Greek, Efrom Mas. 1. 3. by interpretation, the middle of exultation.
- 13 Ver. 13. Issachar] why his familie is set before other his elder brethren, is shewed on Gen. 35. 23. Thola] he had a rare blessing, in multitude of children: for of this Tholab were 22600. valiant men of war, in Davids dayes, 1. Chron. 7. 2. There was also a Judge of this name; and tribe, Judg. 10. 1. Phuvah] called also Phibab, 1. Chron. 7. 1. and so the Greek here writeth him, Phoua. Iob] called also Jafub, Num. 26. 24. 1. Chron. 7. 1. and so the Greek writeth him here, Isafoub. Simron] or Shimon, in Greek Zambra.
- 14 Ver. 14. Elon] in Greek, Allon. Iaklee] in Greek Aiel.
- 15 Ver. 15. Padan] or Mesopotamia, see Gen. 25. 20. There Leahs sonns were born; but the families of her sonns here reckoned, were born after they came thence into Canaan. a lile soules] that is persons, Gen. 12. 5. Heb. soul, which the Greek translatheth, soules: to after, and three] counting Iakob himself for one, as v. 8. & excluding Er & Onan, which were dead; as Leah her self also was.
- 16 Ver. 16. Ziphien] called also Zephon. Num. 26. 15. and here in Greek Saphon. Sam] in Greek Sanaou. Bzou] called also Ozou, Num. 26. 16. in Greek here Taseban. Ent] in Greek Ateus. Arod] called Arod, Num. 26. 17. in Greek Aroca.
- Ver. 17. Isva] in Greek Isfoua. This mans name and familie is wanting in N. 25. 44. Bria] in Greek Baria, and Sathathes sister.
- 17 Ver. 19. wife] so called rather then the

rest, because Iakob purposed to marie her only, & loved her best, see Gen. 29. 1. & 30. Ver. 10. preiss] or prince; see Gen. 41. 45. The Greek layth, Preiss of Heliopolis. Ephraim] Here the Greek translation addeth these words: And the sonns of Manasse, whom his concubine Syra bare unto him, were Alabin: And Machis begat Galaad. And the sonns of Ephraim, Manasse brother, were Sulaam and Taam, & the sonns of Sulaam, Edem. This is not in the Hebrue of Moses, but was translated by the Greek interpreters; from 1. Chron. 7. 14. 20. unto this place, by reason of that speech in Gen. 50. 23. that Ioseph saw his children to the third generation. And having added these five sonns and nephewes, they doe sum up all in v. 17. to be 75. soules, where the Hebrue hath but 70. and the new testament also allegeth that number, 75. in Act. 7. 14. following the Greek, as it dooth elsewhere for Canaan, in Luk. 3. 35 as is observed on Gen. 11. 12.

21 Ver. 21. Belah] in Greek Bala; he was the eldest of his sonns, 1. Chron. 8. 1. Becher] in Greek Chobor: he was not the second, but seemeth to be the fourth son, called Nohab, 1. Chron. 8. 2. neyther is his name or family reckoned, in Num. 26. 38. but in 1. Chron. 7. 8. there is mention of his children. Aphet] in Greek Aphet: he was the second son by byrth, 1. Chron. 8. 1. called also Iedaiel, 1. Chron. 7. 6. and is named as second in Num. 25. 38. Gera] the Greek translation addeth, and the sonns of Bala were Gera &c. which seemeth to be taken from 1. Chron. 8. 3. where one Gera is made son of Belah. But how Benjamin being himself so young, should now have a sonns son, is hard to comprehend. Moreover in Num. 26. 38. there is no mention of Gera: neyther was he Benjamins third son, but Achrah, 1. Chron. 8. 1. called here Aebi. Naam] in Greek Noeman: in 1. Chron. 8. 4. one of this name is son to Belah; as the Greek translation maketh this here: see also Num. 26. 40. Ebi] in Greek Eibichim: calld also Achrah, Num. 26. 38. & Achrah, the third son of Benjamin, 1. Chron. 8. 1. Rabb]

- Rabb] of this man, there is no mention in Num. 26. 38. but in 1. Chron. 8. 2. he seemeth to be named Rappa, the fifth son: who was father to Palti, one of the spies sent to view the land of Canaan, Num. 13. 10. who for his slanderous report, dyed with the rest, of a plague before the Lord, Num. 14. 36. 37. and so it may be, none of his family was left, to be reckoned in Num. 26. Muppim] in Greek Mampin: called also Shupham, Num. 26. 39. & Shup-pim, 1. Chron. 7. 12. Huppim] called Hupham, Num. 26. 39. in Greek Ophimeim. Ard] The Greek sayth, and Gera begate Arad. In Num. 26. 40. Ard seemeth to be the son of Belah.
- 22 Ver. 22. were born] Hebr. was born: so in Gen. 35. 26. fourteen] the Greek sayth eighteen; by reason of that addition fore-mentioned in v. 20. yet here sayleth one in the summe. The Chaldee agreeeth with the Hebrue.
- 23 Ver. 23. sonns] that is, one son; which was all that Dan had. So in v. 7. daughters, for one daughter. Change of number is often in the Hebrue. As tribes of Benjamin, 1. Sam. 9. 21. Sepulchres, 2. Chron. 16. 14. sonns for son, Gen. 21. 7. Num. 26. 42. 2. Chron. 24. 25. thieves, for one of them, Math. 27. 44. Luk. 23. 39. 40. after, Zach. 9. 9. for an ass, Math. 21. 5. and he sate upon them, Mat. 21. 7. for which in Mark 11. 7. is written, he sate upon him. Chushim] called also Shubum, Num. 26. 42. in Greek, Asom.
- 24 Ver. 24. Iachziel &c.] in Greek, Aiel, & Gouni, & Issachar. Sillem] or Shillem: called also Sallum, 1. Chron. 7. 13. in Greek, Sallem.
- 26 Ver. 26. his thigh] that is, his body; or loynes: of his seed: a modest manner of speech: in Exod. 1. 8. sixte and six] so also the Greek here is. This number, is beside Iakob himself, with whom they came.
- 27 Ver. 27. two soules] these words the Greek translation dooth omit: having added more, in v. 10. came] understand, with Ioseph & his sonns who were there before.

seph in the summe. The Greek translatheth, seventy five; & so Stephen allegeth the number, Act. 7. 14. the cause is before touched in v. 20. The like is in Exo. 1. 5. But in Deut. 10. 22. the LXX. Greek interpreters, as well as the Hebrue, have but 70. soules. Which manifesteth the Hebrue text here to be exact; and the five to be added by the translators. The Hebrue docters say, that things beneath doe mystically signify things above; and these 70. soules signified the 70. Angels that are about (Gods) glorious throne, the Presidents over the (seventie) nations. R. Menachem on Gen. 46. See also the notes on Deut. 32. 8. In that Abrahams seed in 215. yerres, were but 70. soules: it theweth the slow and small increase of the church at the beginning. But in 215. yerres more, they were multiplied to six hundred thousand men, besides women and children, Exod. 12. 37. Num. 1. 46. Hereupon Moses sayd; Thy fathers went down into Egypt, with 70. soules: and now, Jehovah thy God hath made thee, as the stars of heaven for multitude: Deut. 10. 22.

28 Ver. 28. to informe] or, to teach; that is, that he might informe (or teach) him. And it may be understood, both that Iudas might inform Ioseph of his fathers coming; and especially that Ioseph might informe and teach where Iakob should abide at Gossin, when there he came; and so as the Chaldee translatheth it, to prepare before him. Likewise Thargum Jerusalem expoundeth it, to prepare a place for him, wherein to dwell in Gossin. before him] that is, before himself came to Gossin: to the phrase sometime meaneth, as Gen. 30. 30. or, to his face, that is, to meet him; so the Greek translatheth, he sent Iudas before him unto Ioseph, to meet him at Hieropolis in the land of Ramesses.

29 Ver. 29. bound] that is, ordered and made ready, (as the Chaldee expounds it: so Exo. 14. 6. 1. King. 18. 41. The Gre k translatheth, joined. presented himself] or, was seen, appeared; this was to honour his father. The same word is used in the law, for mens appearing (or presenting themselves) unto

unto the Lord, Exod. 23. 17. *ful*) or yet, that is, a good while; and as the Greek translatheth, with much weeping.

30 Ver. 30. *let me dye*] that is, I am willing to dye. The Chaldee translatheth, now though I should dye; yet am I comforted, since I see thy face. So Simon, when he saw Christ, Luk. 22. 30.

32 Ver. 32. *sheep-herds*] or feeders of sheep: so v. 34. *men that feed cattle*] so the Greek wcl explaineth the Hebrew phrase men of cattle, that is, which feed or nourish them: graffers. The Chaldee sayeth Lords (or possessors) of flocks. So man of the ground, for an husbandman, Gen. 9. 20. Joseph was not ashamed of his kindred, and their base trade, before K. Pharaoh: though he knew their occupation was abominable in Egypt: vers. 33.

33 Ver. 33. *works*] in Greek, *work*: that is, your occupation, or trade. So in Gen. 47. 3. *an abomination*] therefore the Egyptians would not so much as eat with them: see Gen. 43. 32. This is the condition of Gods church on earth; they are made as the filth of the world, the scourging of all things; 1. Cor. 4. 13. Even Christ himself (the shepherd of our souls, 1. Pet. 2. 25.) was the reproach of men, and despised of the people, Psal. 22. 7. Esa. 53. 3.

# CHAP. XLVII.

1. Joseph presenteth five of his brethren, 7. & his father before Pharaoh. 11. He giveth them habitation and maintenance. 13. The famine increasing, Joseph for corn getteth all the Egyptians money, 16. their cattell, 18. their lands, 20. Pharaoh. 22. The priests land was not bought. 23. He letteth the land to the Egyptians for a fifth part. 28. Jakobs age. 29. He sweareth Joseph, to bury him with his fathers.

1 **A**ND Joseph came, and told Pharaoh; and sayd, my father & my brethren; and their flocks and their herdes, & all that they have; are come, out of the land of Canaan: & behold,

2 they are in the land of Goshen. And he took some of his brethren; five men: & presented them, before Pharaoh. And Pharaoh sayd, unto his brethren, what are your works? And they sayd unto Pharaoh, thy servants are shepherds; both we, & also our fathers. And they sayd unto Pharaoh; for to sojourn in the land, are we come: for there is no pasture, for the flocks, which thy servants have; for the famine is heavy, in the land of Canaan: and now, we pray thee, let thy servants dwell, in the land of Goshen. And Pharaoh sayd, unto Joseph, saying: thy father and thy brethren, are come unto thee. The land of Egypt, it is before thee; in the best of the land, make thou thy father & thy brethren to dwell: let them dwell, in the land of Goshen; & if thou knowest, that there bee among them, men of activitie: then appoint thou them rulers of cattell, over those which I have. And Joseph brought in, Iakob his father; & made him stand, before Pharaoh: & Iakob, blessed Pharaoh. And Pharaoh sayd, unto Iakob: how many are the dayes, of the yerres of thy life? And Iakob sayd, unto Pharaoh, the dayes, of the yerres of my pilgrimages, are an hundred, and thirtie yerres: few and evill, have been the dayes, of the yerres of my life; & they have not attained, unto the dayes of the yerres of the life of my fathers; in the dayes, of their pilgrimages. And Iakob, blessed Pharaoh: and went out, from before Pharaoh. And Joseph placed, his father and his brethren, and gave them a possession, in the land of Egypt; in the best of the land, in the land of

Rameses

Rameses: as Pharaoh had commanded. 12 And Joseph nourished his father and his brethren, and all his fathers house: with bread, according to the little ones. And there was no bread, in all the land; for the famine was very heavy; and the land of Egypt, & the land of Canaan, faynted; by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan; for the corn which they bought: and Joseph brought the money into Pharaohs house. And the money was spent out of the land of Egypt, and out of the land of Canaan: and all the Egyptians came unto Joseph saying, give us bread; & why should we dye, in thy presence: because money fayleth. And Joseph sayd, give your cattell: and I will give you, for your cattell: if money fail. And they brought their cattell, unto Joseph; and Joseph gave them bread, for horses, and for cattell of the flock, and for cattell of the herd, and for asses: & he led them with bread, for all their cattell; in that yere. And that yere, was ended; and they came unto him, in the second yere, and sayd unto him, we will not hide it from my lord; how that money is spent, and the possession of beasts, (as come) unto my lord: ther is not left, before my lord; ought save our bodies, and our land. Wherefore shall we dye before thine eyes; both we and our land? buy us & our land, for bread: and we wilbe, we and our land, servants to Pharaoh; and give thou seed, that we may live and not die, that the land be not desolate. 20 And Joseph bought all the land of E-

gypt, for Pharaoh; for the Egyptians sold, every man his field; because the famine prevailed over them: and the land became Pharaohs. And the people, he removed them to cities: from one end of the border of Egypt, even to the other end thereof. Onely the land of the priests bought he not: for the priests had an allowance from Pharaoh; & they did eat their allowance, which Pharaoh gave them; therefore, they sold not their land. And Joseph sayd unto the people; behold, I have bought you this day, and your land, for Pharaoh: loe here is seed for you, and ye shall sow the land. And it shalbe, in the revenue; that you shall give the fifth part unto Pharaoh: and four parts shall be for you; for seed of the field, and for your mear, and for them that are in your houses, and for meat for your little ones. And they sayd, thou hast preserved us alive: let us find grace in the eyes of my lord; and we will be servants to Pharaoh. And Joseph put it for a statute, unto this day, over the land of Egypt, for the fifth part unto Pharaoh: onely the land of the priests, of them alone, was not Pharaohs. And Israel dwelt, in the land of Egypt, in the land of Goshen: and they held possession therein, & were fruitful and multiplied exceedingly.

**A**ND IAKOB LIVED, in the land of Egypt seventeen yerres: and the dayes of Iakob, the yerres of his life, were an hundred and fourtie yerres, and seven yerres. And the dayes of Israel drew nigh, to dye: and hee called his son Joseph, and sayd unto

H h 2

him,

him; if now I have found grace in thine eyes; put I pray thee thy hand under my thigh: and thou shalt doe with me, mercie and truth; bury me not I pray thee, in Egypt. But I will lye with my fathers: and thou shalt cary me, out of Egypt; and bury me, in their burying place: and he sayd, I will doe according to thy word.

And hee sayd, sweare unto me; and he sware unto him: and Israel bowed himself, upon the beds head.

Annotations.

- 2 Some] or part: the Greek sayth onely, of his brethren,
- 3 v. 3. your works] that is, your occupation. So Gen. 46. 33. [sheep herds] Hebr. a feeder of sheep, the singular being put for all, as Gen. 3. 2: or understand, every of them is a shepherd.
- 6 v. 6. before thee] exposed unto, and free for thee. So Gen. 13. 9. & 20. 15. & 34. 10. of activity] or, of ability, power, prowess. It implieth as well finnes of minde, as of body: and so prudence, diligence, valour, Exod. 18. 21. rulers] or maisters: princes [those which I have] meaning either those cattel, as the Greek translatheth, rulers of my cattel; or those rulers, (those shepherds) which I have already.
- 7 v. 7. blessed] that is, saluted him, with prayer for his welfare, and thanks for his bountie. So blessing is used for saluting. 2. King. 4. 29. for praying, Num. 6. 23. 24. for thanksgiving, Mat. 26. 26. with Luk. 22. 19. Again Iakob blessed Pharaoh when he went out, v. 10. that is, took his leave, comending him to God.
- 9 v. 9. pilgrimages] or, sojournings: so hee collecth it, rather then life, both for his many removing from place to place, on earth; and for that we have here no abiding citie, Heb. 13. 14. & 11. 9. 13. See before, in Gen. 23. 4. [at 130. yeares] his being in the third yere of the famine, Ge.

47. Ioseph being 30. yeares old, 7. yeares before the famine, Gen. 41. 46. sheweth that Ioseph was born when his father Iakob was 91. yeares old: which was the fourteenth yeare of his service to Laban, Gen. 30. 25. & 31. 41. and so Iakob was 77. year old, when he was sent of his parents from the face of Esau, and to get a wife in Mesopotamia, Gen. 28. 1. 2. 10. of my fathers] for Abraham lived 175. yeares, Gen. 25. 7. Iakob 180. yeares, Gen. 35. 28.

- 11 v. 11. placed] or seated, made to dwell. Remes] a citie in the land of Goshen in Egypt: mentioned after in Exod. 12. 37. v. 12. nourished] or, sustained, fostered with all things needfull: as hee had promised, Gen. 45. 11. & after in Gen. 50. 21. Hereupon he is called the feeder and fane of Israel, Gen. 49. 24. The Greek translatheth it *epitropon*, that is, he gave them their measure of corn (or portion of meat). A like word *Sinmetron* is used for a portion of meat in Luk. 12. 42. which seemeth to have reference unto this place, according to the little ones] that is, according to the number that was in their families, as well small as great. In this sense the Greek translatheth, according to the bodies, that is, the number of their persons. See Gen. 50. 27. The Hebrue may also be Englished, to the mouth of a little one; meaning, as meat is put into a child's mouth, lovingly, tenderly, carefully.
- 13 v. 13. the land] the Chaldee expoundeth it, the people of the land, [fainted, (or were wearied).] So the Greek also translatheth it, fainted; other, *vaged*; as Prov. 26. 18.
- 15 v. 15. and why] or for why? but and, is of used in troubled and passionate speeches; see Gen. 27. 28.
- 16 v. 16. give you] to weete bread, as the Greek explaineth, and the next verse confirmeth, meaning in exchange for their cattell.
- 17 v. 17. led them] that is, fed and nourished, as the Greek interpreteth it.
- 18 v. 18. the 3. yere] namely after their cattel were sold: which was the sixth yere of the famine. possession of beasts] that is, flocks and herds and other beasts.

19 V. 19. and our land] to weete dye, that is, be desolate and barren: as the Greek explaineth it thus, that therefore we dye not before thee, and our land be desolate, buy us, &c.

20 V. 20 of Egypt] or, of the Egyptians; as the Greek translatheth.

21 V. 21. removed] or made them passe, which was to change their right, and translate the proprietie of their land to Pharaoh, therefore the Greek interpreteth, he brought them into bondage unto him for servants. Thargum Ierusalem giveth another reason hereof, that the Egyptians should not erre the Jews of Iakob that were strangers among them. Here was an extraordinary punishment of God, upon others of Chams posterity, brought into bondage. See Gen. 9. 25.

22 V. 22. the priests] or Princes: the original word signifieth both; as is observed on Gen. 41. 45. & 14. 18. But both Greek and Chaldee here translate it priests. It is allowance] or constitution, statute: that is, a constituted portion of food, (their daily bread) assigned and allowed them. The Greek translatheth it, a gift; the Chaldee a portion. See also Prov. 30. 8.

24 V. 24. in the revenue, that is, the increase, when it bring forth fruit: as the Chaldee explaineth. parts] Hebr. hands: in Chaldee parts: see Gen. 43. 34.

25 V. 25. let us finde grace] vouchsafe to deale in this busines for us with Pharaoh. See this phrase Gen. 33. 15.

27 V. 27. exceedingly] or, vehemently, very mightily: so God fulfilled his promise, Gen. 46. 3.

Here beginneth the twelfth Section of the law, (and last of Genesis) called And (Iakob) lived. See Gen. 6. 9. This section hath but one letter to distinguish it, whereas the other have three. Hereupon some reckon but 53. Sections in the whole law, joyning this with the former. But one R. Abraham in Zeror hammar, speaking of this one letter, S. which standeth for Sethumab, that is, close, thinketh this to be a closed section, because (sayth he) it is the key, and seale of this book, yea of the whole

law, and of all the Prophets, unto the dayes of Christ. For in Iakob's blessing (Genel. 49.) are steeved all the captivities of Israel, and the deliverances, until the Teacher of Justice come, as it is written, until Shiloh come. And because the time of Christ's coming was unknown, and none could or should understand it: therefore this Section is continued with the former, without any great distinction: &c.

28 V. 28. 17. yere] so long Ioseph nourished his father in Egypt, as Iakob had nourished Ioseph 17. yere, at home: Gen. 37. 2.

29 V. 29. to dye] that is, that he must dye. See Gen. 23. 8. my thigh] to sweare: with this rite, Abraham took an oath of his servant: see Gen. 24. 2. do with me mercy] or, deal mercifully (kindly) with me. See Gen. 24. 49.

30 V. 30. But I will lye] or, when I shall lye down (that is, sleep) with my fathers, then thou shalt carry me, &c. burying place] or, grave. This Iakob required, in faith, (as the Apostle observeth of Ioseph, Heb. 11. 22.) believing the promises made of God, for his seed to returne and inherit that land, which was a figure of their heavenly inheritance. Gen. 50. 24. 25. Hebr. 11. 9. 10. 14. 16. The Hebrew Doctors note of Iakob, that his whole body was buried in Canaan; of Ioseph, that his bones only were buried there, (Gen. 50. 25.) & of Moses, that neither his body nor his bones were there buried, yet was he advanced above them all, in that he was buried of God, no man knowing of his sepulchre. Deut. 34. 6. R. Menachem, and the Zchar on Gen. 47.

31 V. 31. bowed himself] namely unto God, with thankfulness, who had aiter other blessings, given him now this assurance by Ioseph's promise & oth, that he should be carried into Canaan, the figure of the kingdom of heaven. Therefore this particular is related by Paul, as a testimony of Iakob's faith, Heb. 11. 21. the beds head] wheron he lay in his age & weakness, and on the head (or bolster) wherof, he rested himself, worshipping God. The like is sayd of David in his old age, that he bowed

himſelf upon the bed, when he bleſſed God.  
1. King. 1. 47. 48. The Hebrew *Mittah*, a bed; the Lxxij. Greek interpreters, having a copie without vowels (*Mittah*) did read it *Mattah*, which ſignifieth a ſtuff, & ſo tranſlated it: whom the Apoſtle followeth, laying, on the top of his ſtuff, Heb. 11. 21, which might alſo well be, that he helped himſelf, by leaning on his ſtuff, and reſting on the bolſter of the bed. Howbeit the two Chaldee Paraſhras, & other Greek verſions (ſave that of the Lxxij.) tranſlate according to the vowel'd Hebrew, *bed*.

**CHAP. XLVIII.**

1. *Joseph with his ſons, viſiteth his ſick father.*  
2. *Jakob ſtrengtheneth himſelf to bleſſe them.* 3. *He repeateth the promiſe.* 4. *He adopteth Ephraim and Manafſes Joſeph's ſons, as his own.* 5. *He telleth him of his mother's grave.* 6. *He bleſſeth Ephraim and Manafſes.* 7. *He preferreth the younger before the elder, though it diſpleaſed Joſeph.* 8. *He propheſieth the Iſraelites return to Canaan, and giveth Joſeph his portion therein.*

1 **A**ND it was, after theſe things; that one ſayd unto Joſeph; Behold thy father is ſick: and hee took his two ſons, with him; Manafſes, and Ephraim. And one told Iakob; & ſayd, behold thy ſon Joſeph, cometh unto thee: and Iſrael ſtrengthened himſelf; and ſate upon the bed. And Iakob ſayd unto Joſeph; God almightie, appeared unto me in Luz, in the land of Canaan: and bleſſed mee. And ſayd unto me; behold I will make thee fruitful, and multiply thee; and give thee to be an aſſembly of peoples; and will give this land, to thy ſeed after thee, for an eternal poſſeſſion. And now, thy two ſons, which were born unto thee in the land of Egypt; before I came unto thee, into Egypt, they

are mine: Ephraim and Manafſes, 11 Reuben and Simeon, ſhall be mine. And thy begotten yſſue, which thou ſhalt beget after them, ſhall be thine; by the name of their bretheren, ſhall they be called, in their inheritance. And I, when I came from Padan; Rachel dyed by me, in the land of Canaan, in the way; when yet there was a little-peece of ground, to come to Ephraim; and I buried her there, in the way of Ephraim; that is Bethlehem. And Iſrael ſaw, the ſonns of Joſeph: and ſayd, who are theſe? And Joſeph ſayd unto his father; they are my ſonns; whom God hath given to me, in this place: and he ſayd, take them I pray thee unto me, and I will bleſſe them. And the eyes of Iſrael were heavy for old-age; he could not ſee: and he brought them neer unto him; and he kiſſed them, and embraced them. And Iſrael ſayd unto Joſeph; I had not thought to ſee thy face: & loe, God hath made me to ſee, thy ſeed alſo. And Joſeph brought them out; from between his knees: and he bowed himſelfe on his face, to the earth. And Joſeph took them both; Ephraim in his right hand, toward Iſrael's left-hand; and Manafſes in his left-hand, toward Iſrael's right-hand: and brought them neer, unto him. And Iſrael ſtretched out his right-hand, & put it upon Ephraim's head, and he was the younger; and his left-hand, upon Manafſes head: he prudently-guided his hands; for Manafſes, was the firſt born. And he bleſſed Joſeph, and ſayd: the God, before whom my fathers, Abraham & Iſaak, did walk; the God which ſed me, ſince

16 I was, unto this day. The Angel which redeemed me, from al evil; bleſſe the lads: and let my name, be called on them; and the name of my fathers, Abraham and Iſaak: and let them increaſe like fiſh into a multitude, in the miſt of the land. And Joſeph ſaw, that his father put his right-hand, upon Ephraim's head, and it was evill in his eyes: and he held up his fathers hand, to remove it from upon Ephraim's head, unto Manafſes head. And Joſeph ſayd, unto his father, not ſo my father: for this is the firſtborn; put thy right-hand, upon his head. And his father reſuſed; & ſayd, I know it my ſon, I know it; he alſo ſhall become a people, and he alſo ſhall be great: but truly, his younger brother ſhall be greater then he; & his ſeed, ſhall be a plentie of nations. And he bleſſed them in that day, ſaying; In thee, ſhall Iſrael bleſſe, ſaying; God put thee, as Ephraim, and as Manafſes: and he put Ephraim, before Manafſes. And Iſrael ſayd, unto Joſeph; Behold I dye: and God will be with you; and will return you, unto the land of your fathers. And I doe give unto thee one portion, above thy bretheren: which I have taken, out of the hand of the Amorite; with my ſword, and with my bow.

**Annotations.**

**T**hings] Hebr. words. one ſayd]  
or it was ſayd: ſo ver. 3.  
Ver. 3. in Luz] called alſo Bethel: ſee Gen. 28. 11. 19. & 35. 6.  
Ver. 4. give thee] that is, make of thee an aſſembly, that is, a multitude: ſee Gen. 35. 11.  
The Greek expounds it a ſynagogue (ot 4f-

ſemble) of nations; the Chaldee, of tribes.  
Ver. 5. And now] or, as the Greek tranſlateth, Now therefore. From the former promiſes, he groundeth his bleſſings to Joſeph's children, as authorized of God hereunto; and putteth them in mind of returning to the promiſed land.  
fore,] or, until I came: which the Greek tranſlateth before: ſo in Exod. 12. 16.

mine] as my next children, and not my child's children: ſo theſe two, are made heyres by adoption with Iakob's ſonns, and Joſeph hath a double portion the firſt birthright being taken from Reuben, and given unto him, Gen. 49. 3. 4. 1 Chron. 5. 1. 2. & of Joſeph are reckoned two tribes, both in the Prophets & Evangelists, Num. 1. 32. 34. Rev. 7. 6. 8.

Ver. 6. name of their bretheren] of Ephraim and Manafſes; counted of their ſtock and tribe, as if they were their ſonns, not their bretheren. For children are uſually called by their fathers name, not by their bretherens. See after, ver. 16. So Ephraim & Manafſes are adopted into Joſeph's place, as fathers of tribes: that if Joſeph had ever begotten more children, they ſhould have been reckoned as born to Ephraim and Manafſes, his ſonns.

Ver. 7. Padan] or, as the Greek hath it, Meſopotamia of Syria: ſee Gen. 15. 20. This mention of Rachel's death, is to ſhew how by right the firſt birthright came to Joſeph her firſtborn, the being indeed Iakob's firſt and moſt lawfull wife, Gen. 29. 18. &c. a little peece of ground] a little way: ſee Gen. 35. 16.

Ver. 9. take] and bring them, as the Greek tranſlateth. See Gen. 15. 9. and I will] or, (as the Greek) that I may bleſſe: viz, in the name and authority of God: ſee Gen. 27. 4.

Ver. 10. heavy] that is dimm; in Greek, heavy ſighted: the ſame word is uſed for ears, that are heavy or deaf; Eſa. 6. 10. & 59. 1. Compare Gen. 27. 1.

Ver. 11. thought] or judged. The Greek expounds it, Loe I am not deprived of thy face; and loe, God hath ſhewed me thy ſeed alſo. v. 12. between]

12. Ver. 12. between] Hebr. *from with his knees*; the Greek translatheth, *from his knees*: the Chaldee, *from before him*. he bowed] in reverence & thankfulness, for the formes adoption, and further blessing to be received. The Greek sayth, *they bowed*, implying his children also.

13. Ver. 14. prudently guided] so also the Chaldee sayth, *he wisely guided*: the Greek translatheth, *changing hands*. This signe of imposing hands on the head, is after used in blessings and designations to holy functions, Num. 8. 10. & 17. 18. 10. Deut. 34. 9. *Alti. 6. 6. 1. Tim. 4. 14.* And as the right hand is naturally more strong and honourable than the left, (to which the scripture hath reference in speech also of God, Exod. 15. 6. *Psal. 118. 16. & 110. 1.*) so Jakob, (whose blessing was stronger than his parents, Gen. 49. 26.) giveth the strongest & most honourable blessing to Ephraim, by this sign of the right hand put upon him.

15. Ver. 15. Joseph] to weat, in his children, as the words following manifest: therefore the Greek translatheth, *he blessed them*: So on the contrary, Cham, was cursed in his youngest son Canaan: Gen. 9. 25. And in 1. Chron. 4. 31. *whiles David reigned*: that is, *Dauids sons*. *did walk*] *did please* by faith, in their conversation and administration; so the Greek translatheth, *pleased*: the Chaldee, *served*. See the notes on Gen. 5. 22. & 17. 1. *fed me*] or, *hath been my pastor*: so David celebrateth God by this grace, *Psal. 13. 1. & 80. 2.* *since I was*] that is, as the Greek playeth neth it, *from my youth*.

16. Ver. 16. Angel] Christ, the Angel of the covenant, Mal. 3. 1. the Angel in whom Gods name is, Exod. 23. 20. 21. called here *Iakobs Redeemer*, or *Deliverer*, which is the title of God, *Psal. 19. 15. Efsai. 43. 14. & 47. 4.* The Rabbinnes acknowledge this Angel to be God, saying; *he mentioneth also Gods majesty* (*Shechinah*) *when he sayth, the Angel that redeemed me. R. Menachem on Gen. 48.* See also Gen. 31. 11. *called*] that is, *named on them*, let them be called by my

name; as my adopted children, *ver. 15.* So Gods name is sayd to be called on us, *Deut. 28. 10. 2. Chron. 7. 14. 1. Jer. 14. 9.* that is, we are called the *sons of God*, 1. *John. 3. 1.* and the husbands name is called upon the wife, *Efsai. 4. 1.* and the Lords name, upon the cite Jerusalem, *Dan. 9. 19.* and upon the Temple, 1. *King. 8. 43. 1. Jer. 7. 10. 11. on them*] or in them. But the Hebrew in, is often used for upon; as *Neb. 2. 12. Num. 13. 23. and bammeb*; in 2. *Chron. 7. 21.* is the same that *gual-meb*, in 1. *King. 9. 8.* *increase-like fish*] which multiplye abundantly: therefore the Greek translatheth it, multiply: but the Chaldee addeth expretly, *like the fishes of the sea*; implied in one Hebrew word. According to this blessing, there were of Joseph by these his two sons, 85. thousand & 200. men of war in Moses time; a greater number then was of any other son of Iakob. *Num. 26. 28. 34. 37.* And the like blessing was confirmed upon them by Moses *Deut. 33. 17.* & Iosua acknowledged them to be a great people. *Ios. 17. 17.*

71. Ver. 17. *evil in his eyes*] that is, it displeased him (as Gen. 28. 8.) that the younger should be preferred above the firstborn: which not withstanding was often done by the counsel of God; as *Sem* had the honour above *Japhet*, Gen. 5. 31. & 9. 26. *Abraham* above *Haran*, Gen. 11. 27. *Isaak* above *Ismael*, Gen. 17. 18. — 21. and *Iakob* himself above *Esau* his elder, Gen. 25. 23. Also in *Iakobs* house, *Judah* and *Ioseph* had preeminence above *Ruben*, *Simeon*, *Levi*, Gen. 49. 1. *Chron. 5. 1. 2.* And even from the beginning, *Kain* the firstborn of *Adam*, was reprobate, Gen. 4. to reach that mans dignitie is not by works, or nature, but by Gods grace and election, *Rom. 9. 7. 8. 11. 15.* And this action of blessing Iosephs sons, *Iakob* performed by faith, *Heb. 11. 21.*

Ver. 19. *I shall become*] Hebr. *shall be to a people*; meaning, a father to a multitude, *shall be great*] in Greek, *shall be exalted, greater*. Therefore when the Israelites were first numbered in the wilderness, *Ephraim* was reckoned before, & had 8300. men,

men, more then *Manasse*, *Num. 1. 32. 33. 35.* Also in camping about the Tabernacle of the Lord, *Ephraim* had the standerd, and was set before *Manasse*: *Numb. 2. 18. 20.* Howbeit in the second mustering, (38. yerres after) it was otherwise for the number; *Num. 26. 28. &c.* Yet after that again, *Ephraim* had his preeminence, *Deut. 33. 17.* Of him came *Iosua* the conquerour of *Canaan*, *Num. 13. 9. 17.* and *Ieroboam* King of *Israel*: whereupon *Ephraim* is used for the name of that kingdom, *Efsai. 7. 2. 9. 17. & 11. 13. & 28. 1. Jer. 7. 15. Ezk. 37. 16. a plentie* *Hos. 5. 12. 13. & 9. 3. 11.* or *fullness*; that is, as the Greek translatheth, a multitude; so called for filling up a number or place. So, a plentie of sheepherds, *Efsai. 31. 4.* that is, a multitude: and this phrase *Paul* useth in *Rom. 11. 25.* the plentie of the Gentiles, that is, the full multitude, and number of them. The Chaldee here translatheth, *his sons shall be rulers among the peoples*. Though *Ephraim* had thus the preeminence, & a chief blessing above the sons of *Israel*: yet it pleased God to afflict him, before all his brethren; in that evill betell his house, & some of his sons were slain by the men of *Gath* (the *Philistines*) for whom *Ephraim* mourned many dayes, 1. *Chro. 7. 20. — 23.*

20. V. 20. *In thee*] or, *By thee*, that is, taking thee for an example; as the words following shew. So *Rachel* & *Leah* are propounded for examples in blessing, *Ruth. 4. 11. Zechariah & Abah*, in cursing, 1. *Jer. 29. 22. Efsai*] that is, my posterity the Israelites: see Gen. 10. 37. & 34. 7.

21. V. 21. *God wilbe*] the Chaldee expounds it, *the Word of the Lord wilbe your help*. the land] of *Canaan*, where *Abraham*, *Isaak*, and *Iakob* dwelt, the figure of their heavenly inheritance, Gen. 12. 5. & 26. 3. & 37. 1. whereof *Iakob* purcheth them in mind, & propheseth their return thither. V. 22. *doe give*] bequeathing as by will and testament, that portion of the land to thee, that is, to thy posterity: above thy brethren: for the first born was to have a double portion, *Deut. 21. 17.* and now the

first birth-right became *Iosephs*, 1. *Chron. 5. 2.* and in the figurative description of Christs Church, *Ioseph* hath two portions, *Ezk. 47. 13. portion*] the Hebrew *Sechem* signifieth properly a shoulder (*Gen. 23.*) it was also the name of a cite (& the prince thereof), where *Iakob* bought a peece of ground, *Gen. 33. 18. 19.* Here it is used (but with reference to the name of the place,) for a portion of ground, and so the Chaldee plainly expounds it, one chief portion. And that place of *Sechem*, was the inheritance of *Iosephs* sons the *Ephraimites*, *Ios. 16. 1. &c. & 20. 7. Iob. 4. 5.* and thither were *Iosephs* bones carried out of *Egypt*, and buried, *Ios. 24. 1. 25. 32.* have taken] that is, shall take; but *Iosua* prophetically, and in faith: (as unto us a child is born, *Efsai. 9. 6.* which was a prophesie of Christ.) Thus *Iakob* disposeth of things to come, as already possessed: whereupon his faith in this action is commended, *Heb. 11. 21.* the Amorites] that is, as the Greek translatheth, *Amorites*; which one name is used generally for all the heathens that possessed the land: *Ios. 24. 8. Amos 2. 9.* my sword] that is, the sword of my children; the *Ephraimites*; which helped to conquer the land, and were a mighty people in *Iosua*s time: see *Ios. 17. 14. — 18.* So my armholes, *Ezk. 13. 18.* that is, the armholes of my people: also my womb, *Iob. 3. 10.* that is, my mothers womb. The Chaldee understood this sword and bow figuratively; translating, *by my prayer, and by my supplication*.

CHAP. XLIX.

1. *Iakob* calleth his sons to bless them. 3. The blessing of *Ruben*, 5. of *Simeon* and *Levi*, 8. of *Judas*, 13. of *Zabulon*, 14. of *Issachar*, 16. of *Dan*, 19. of *Gad*, 20. of *Asier*. 21. of *Naphthali*, 22. of *Ioseph*, 27. of *Benjamin*. 29. *Iakob* chargeth them about his buriall in *Canaan*. 33. He dieth.

And *Iakob* called, unto his sons: & sayd; Gather your selves together,

gither, that I may ſhew you; that which  
 ſhall befall you, in the latter dayes.  
 2 Aſſemble your ſelves together & hear,  
 ye ſonns of Iakob: and hearken unto  
 3 Iſrael your father. Reuben, thou  
 art my firſt-born; my might, and the  
 beginning of my valour: the excellen-  
 4 cie of hye-dignitie, and the excellen-  
 cie of ſtrength. Vailtable as waters,  
 excelling thou; becauſe thou wenteſt-  
 up, to thy fathers beds: thou thou de-  
 ſiredſt, my couch he went up unto.  
 5 Symeon & Levi, brethren: instru-  
 ments of violent-wrong, in their ſo-  
 6 journ-jour-habitations. My ſoule,  
 come not thou into their ſecret; my  
 glory, be not thou united unto their  
 7 aſſembly: for in their anger, they kyl-  
 led a man; and in their ſelf-will, they  
 houghed the oxe. Curſed be their  
 anger, for it was ſtrong; and their ex-  
 ceeding wrath, for it was hard: I will  
 divide them in Iakob; & ſcatter them  
 abroad, in Iſrael.  
 8 Iudah; thou, thy brethren ſhal con-  
 feſſe thee; thy hand, ſhal be in the neck  
 of thy enemies: the ſonns of thy fa-  
 ther, ſhal bow-down themſelves unto  
 9 thee. Iudah, a renting-lions whelp;  
 thee from the prey, my ſon thou art gone-  
 up: he ſcouped-down, he couched, as  
 a renting-lion, and as a courageous-  
 10 lion, who ſhall rouse him up? The  
 ſcepter ſhal not depart from Iudah; &  
 the law-giver, from between his feet:  
 11 until Shiloh come; and unto him, ſhal  
 the obedience of peoples be. Binding  
 his aſſe, unto the vine; & the foal  
 of his aſſe, unto the choyce-vine: he  
 12 waltheſh his rayment, in wine; and his  
 covering, in the blood of grapes.  
 His eyes ſhal be red, with wine: and his

teeth white, with milk.

13 Zabulon, he ſhall dwell, at the ha-  
 ven of the ſeas: and he ſhal be for an  
 haven of ſhips; and his ſide ſhal be un-  
 to Sidon.

14 Iſſachar, is a ſtrong boned aſſe:  
 15 couching, between two bounds. And  
 he ſaw reſt, that it was good; and the  
 land, that it was pleaſant: & bowed  
 his ſhoulder, to bear; and was, a ſer-  
 vant unto tribute.

16 Dan, he ſhall judge his people: as  
 17 one, of the tribes of Iſrael. Dan ſhall  
 be, a ſerpent by the way; an adder, by  
 the path: that biteth the horſe heels,  
 18 and his rider falleth backward. For  
 thy ſalvation, I earneſtly expreſſe Iho-  
 vah.

19 Gad, a troupe ſhall with-troupe o-  
 vercome him: & he ſhal with-troupe  
 overcome at the laſt.

20 Concerning Aſer, his bread ſhal be  
 fat: and he ſhall give dainties of a  
 king.

21 Naphtali, is a hinde let-looſe: that  
 giveth, goodly ſayings.

22 Joſeph, ſon of a fruitful vine, ſon  
 of a fruitful vine, by a well: the daugh-  
 23 ters, ech runneth over the wall. And  
 the archers, grieved him, bitterly; and  
 ſhot, and hared him. But his bow,  
 24 abode in ſtrength; & the arms of his  
 hands, were made firm: by the hands  
 of the Mighty-one of Iakob: from  
 thence the Feeder, the Store of Iſrael.  
 25 By the God of thy father, who ſhal  
 help thee; and the Almighty, who  
 ſhal bleſſe thee; with bleſſings of hea-  
 vens, from above; bleſſings of the  
 deep, that lyeth under: bleſſings of  
 the breasts, and of the womb. The  
 26 bleſſings of thy father, doe prevaile,  
 above

above the bleſſings of my proge-  
 nitors; unto the utmoſt bound, of the  
 eternal hills: they ſhal be, on the head  
 of Joſeph; and on the crown-of-the-  
 head, of the ſeparated among his bre-  
 thren.

27 Benjamin, he ſhall ravin as a wolfe;  
 in the morning, he ſhal eat the prey: &  
 at evening, he ſhal divide the ſpoil.

28 All theſe, are the twelve tribes, of Iſ-  
 rael: and this is it, that their father  
 ſpoke unto them, and bleſſed them;  
 29 every man, even according to his bleſ-  
 ſing, he bleſſed them. And he com-  
 manded them, and ſayd unto them; I  
 am to be gathered unto my people;  
 bury me, with my fathers: in the cave,  
 that is in the ſeild of Ephron the Che-  
 30 thite. In the cave, that is in the ſeild  
 of Ma-palah, which is before Mamre,  
 in the land of Canaan: which Abra-  
 ham bought, with the ſeild; of Ephron  
 the Chethite, for a poſſeſſion of a bu-  
 31 rying place. There they buried Ab-  
 raham, and Sarah his wife; there they  
 buried Iſaak, and Rebekah his wife:  
 32 and there I buried Leah. In the pur-  
 chaſe, of the ſeild, and of the cave that  
 is therein, from the ſonns of Cheth.

33 And Iakob made an end, of com-  
 manding his ſonns; and gathered-up  
 his feet, into the bed: and he yeelded-  
 up the ghoſt, and was gathered unto  
 his peoples.

## Annotations.

1 The latter dayes: that is, the dayes fol-  
 lowing, or ſome hereafter: Hebr. b. p. ſe-  
 ſente of dayes: which phraſe is often uſed  
 for time to come; as Num 24. 14. Deut. 4. 30  
 & 31. 28. Dan. 2. 28. & 10. 14. Prov 31. 25

So that which is ſayd in Act. 1. 6. it ſhall  
 be in the laſt dayes, is in Joel 3. 1. it ſhal be here-  
 after. The Chaldee tranſlateſt it, the end  
 of dayes: the Greek, the laſt dayes; often  
 it meaneth the dayes after Chriſts com-  
 ming Eſa. 2. Heb. 1. 1.

Ver. 2. hearken] the Chaldee ſayth, re-  
 ceive inſtruction.

Ver. 3. might] or able-ſtrength: his word  
 (Coach,) ſignifieth that I love y<sup>e</sup> gourd, and  
 native moiſture, whereby men are ſtrong  
 and luſty: Pſa. 22. 16. Iſa. 4. 11. as the next  
 word valour, (Hebr. On,) meaneth the  
 ſtrengthening of the body forcibly to effe<sup>t</sup> a  
 thing d. fired. of my valour,] or, of  
 my manhood; of my painful ſtrength: the firſt  
 effe<sup>t</sup> of the ſtrength of my body. All the  
 firſt born are thus called. Deut. 2. 17. Pſa.  
 78. 11. the Greek tranſlateſt it, the begin-  
 ning of my children; that is, my firſt child. Such  
 had natural right to a double portion of all  
 their fathers goods, Deut. 21. 17.

the excellence] that is, moſt excellent in dignitie (or  
 preſentment.) Why by the dignity of he  
 preſthood, ſeemeth to be meant; as by  
 ſtreng<sup>h</sup> following, is meant the government  
 or kingdom. And ſo the Chaldee para-  
 phraſt explaineth it, thou ſhouldſt receive  
 three portions, the firſt birthright, the preſt-  
 hood & the kingdom. The Iſraeliſm Tharum  
 ſayth the ſame: adding this word, & for  
 the ſyn of my ſon Reuben, the firſt birthright is  
 given to Joſeph, the kingdom to Iudah and the  
 preſthood to the tribe of Levi. And that the  
 firſt born were Priests & g<sup>o</sup>vernours: ſee  
 Gen. 25. 31. of ſtrength] or, excellent ſtreng<sup>h</sup>.  
 This word which properly ſignifieth hard  
 or firm ſtrength, is often applied to kings &  
 kingdoms, which for the moſt part are go-  
 verned and maintained by ſtreng<sup>h</sup>; and the  
 king, ſtreng<sup>h</sup>, is an honourable title of his  
 majeſty, ſee 1ſa. 49. 4. and 110. 2.

Ver. 4. Vſa. 6. or Let his ſon move:  
 this is alſo ſayd in the v. 1. part. Iude.  
 9. 1. Zeph. 3. 4. Jer. 23. 32. & implyeth both  
 his ſudden light aſſe<sup>t</sup> to him, which crui-  
 zed him to evil; and his ſudden down-fall  
 from his dignitie. excel not] that is,  
 thou ſhalt not excel, but I ſhall be thine honour.



So the Chaldee explymeth it, *thou shalt not have profit, nor receive the excellent portion.* be went up unto ] the Greek chargeth the person, and translateth, *on which thou wendeſt up*; also the Chaldee expoundeth it, *when thou wendeſt up to my bed.* Iakob as with indignation of the fact, turneth his speech from Reuben to his brethren. Such changes are often in the holy text, as *Dut. 5. 10. that love me, and keep his commandments*; for which in *Exod. 20. 6.* is my commandments; And in *Dut. 9. 4.* thou keep- est covenant towards them that love him; for that love thee. So *Ma. 2. 1. 3.* they feared the people: for which in *Mat. 21. 16.* is written, *we fear.* Otherwise we may read it thus, *thou desireſt my couch*; it is gone up; that is, it is vanished away; meaning the excellencie which he should have had. For by defiling Bilhah his fathers concubine, he lost his birthright, *Gen. 35. 22. 1. Chron. 5. 1. 2.* To goe up, is sometime used for *vanshing away*; *Exod. 14. 16. 1. Chr. 15. 5. brethren* [specially confociate in that evil deed of killing the Schemites, *Gen. 34. 25.* & fo brethren, not in nature only, but in conditions, See *Gen. 10. 21.* instruments] or weapons, to weet they were giving themselves and their members as weapons of unrighteousnes unto syn, (as Paul speaketh, *Rom. 6. 13.*) meaning of their cruel fact forementioned, *Gen. 34. 25.* sojourning-habitations ] is the land of their sojourning, as sayth the Chaldee paraphrast, where they being strangers, indangered the ruine of themselves and their fathers house, *Gen. 34. 30.* Or, *their agreements*, meaning the covenanted conditions made with the Schemites, to consent unto them if they would be circumcised, which was with deccy, *Gen. 34. 13. 15.* &c. Thus also the Greek may be understood, *hairs*; being sometime used for a conditional covenant. Or, *their swords*; but the word is not to found ell where.

Ver. 6. *secret* that is, as the Greek translateth it, and Thargum Ierusalem, *their council: their assembly.* So David sayth, *the secret of evil doers*, *Psal. 54. 3.* and Ieremie, *the*

*secret of mockers*, *Iere. 15. 17.* that is, the assembly. Iakob here meaneth that neyther should any, neyther would he, approve of their perfide. *glorie* or *honour*, hereby may be meant the *glorie* which is the glorie of man by speech, being good, and the contrary it it be evil, *1. Sam. 3. 1. &c.* So *my glorie*, *Psal. 16. 9.* is by the Apostle cited, *my tongue*, *1. Cor. 12. 26.* Otherwile it is a repetition of the former, *my glorie*, that is, *my soul.* a man ] *Hemas* the King, and *Sychem* his son, with the men of the citie: *Gen. 34. 25. 26.* Therefore the Greek translateth it *men*; and Thargum Ierusalem, *kings and rulers.* And the singular is often put for many, as the men of *Israel*, *1. Chron. 10. 1.* that is, the men of *Israel*, *1. Sam. 31. 1.* See also *Gen. 3. 2.* *fill will* or *pleasure.* *houghed the Oxen* [to the Greek also translateth it: meaning that they took away and destroyed the oxen & other beasts of the Schemites, *Gen. 34. 28.* Oxen is for Oxen, as *Gen. 3. 1.* Some (as the Chaldee) translate, they pulled down the wall; but *Shor*, (the word here used) is properly an ox or bull; and *Shor*, a wall: neyther was there mentioned any pulling down of walls in *Gen. 34.* Therefore the Ierusalem Thargum expounds it of their selling of *Ioseph*, who is likened to an ox. *Dut. 33. 17.* But that seemeth not to be intended here.

Ver. 7. *I will divide* that is, *I prophesie their division*; so *Ezekiel* sayth, *when I came to destroy the citie*, *Ezek. 43. 3.* Which was his foretelling the destruction. See also *Gen. 6. 5.* *them in Iakob* that is, *their posteritie among the children of Iakob*; see *Gen. 19. 37.* This was accomplished, when *Symeon* had his inheritance in the midds of the inheritance of *Iudah*, *Job. 19. 1.* and was sayn to seek a larger possession, *1. Chr. 4. 39. 40.* & *Levi* had his cities of habitacoe, among the other tribes, *Job. 21. 23.* &c. Howbeit, afterwards *Levi*, for their zeale against idolaters, (*Exod. 32. 26. 28. 29.*) had this their dispersion turned to a further blessing, while they were consecrated to teach *Iakob* Gods judgments and *Israel* his law, &c.

&c. *Dut. 33. 9. 10.* and so had the preit- hood in their tribe. This the Ierusalem Thargum also mentioneth, & sayth likewise of the Simeonites, that they were teachers of the law in the synagogues of *Iakob*; and the *L. vites*, in the schools of the sons of *Israel*.

Ver. 8. *thou* to weet, art so by name, and shalt be so in deed: for *Iudah* significth *Confession* or *Praise*: and to his name he hath reference, *Praised*, thou art called. & *praise thee* shall thy brethren. Thargum Ierusalem sayth, *Iudah*, to thee shall all thy brethren confesse, and by thy name shall all the lesser be called. See the notes on *Gen. 29. 35.*

confer] or (as the Greek translateth) *praise thee*: meaning that his brethren should acknowledge the dignitie of the firstborn, in respect of the government, to be given unto him, and that Christ the King should come of him. *1. Chr. 2. Heb. 7. 14.* And when the rest of the house of *Israel* compassed the Lord with lyes and deccyt, *Iudah* is prayed, for yet ruling with God, and being faithfull with the sancts, *Hof. 11. 12.* In Christ, this prophesie is chiefly fulfilled, as the particulars following shew: to him the Hebrew doctors al- ing doe apply it, as in *Brethru ketannab* (or their less. r Commentary) upon this place, it is sayd, *Iudah* was born the fourth among the tribes, and in the fourth day were the lights created: and it is writers of the *M'shu*, *Hu throne*, as the sun before me: as the Moon, it shall be established for ever. (*Psal. 89. 37. 38.*) in the neck ] that is, thou shalt bear down & put to flight thy enemies, as the Chaldee explymeth it, thus: *thy hand shall prevail against thy enemies: thy foes shall be turned, they shall be turned backward before thee*; and Thargum Ierusalem sayth, *thy*, and shall avenge thee on thy enemies. The perfor- mance of this promise, David the first king of *Iudah* celebrateth, saying, *thou hast given me the neck of my enemies*, *Psal. 18. 41.* And after *Iosuahs* death, *Iudah* was the first that wet up to fight for *Israel* against the Canaanites, and got the victory, *Judg. 1. 1. 2. 48.* &c. bow down] acknow-

ledging the dignitie of this tribe above the rest. For this tribe was the foremost of all, in their marching through the wil- dernes, *Num. 10. 14.* and the Prince of this tribe was the first that offered at the dedi- cation of the altar, *Num. 7. 11. 12.* and fore- most in bartel against their rebellious brethren, *Judg. 2. 12.* the first Iudge that saved *Israel*, was of this house, *Judg. 3. 9.* and God chose this tribe, and David out of it, to settle the kingdom of *Israel* in his Rock for ever, *Psal. 78. 68. 70. 71.* & *89. 20. 21. 28. 30. 36. 37.* & to our Lord *Iesus*, who came of *Iudah*, all knees doe bow, *Philip. 2. 10.*

Ver. 9. *reuting lions whelp* ] As there are sundry sorts of Lions, so they have sundry names, *Job. 4. 10. 11.* and above other, the lion is a kingly beast, *Strong*, *Prov. 30. 30. bold*, *Prov. 28. 1.* *flowt*, *harted*, *2. Sam. 17. 10* and of a terrible countenance, *1. Chron. 12. 8.* Such are fit to be kings armes, and such were slayers for the stepps of *K. Solomons* throne, *2. Chron. 9. 18. 19.* This kind here mentioned, is greedy to tear his prey, and therof hath his name, *Psal. 17. 12.* being a prophesie of the valiant worthies that should come of *Iudah*, and make a prey of their enemy: as *O. honiel*, *Judg. 3. 9. 10.* *David*, *2. Sam. 6.* and espe- cially Christ, called the Lion of the tribe of *Iu- dah*, *Rev. 5. 5.* conched] lay down to rest, after he hath taken the prey: this was fulfilled when at *e. Davids* conquests, all *Israel* had rest untoe: *Solomon*, the King, 4. 21. and after Christs victory, he went upon hve, & fare him down at the right hand of God, *Psal. 48. 19. Mark. 16. 19. 1. Cor. 15. 25.* Balsam used such similitudes, speaking of the valiant acts of *Iacob*, *Num. 23. 24.* courageous] or hartie lion, named *Labi*, of *Ieb*, an hart. By these three is signified the growth of the kingdom of *Iudah*, from Princes to Kings, and from David to Christ, in whom all glory resteth. The Chaldee paraphrasteth thus, *He shall have dominion in the beginning; and in the end, the kingd- m of the house of Iudah shall be magnified: for from the judgment of death, thou*

hast rid thy soul, my son: he shall rest & dwell in it, as a lion, and as a courageous man, and there shall be no kingdom that shall fight him.

Ver. 10 The *sepien* or, The tribe. The Hebrew *sepien*, (whence the Greek word *sepien*, and English *sepien* is derived,) signifies a *sepien* red; and is by Moses applied to the tribes of Israel, (whereof see the 16. & 28. verses following:) and so the Greek interpreters, doe often translate *sepien* for *sepien*, a tribe; 1. Sam. 10. 19. 20. 21. 1. King. 11. 32. 35. 36. &c. The prophesie is of Iudah's tribe to continue distinct, until Christs coming; whereas the other ten tribes were scattered and confuted by their captivity. 2. King. 17. out of which they returned not, as the tribe of Iudah with Benjamin, did from Babylon, *Ezr. 1.1.* It may also imply the power of government which should be in this tribe: for *sepien* a *sepien*, (sometime) to command, *Psal. 45. 7.* And so the Greek here translateth it, a Prince; and the Chaldee, one that hath dominion: and Thargum Ierusalem, Kings shall not cease from the house of Iudah's. And elsewhere the scripture sayth, of Iudah came the Governour 1. Chron. 5. 2.

(a *lawgiver*) or, *lawgiver*, writer of decrees: a title of government, given sometimes to God himself, *Esa. 33. 12.* (sometime) to the governors let of God, *Nam. 2. 8.* So the Greek here translateth it *Governour*: and in reference to this prophesie, God sayth, Iudah my *law-giver* *Psal. 60. 9.*

bu *see*: Iudah is born of, and brought up by him: for so this phrase meaneth, *Deut. 28. 57. & 33. 3.* the *see* being sometime used for the whole leg or thigh, which word was used before *Gen. 45. 26.* and so the Greek here translateth, out of his thighs.

So *uch* by interpretation The possessor, the *see*-maker: or, *He son*; (so we call a virgin) that is Christ, who was to spring out of Iudah, *Heb. 7. 14.* This the Chaldee paraphrast continueth saying, He that hath dominion shall not be taken away from Iudah, nor a Scribe from his children's children, until the Christ come whose kingdom is a *see* him shall the peoples obey. The Ierusalem Thar-

gum also sayth, Kings shall not cease, from the house of Iudah; nor Doctors that teach the law, from his children's children, until the time that the King Christ doe come, whose the kingdom is, and all kings of the earth shall be subject unto him. Likewise in *Beshith* rabba, upon the word *See* oh it is sayd, this is the Christ; and *R.D. Kimchi* (in the root *Shil*) expoundeth it *hu son*, and sayth it is a prophesie of David, or, of the Christ. The Hebrew hath an unusual manner of writing, implying *hu son*, and *her son*; as a prophesie that he should be of Mary the virgin, of the lineage of Iudah. (obedience) or gathering of peoples, that is, the peoples (Ievs and Gentiles) shall gather unto, and obey Christ. This the Chaldee paraphrast both confirm: the Greek also to like effect, he shalbe the expectation of nations. Compare *Esa. 11. 10. Rom. 15. 12. Esa. 42. 4. Mat. 12. 11.*

Ver. 11. *af colt*: or, *young ass*: great men used to ride upon such, *Iud. 10. 4. & 11. 14. & 5. 10.* to bind such to the vine, seemeth to mean, great store of vines, which should be in the land of Iudah, (as was in Engeddi, and other places. *Song. 1. 13. Job. 15. 62.*) that men should tyre their allies to them, as to other common trees that grow in every feild. The Chaldee paraphrast by this vine, understandeth figuratively Ierusalem, & by the *af colt* the people of Israel, and thus expoundeth it, *Ishai* shall dwell round about his citie, the peoples shall build his temple, and the just men shall be round about it, and the doers of the law in the doctrine thereof. This also may be referred to Christ, the King, who being just and meek, came riding into Ierusalem upon an *af colt*, *Zach. 9. 9. Job. 12. 14. 15. Mat. 21. 2. 5. 7.* a figure of the people of the Gentiles, brought unto Christ for him to ride upon. And by this prophesie of Iakob, were to be tied unto him and his Church, (compared unto the vine, *Iob. 15. 1. Esa. 57. 7.*) where they should be tyll'd with the gospel of his love, and gifts of his spirit better than wine, *Song. 1. 3. Ephe. 5. 18.* And so the Ierusalem Thargum applieth this to Christ, sayyng,

sayyng, How sayre is the king Christ, that shal spring up of the house of Iudah! He shall give his law, and shal goe forth to warre against his enemies. &c. Like as in *Beshith* Rabba, speaking of this place, it is sayd, he sheweth us that when the Christ shal come to save Israel, he shal make ready his *af* and ride upon him, and come unto *af* with poverty. the *af*: see the notes on *Gen. 18. 7.* washeth his *af* with water, another figurative promise of wine to be plentiful as water, that he may wash his clothes in it: or, of a glorious victory that Iudah and Christ should get over his enemies, as in *Esa. 63. 1. 2. 3.* his conquest is set forth by such a parable. And in *Rev. 19. 13.* he is clothed with a garment dipt in blood; and in *Rev. 14. 20.* his judgment on the enemies, is the creating of a winepress. And so the Ierusalem Thargum doth explaine it saying, He shal kill kings and princes, making the rivers red with blood of their slain, & the hills white, with the fat of their mightie men: his garments shall be embrewed in blood, and hee like to one pressing clusters of grapes. that is, juice of grapes, which for the red colour is called blood: so *Deut. 32. 14.*

V. 12. red with wine: another signe of plenty of fruits: for the drinking of much wine maketh red eyes, *Proverb. 23. 29. 30.* hereby also the plenty of spiritual blessings in Christ is signified: *Pro. 9. 1. 1. 2. Esa. 25. 6. & 55. 1.* So Thargum Ierusalem applyeth it, saying, How beautiful are the eyes of the King Christ to look upon, more then fined wine, that he beholde he not with them unchaste copulations, or murders of innocents. His teeth are exercised in the law, that hee catch not with them iniquities and robberies. Humour sayth, shall be red with vineyards & winepresses: his hills shall be white with store of wheat, and flocks of sheep. Other of the Iew Doctors, reckon Iudah for the seventh Patriarch, thus, 1. Abraham, 2. Isaac, 3. Iakob, 4. Reuben, 5. Symeon, 6. Levi, 7. Iudah: and they compare him with the seventh (that is, the Sabbath) day. At Iudah's birth it is sayd of his mother, she stayed from bearing, *Gen. 29. 35.* at

the Sabbath day, it is sayd of God he rested & was refreshed. *Exod. 31. 17.* of Iudah it is sayd, Iudah, thou thy brethren shall confesse thee. *Gen. 49. 8.* (& this time I will console the Lord, *Gen. 29. 35.*) and of the Sabbath, it is said to be confesse unto the Lord. *Psal. 92. 2.* Of Iudah it is sayd, from the prey, my son, thou art gone up, *Gen. 49. 9.* the prey signifieth his food; as if hee should say, thou art gone up from doing even the work for the life, as of the Sabbath it is sayd, in it thou shalt not doe any work. *Exod. 20. 10.* Of Iudah it is sayd, he stayed down, he coucheth as a Lyon. &c. *Gen. 49. 9.* and of the Sabbath, abide ye every man in his place. *Exod. 16. 20.* Of Iud. h it is sayd, binding he affe colt unto the vine. *Gen. 49. 11.* as if he should say; binding him from his work: of the Sabbath it is sayd, that thou eze and thine *af* may rest. *Exod. 23. 12.* Of Iudah it is sayd, he shall be raiment in wine. *Gen. 49. 11.* which signifieth the sanctifying of the day which is with wine, signifying the property of judgement, and therefore the Scepter was given him, as the Scepter shall not depart from Iudah, &c. And as Iudah was the fourth of the tribes (of Israel:) so the Sabbath is the fourth of the commandments, (*Exod. 20. 10.*) *R. Menachem*, on *Gen. 49.*

V. 13. Zabulon] hee though hee was younger then Issachar, *Gen. 30. 18. 20.* yet Iakob gives him the blessing before him: so also doth Moses, *Deut. 33. 18.* & his lot befell him in his land, before Issachar: *Ios. 19. 10. 17.* (see) his borders were both to the main sea westward, and to the sea of Galilee Eastward: see his portion *Ios. 19. 10.* &c. *Esa. 2. 1.* The Chaldee paraphrast expoundeth it, he shall subdue provinces with ships, and shall eat the good things of the sea &c. Moyses giveth him a blessing, to rejoice in his going out, or, trading, *Deut. 33. 18.*

V. 14. strong boned] Hebr. *af* of bone, that is, bony hard, strong. (two bounds) or set limits, borders: so the Chaldee paraphrast also expoundeth it; and Thargum Ierusalem more plainly thus, Issachar shall be a strong tribe, and his border shall be in the midst between two borders. So also the Greek translateth, amidst the inheritances. Others

Others expound it, between two burdens; such as are layd on asses backs.

5 V. 15. ref:] this may bee a note of their Southwesterly; in respect wherof others are blessed, for sitting still between the two bounds. (of burdens) Judg. 5. 16. Howbeit Moses biddeth them rejoyce in their tents, Deut. 33. 18. And the Ierusalem Thargum expoundeth it, he seeth the house of the sanctuary, that it proclaimeth rest, therefore it is good: &c. gathering this sense (as I suppose) from Moses words, they shall call the people unto the (Lords) mountain, &c. Deut. 33. 19. Thus it is their praise, for loving to be quiet, and being contented with their portion. Compare with this, the time when Thela of Isachar judged Israel, in whose time Israel had rest, Judg. 10.

16 V. 16. judge] an allusion to DAns name, Dan iadin: the judge shall judge: see Gen. 30. 6. This prophesie was fulfilled in Samson, one of his posteritie, who judged Israel, Judg. 15. 20. So the Chaldee paraphrast explyneth it, Of the house of Dan shall a man be chosen & rise up in whose dayes his people shall be delivered, &c. But the Ierusalem Thargum nameth him, saying, this is Samson son of Manoah, the tribes This name Tribe is borrowed from the Latine word Tribus, used for a stock or kindred that descend from one father. For Romulus the founder of Rome, divided the multitude of his subjects into three parts, which he named three of Tribes, (as Jeweth Pompon. Letur, de Rom. Magistrat.) But in the Hebrue a tribe is here called Shebet, that is, a staff, rod, or scepter, (as is before touched, v. 10.) & elsewhere Match, which is also a rod or staff: eyther because they grew as rods & branches out of one root Israel, as is particularly mentioned of Ioseph v. 21. or because their names were written upon twelve rods, Nam 17. 2. &c. And this judging as one of the tribes, is so spoken, because each stock or tribe, had one chief head & prince, ruler of the same. Numb. 1. 4. 16. and God raised up Judges, and defenders of Israel, out of many feyverall tribes, as the book of Iudges shew-

eth. Wherefore the Scripture (taking occasion also by likeness of name) putteth one of these for another, as 1. Sam. 7. 7. I shall be a word with any of the tribes (or septers) Shibets of Israel, whom I commanded to feed my people: for which in 1. Chron. 17. 6. is written, to any of the Judges (Shophets) of Israel. See also after, in v. 28.

17 V. 17. an addar] or arrow-snake: this name (in Hebrew Shephiphon) is not elsewhere found in scripture. It is a prophesie of a sudden and unexpected victorie, which this tribe should get over their enemies, overthrowing them by subtiltie, (as serpents naturally are prudent, Gen. 3. 1.) Fullylled in Samsons dealings against the Philistins, Judg. 15. & 16. and when the tribe of Dan got Leshem (or Laish) for their possession: Judg. 18. But Moses compareth Dan, to a Lions whelp, Deut. 33. 22. The Chaldee paraphrast thus, There shall be a man that shall be chosen and spring up out of the house of Dan; the feare of him shall upon the peoples, and he shall valiantly smite the Philistines, as a serpent, as an addar he shall lye in wait by the path, he shall slay the mighty men in the cap of the Philistines, &c. the horse heels that is the house pillars, on whose roof 3000. persons were: see Judg. 16. 26. 27. 29. &c.

18 V. 18. thy salvation] speaking to the Lord, and desiring his salvation in Christ, figured by Samson, of whom the Angel sayd, he shall begin to save Israel, Judg. 13. 5. Maik. 1. 21. The two Chaldee paraphrasts explaine it thus. Our father Iakob sayd, I expect thou the salvation (or redemption) of Geden son of Iosab, which is a temporal salvation, not the salvation of Samson son of Manoah, which is a transitorie salvation: but the salvation of Ch ist the son of David, who shall come to bring unto himselfe the sons of Israel; whose salvation my soul desireth. Thus Simeon also calleth Christ, Gods salvation; Luk. 2. 30. Or Iakob might speak this to his son, I expect Iehovah, to be thy salvation, O Dan: for this tribe generally, and Samson in particular, was sore oppressed, by the enemies, and their own infirmities: Judg. 1. 34. & 16. 1. 30. & 16. 16. 17. 21. &c.

V. 19.

19 Ver. 19. a troupe] or band, armie: in Hebrew Gedud, which hath allusion to Gads name, that signifieth a troupe, Gen. 30. 11. He prophesied of this tribes troubles by enemies that bordered upon them, and of their victorie at last. For they dwelling on the out side of Jordan, Ios. 13. 8. were mollied by the Ammonites there, Judg. 10. 7. 8. and after that agayn, the king of Ammon & his people, possessed Gad, and dwelt in his cities, Ier. 49. 1. with- troupe overcome] he still runneth upon Gads name, which was not for nought given him, because of his valour and victorie, though late. And Moyse enlargeth this blessing, comparing his dwelling to a Lions, that teareth the parts of his prey, Deut. 33. 20. This was fulfilled, when Gad (with Reuben & Manasse, all noble warriors,) warred with the Hagarims and other heathens; and crying unto God in the battel, vvere holpen, and did overcome; getting great spoiles and possessions, 1. Chron. 5. 18. 19. 20. 21. 22. The Chaldee paraphrast refer this, to Gads going armed over Iarden, before his brethren, & returning to his land with great riches, Ios. 4. 12. 13. & 22. 1. 2. 8.

20 Ver. 20. Concerning Aser] for Out of Aser; who had his name of bliss and felicitie: to him here is promised a blessed and fruitful portion in the holy land: described in Ios. 19. 24. &c. bread] that is food: for bread is used for all meats. See Gen. 3. 19. & 21. 14. and sat, is used for the best and most excellent of any thing, Gen. 4. 4. & 27. 28. The Chaldee sayth, Asers land shall be very good, and he shall be nourished with kings dainties. Moyse also inclaring this blessing, sayd, Aser shall dip his foot in oil: Deut. 33. 24.

21 Ver. 21. let loose] and so light footed, both to pursue enemies, & escape danger. Thus David signifying his deliverance, sayd, God had made his feet like hinds, Psa. 18. 34. This may specially be referred to Barak a man of Naphthali, who with his people went up on his feet, against Sileaces yron charretts, put them to flight, pur-

sued, and destroyed them all: Judg. 4. 6. 10. 15. 16. Moyse giveth Naphthali the fulnes of Gads blessing, and pointeth out his inheritance in the land, Deut. 33. 23. To that the Chaldee referreth it here, saying, Naphthali: let shall fall in a good land, and his possession shall be fruitfull. He had the first lot, described in Ios. 19. 32. 33. 39. goodly sayings] Hebr., sayings of goodlines, or of saynes, that is sayr & pleasing words. Which in Baraks time was fulfilled, when his prowess caused that pleasant song, which Deborah and he sang unto God for the victorie, Iudg. 5. The Chaldee (as before) refers it to the prayes and blessings that they should utter, for the good fruits of their land.

22 Ver. 22. son] that is, a bough, or branch; which springeth out of the tree, as a son from the father: the Greek sayth, a growing son; to alio the Chaldee paraphrast, Ioseph a growing son, for which shall be blessed as a vine that is planted by a well of waters. Whatsoever cometh of or from another, is in Hebrue called the son or daughter of the same, as the yong of beasts, birds &c. Gen. 18. 7. arrows are called sons of the bow, & of the quiver, Iob 41. 28. Lam. 3. 13. sparks are sons of the burning coal, Iob 5. 7. and the like. And here the son or branch, is twice named for Ioseph, and of him came two tribes; see Gen. 48. 5. 6. Wherefore Moyse nameth his two sons in Iosephs blessing, Deut. 33. 17. vine] this word understood in the Hebrue (as often the like are, Gen. 4. 20. & 27. 8.) is expressed in the Chaldee: & Thargi Ierusal. sayth, I liken Ioseph my son, to a vine planted by a well of waters, that sendeth out her roots to the deep. The scripture likewise signifieth increase of children, by this similitud: Psa. 118. 3. by a well] by the waters wherof, the vine is made fruitful, as Ezk. 4. 19. 10. daughters] that is, the yong small and tender branches: as the greater, are before called sons. The Chaldee expounds this also of Iosephs sons, saying, two tribes shall come forth of his sons, and they shall receive their part and inheritance. See Gen. 48. 5. &c.

K k ever

over the wall] under which the vine groweth. This signifieth the abundant encrease of Iosephs sons, *Isai. 17. 17.*

23 *V. 23. archers.]* Hebr. *arrow men*, whereby also seemeth to be meant *skillfull archers*; as the Chaldee calleth them, *strong men*. See *Gen. 37. 19.* These were Iosephs brethren, that hated and sold him into Egypt, *Gen. 37. 4. 8. 11. 28.* his mistresses that tempted and falsely accused; and his Mother, that imprisoned him &c. *Gen. 39. 7. 17. 20.* Whereunto the Ierusal. Targum addeth, *the merchants and wifemen of Egypt, that spoke evil of him before Pharaoh.*

24 *Ver. 24. he bow]* his faith. *arms]* his virtues, wildome, chastitie, patience &c. by which he resisted all enemies; Compare *Psalm. 18. 33. 35.* The Chaldee paraphraseth, *And the proph. se was fulfilled in them, for that he observed the law in secret, and set his hope constant.* made firm] strong & solid, like fine gold; for of the Hebrew Phaz, (here used) fine solid gold is called Phaz, *Psalm. 19. 11.* And this similitude the Chaldee playneth, saying, *therefore gold was put upon his arms: he strengthened and confirmed his kingdom, which was given him &c.*

*Mighty-one]* meaning God: as *Psalm. 132. 2. Isai. 49. 26. & 60. 16.* from thence] or whence he was the feeder, or pastor. From God, Ioseph was advanced to be the feeder of Israel, as before is shewed, *Gen. 45. 5. 7. 11. & 47. 12.* The Chaldee sayth, *who by his word, fed the fathers and the sons of the tribes of Israel.* the stone] the stay & strength of Israel. This may be referred also to Ioseph, (as Christ whom Ioseph) figured, is called a Stone, *Esa. 28. 16.* or unto God, foretold, of whom is the stone and rock of his church, by whom Ioseph was advanced.

25 *Ver. 21. who shall help]* Hebr. *and he shall help*; but the meaning of the phrase is, *who shall help*: as in *Mal. 3. 1.* and *he shall prepare*, is translated by the holy Ghost, *which shall prepare*, *Mark. 1. 2.* so in the sentence following. The Chaldee interpreteth it, *The word of the God of thy father shall be thy help.* of heaven] that is; the

rayn and dew, that shall make thy land fruitful: *Deut. 33. 13.* called in *Ezek. 34. 26.* the rayn of blessing. the deep] springs of waters out of the earth: see *Gen. 7. 11. Deut. 33. 13.* the breasts] or teats, to nourish children, as the womb to bear them: that is, many & well nourished children: ten thousands of Ephraim, and thousands of Manasse, *Deut. 33. 17.* Contrary to this blessing, is that curse in *Isai. 9. 14.* give them a miscarving womb, and dry breasts.

26 *Ver. 26. of thy father]* that is, which I thy father doo bless thee & thy brethren with. doo prevail] or, are stronger than the blessings of my parents; that is, as the Chaldee sayth, *with which my fathers blessed me.* Thus Iakob speaketh, because he more particularly playned the blessings, and applied them to his sons severally & they were sooner to be fulfilled, and more largely communicated with all his posteritie. and Ioseph had a double portion. So Iohn Baptist is sayd to be more than a prophet, and no man greater then he, because he came immediately before Christ, preparing his way, & pointing him out, as with the finger. *Mat. 11. 9. 10. 11. Ioh. 1. 15. 29. 36.* of my progenitors] or parents, Iakob Abraham &c. The Greek sayth, *of the mountayns*; for horai, reading (with other voyvells) *horai*, and respecting (it may be) Moyses blessing, which hath *horai*, *mountayns*, *Deut. 33. 15.* unto the utmost bound] that is, these my blessings extend, to the bound (or end) of the hills; that is, all the world over, & so long as it endureth. For they coneyn besides earthly, heavenly blessings also in Christ, whom Ioseph and Iudah figured, in the first birthright & government. Hills & mountayns, are used to signify durance of things, as *Esa. 54. 10.* The word bound (in Hebrew *Taavah*) may also be Englished the desire, & so the Chaldee understands it, saying *which blessings the great men which were of old, desired for themselves.* By hills understanding his ancient forefathers. But in this sense it may be a continuing of the blessings in the former verſe,

verse, unto the desire. (that is, the desired fruits) of the lasting hills: according to Moyses blessing *Deut. 33. 15.* the separated] or, the Nazarine of his brethren. For a Nazarine hath his name of Separatim, *Nam. 6. 2.* meaning here a choise & chief man, separated of God unto excellencie above his brethren; as the Greek also translateth it, he governed them. And hereupon Neger, is used for a crown put upon kings & preills, see *Isai. 39. 40. & 135. 18.*

27 *Ver. 27. ravim]* or tear his prey: a prophesie of the valour of this tribe, against their enemies, under the name of a Wolf, as before Iudas was likened to a Lion: neither need it be thought any dishonour to Benjamin, that he is likened to a Wolf: for even God likeneth himself to a Leopard & a Bear, in his dealings against his enemies. *Hos. 13. 7. 8.* in the morning] the first times: for Ehud of Benjamin, was the second Iudge that saved the Israelites from the hand of the Moabites, *Judg. 3. 15.* &c. Saul of Benjamin was the first King of Israel, he and his son were great warriors, making a prey of many enemies; see *1. Sam. 11. 6. 7. 11. & 14. 13. 15. 47. 48.* See also Benjamin warr against his brethren, *Judg. 20. 21. 25.* at evening] in the last times: for Mordecai & Esther of Benjamin, delivered the Iewes fro a great destruction, in their dispersion, and they slew their enemies. See *Esb. 8. 7. 9. 11. & 9. 5. 15. 16.* Of this tribe also, was Paul the Apostle, *Phil. 3. 9.* who spiritually fought the battles of the Lord against his enemies. *Cor. 10. 3. 4.* &c. The Chaldee paraphraseth, *underrstandeth this prophesie, (according to Moyses blessing, Deut. 33. 12.) of the temple and sacrifices which were to be in Ierusalem, saying, Benjamin in his land shall the dwine: Majestic dwell; and in his possession shall the sanctuary be builded: at morning & at evening the priests shall offer oblations, and at evening they shall divide the remainder of their portions, of the things left which are sanctified.* The Ierusalem Targum also giveth the same exposition.

28 *Ver. 28. the twelve tribes]* that is, heads & authors of the twelve tribes (or kindreds)

that came of Israel; wherof see also *Gen. 35. 23. & 49. 16.* Therefore the Greek sayth the twelve sons of Iakob. even according to &c. ] that is, with such a blessing as was meet for every of them, as Gods spirit did allot.

29 *Ver. 29. my people]* to my holy fathers, by death, as the 33. v. is likewise see also the notes on *Gen. 25. 8.* of Ephron] bought of him, as the next verse sheweth. See *Gen. 23. 9. 10. &c. & 47. 30.*

31 *Ver. 31. buried Leah]* of her death and buriall, there was no mention before: neither of Rebekahs. These five, and Iakob himself the sixt, buried in one grave; the first letters of all their names, are coneyned in that one name of *J S R A E L.*

32 *Ver. 32. In the purchase]* or understand. The purchase was bought. But the Greek addeth the word, *in.*

33 *Ver. 33. he saith]* this seemeth to denote his quiet beaking of himself to his rest: his former gossure, might be for reverence to the word of God, which in these blessings he uttered: as before he is noted to have bowed himself, *Gen. 47. 31.*

CHAP. L.

1. Ioseph weepeth for, and imbalmeth his father. 4. He getteth leave of Pharaoh, to goe to bury him. 7. The funerall solemized by the Elders of Egypt; and by Ioseph and his brethren. 13. Iakob is buried in Macpeilah. 15. Iosephs brethren ask him forgiveness. 19. He comforteth them. 22. He aged. 23. He seeth the third generation of his sons. 24. He propheseth unto his brethren, of their return into Canaan. 25. He taketh an oath of them, to bury him. 26. He dieth, is imbalanced, and cheised in Egypt.

1 **A**ND Ioseph fell, upon his fathers face: and wept upon him, and kissed him. And Ioseph commanded his servants, the Physicians; to imbalme his father: and the Physicians imbalanced Iakob. And fourtie dayes, were fulfilled for him; for so, are fulfilled.

filled, the dayes of the imbalmed: & the Egyptians wept for him, seventie dayes. And the dayes of his weeping, were pass; and Ioseph spake, unto the house of Pharaoh, saying: If now, I have found grace, in your eyes; speak I pray you, in the ears of Pharaoh, saying: My father, made me swear saying; Loe I, dye in my grave, which I have digged for me, in the land of Canaan; there, shalt thou bury me: And now, let me goe-up I pray thee, and bury my father, and I will come again. And Pharaoh sayd: Goe-up, and bury thy father, as he made thee swear. And Ioseph went-up, to bury his father: and with him, went-up all the servants of Pharaoh, the elders of his house; & all the elders, of the land of Egypt. And all the house of Ioseph; and his brethren, & his fathers house: onely their little-ones, and their flocks and their herdes, they left in the land of Goshen. And there went up with him, both charrets and horlmen: & it was, a very great company. And they came, unto the threshing-floor of Atad; which was beyond Iordan; & they wayled there, with a very great and heavy wayling: and he made a mourning, for his father seven dayes. And the inhabitants of the land, the Canaanites, saw the mourning, in the threshing-floor of Atad; and they sayd, this is a heavy mourning, to the Egyptians: there fore the name of it was called, The mourning of the Egyptians; which is beyond Iordan. And his sonns, did unto him; so, as he had commanded them. And his sonns carried him, into the land of Canaan; and buried

him, in the cave of the feild of Macpelah: which Abraham bought, with the feild, for a possession of a burying-place, of Ephron the Chetbite, before Manree. And Ioseph returned into Egypt, he and his brethren; and all that went-up with him, to bury his father: after, he had buried his father. And Iosephs brethren saw, that their father was dead; and they sayd; Ioseph wil peradventure hate us: and rendring will render, unto us all the evil, which we have rewarded him. And they commanded (*scilicet*) unto Ioseph, saying: thy father did command, before he dyed, saying. Thus shall ye say unto Ioseph; I pray thee forgive now, the trespass of thy brethren and their syn, for they rewarded thee evilly; and now, we pray thee forgive; the trespass of the servants, of the God of thy father: and Ioseph wept, when they spake unto him. And his brethren also went, and fell down before him: and sayd; Behold we be to thee, for servants. And Ioseph sayd unto them, fear not: for, am I in the place of God? And you, ye meant against me evil: God meant it unto good: for to doe, as it is this day, to save alive much people. And now, fear ye not: I will nourish you, & your little ones: and he comforted them; and spake, unto their hart. And Ioseph dwelt, in Egypt; he, and his fathers house: and Ioseph lived, an hundred and ten yerres. And Ioseph saw, unto Ephraim; sonns, of the third generation: also the sonns of Machir, son of Manasse; were born, upon Iosephs knees. And Ioseph sayd, unto his brethren; I dye: and God

God, visiting will visit you, and will make you goe-up out of this land unto the land, which he swore to Abraham, to Isaac, and to Iakob. And Ioseph, made the sonns of Israel swear, saying: God, visiting will visit you; & ye shall carry-up my bones, from hence. And Ioseph dyed; an hundred & ten yerres old: and they imbalmed him, and he was put in an ark, in Egypt.

## Annotations.

- 2 **P**hysicians] in Greek *imbalmeis*. *imbalmeis*, which was, with myrrh, aloes & other spices, that the dead bodies might not stink or putrify, *Iob. 19. 39. 40.* so laying them as in a bed of sweet odours, *2. Chron. 16. 14.* and this with the solemnities of his buriall, was to doe Iakob honour at his death, as *2. Chron. 32. 33.* and to keep his body sweet, for buriall in Canaan: besides further mystic of the resurrection with incorruption in Christ, who was also imbalmed himself, *Mark. 14. 8. Iob. 12. 7. & 19. 40.* Of the Egyptian manner of imbalming and burying in ages following it is sayd by historiographers, that they took out the bowels of the dead, cleansed them, and washed them with wine of dates, and after that ayeen with odours: then filled they the bowels with pure myrrh beaten, & Cassia, & other odours (except frankincense) & sewed them up. After this they washed the corps hid-den in nitre, seventie dayes, not longer. After 70 dayes, they washed the corps, & wrap it in fine linnen cloth gummed, which gumme the Egyptians often used in sted of glue. &c. The Nute consumed the flesh, and leaveth onely the skin and bones of the dead person. Herodot. in Europe.
- Ver. 5. I dye] or, I am dying: see Gen. 47. 29. 30. 31.
- digged] or, bought, as the word sometime significth, *Deut. 2. 6.*
- Ver. 7. all the servants] that is, a great multitude of them: so *Mat. 3. 5.* all Iudaea: that is, very many from all parts.
- or Senators; that is, governors, officers, coun-

sellors, as *Ezek. 7. 26.* joynd therefore with princes, *Psal. 105. 22.*

Ver. 9. very great] Hebr. *vehemently heavy*, or *weighty*; which the Greek translateth a great camp, (or company.) So a weighty people, *1. King. 3. 9.* is by the Hebrue text elsewhere expounded, a great people, *2. Chron. 1. 10.*

Ver. 10. Atad] by interpretation a bramble, *Psal. 81. 10.* It seemeth this floor was beset with brambles, and therof had the name.

beyond] in the infide of Iordan, for Moyses when he vyrote these things, was on the outside, in the wilderness, *Deut. 1. 1. & 3. 25.* seven dayes] so long they were by the law of God unclean by the dea, whoe ever touched the same; *Nu. 19. 11.* so long also the Iewes custom after was to mourn, as *Maimony* sheweth in *Misa. Tom. 4. treat. of Mourning, chap. 1. & Ben Syrach sayth, Seven dayes doe men mourn for him that is dead, Eccles. 22. 12.* There was also a lesser degree of mourning, which dured thirtie dayes; that the Hebrue doctors gathered from *Deut. 21. 13.* she shall bewail her father & her mother a month of dayes: thole 30. dayes, they might not trim the haire of their head or beard; nor wear white new garments, nor marrie; & the like. *Maimony ibidem c. 6.*

Ver. 11. inhabitants] Hebr. *inhabitant*: & Canaanite. See *Gen. 10. 16.* heavy, in Greek, great, as before in v. 9. was called] Hebr. *he* that is every one called: see the notes on *Gen. 16. 14.* The mourning] Hebr. *Abel Mizram*.

Ver. 15. peradventure] or, it may be. The guilty conscience causeth fear. *Lev. 26. 36.* rewarded him] that is, done of our own accord unto him.

Ver. 16. commanded] that is, sent some on their message to Ioseph: and after, went themselves, v. 13. The word command, is eff. usually to procure a thing to be done: as *God commanded his blessings & mercies*, by eff. usually sending them; *Psal. 42. 9. & Levit. 21. 21. Deut. 28. 8.* where the Greek translateth [end. Here, the Greek expoundeth it, they came unto Ioseph, and sayd.

17. Ver. 17. of the God] by this speech, they seem, both to intimate their repentance, and teach to obteyn mercy at Gods hand; and thus a reason to obteyn the like at Iosephs. For if we forgive men their trespasses, our heavenly Father will also forgive us, otherwise not. *Matt. 6. 12. 14. 15.* Wherefore it is sayd, *for give one another, even as God for Christs sake forgave you, Ephes. 4. 32.* But the Hebrew doctors observe a difference between damage to our neighbour in his goods, and hurts, or injury to his person, (which here was Iosephs cause.) They say; *he that doeth his neighbour damage in his goods, when he hath payd that which he ought to pay; atonement is made for him. But he that hurteth his neighbour, although he gave unto him (for satisfaction) the five things; (namely, 1. the damage it self, as when eye must be given for eye, tooth for tooth, 2. for the smart, 3. for his healing, 4. for his resting from his labour, 5. for his shame or dishonour; of which see the notes on Exod. 21. 19.) yet atonement is not made for him: yea though he should sacrifice (to God) all the Rams of Nebaioth, (E-sai. 60. 7.) yet atonement is not made for him, nor his iniquitie forgiven; until he request it of him that was hurt, & he doe forgive him. Maimony in *Adfnech*, Tom. 4. treat. of Hurt and damage, chapt. 5. S. 9.*

21. Ver. 21. unto their hart] that is, secretly, comfortably and which pleased them: 22. that which came into Solomons hart, 2. *Chron. 7. 11.* is expounded, that which he was pleased to doe, *1. King. 2. 1.* See also the notes on Gen. 34. 3. Here Iosephs 27 example of leuitie, and readines to forgive; and to doe good for evil, as Christ teacheth all: *Matt. 5. 44.* So the Hebrew canons say, *It is unlawful for him that is hurt, to be cruel, or not to forgive: his is not the way of the seed of Israel. But when he that did the hurt, doe request it, and ask grace of him, once or twice, and he knoweth that he turns from his syn, and repenteth of his evil; he shall forgive him. Maimony in his sayd treat. of Hurt & damage, c. 5. S. 10.*

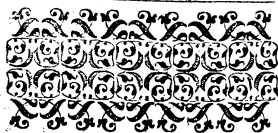
23. Ver. 23. third generation] or third sonns.

24. So was his blessing begun to be accomplished, *Gen. 49. 22. & 48. 19.* *born* that is, brought up. *Q. Machus, see Num. 32. 39.*

24. Ver. 24. rising &c.] that is, will surely visit, meaning in mercie: see *Gen. 21. 1.* This was a reitification of his faith in Gods promises; as is writen, *by Iacob Ioseph at his ending, made mention of the departure of the sonns of Israel, and gave commandment concerning his bones, Heb. 11. 22.* The land of Canaan, was a sign of their heavenly inheritance, as before is shewed, on *Gen. 12. 5. & 17. 8. Heb. 11. 13. 14. 16.* & there Christ rising from the dead, should be the firstfruits of them that slept, by whom the resurrection of the dead (which Ioseph expected) was to come. *1. Cor. 15. 20. 21. 22.* And there many bodies of the Saints which slept arose, and came out of the graves, after Christs resurrection: *Matt. 27. 52. 53.*

25. Ver. 25. from hence] or, from this place: the Greek addeth *with you*. This charge was fulfilled, when at their going out of Egypt, *Moses took the bones of Ioseph with him, Exod. 13. 19.* which afterward were buried in *Sechem*, Iakobs purchase, and Iosephs sonns heritage, *Gen. 34. 32.* Stephen sheweth that the other patriarchs (the sonns of Iakob,) were buried also in *Sechem* in the land of Canaan, *Act. 7. 16.*

26. Ver. 26. old] Hebr. son of 110. yerer. See *Gen. 5. 32.* The same was the age of Iesus (or Iosuah,) when he dyed; the conquerour of Canaan, and one of Iosephs seed: *Ios. 24. 29.* an ark] or chest, assist to the ready, at their removal out of Egypt. This death of Ioseph, (whereat the last book of Moses endeth,) was after the creation of the world, 2369. yerer.



ANNOTATIONS  
Vpon the second Booke of  
MOSES, Called  
EXODUS.

Wherein, by conferring the holy Scriptures,  
comparing the Chaldee and Greeke versions, and other  
Records of the Hebrewes; Moses his words, lawes,  
and ordinances are explained.

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By H. A.

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PSAL. 103. 7.

*The Lord made knowne his wayes unto Moses: his acts, unto the sons of Israel.*

ACT. 7. 38.

*This is that Moses, which was in the Church in the wildernesse with the Angell,  
which spake to him in the mount Sina, and with our fathers: who received the  
lively Oracles, to give unto us.*

IOH. 1. 17.

*The Law was given by Moses: but grace and truth came by Iesus Christ.*

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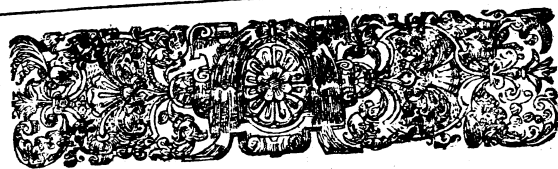


**T**his second booke of Moses, sheweth the increase and oppression of Israel in Egypt: the sending of Moses to deliver them: the ten plagues of God upon Egypt: the bringing out of Israel with strong hand: the leading of them thorow the sea, where Pharaoh was drowned: the safe conducting of them in the wilderness: the Covenant betwene God and them at Mount Sina, where he gave them Lawes, and Iudgements, and Statutes: ordaining a priesthood for his service, and erected a Tabernacle for to dwell therein among them.

More particularly.

Israel increase, are oppressed in Egypt, and their sonnes drowned.  
Moses his birth, education, pietie, and perfection.  
Moses keeping sheepe, seeth a vision, and is sent to deliver Israel.  
He is confirmed by signes, is sent with Aaron to Pharaoh and Israel.  
Pharaoh resisteth, and vexeth Israel: they fly out of Moses, and grieve him.  
God encourageth Moses, and sends him againe to Israel and Pharaoh.  
Moses worketh miracles, and is resisted by Pharaohs sorcerers.  
Egypt is plagued, with Frogs: Lice, and Flies: Pharaoh is hardened.  
More plagues of Murraine, Boyles, and Haile: yet Pharaoh resisteth.  
Plagues of Locusts, and Darknesse: Pharaoh is more hardened.  
Egypt is appointed to the spoile: all their first-borne thesedead to die.  
The Passover is kept: the first borne of Egypt slaine: Israel departeth.  
Their first-borne are sanctified to God: he conducteth Israel, with a pillar.  
Pharaoh pursueth Israel: they passe thorow the sea, where Pharaoh is drowned.  
Israel singeth Gods praise: They murmure for water, and have it sweetned.  
They murmure for bread: God feeds them with Quales, and Manna.  
They murmure for water, and have it from the Rocks. They overcome Amalek.  
Iethro meeteth Moses. Officers are set over Israel.  
Israel is sanctified to receive Gods fiery Law at Sina mount.  
God giveth the morall Law, with terror: all Israel is afraid.  
Iudiciall lawes, concerning the bodies and lives of men.  
Lawes concerning goods and chattels.  
More lawes concerning justice, and religious duties.  
The covenant of the Law is approved and confirmed with sacrifice.  
God commandeth to make an Arke, a Table, and a Candlestick.  
To make a Tabernacle wherein they should be placed.  
To make a brazen Altar: and Court of the Tabernacle.  
To make priestly garments for Aaron and his sonnes.  
To consecrate the Priests, and Altar: to sacrifice daily.  
To make the golden Altar; the brazen Laver: anointing Oile; and perfume.  
The workmen of the Tabernacle: the Sabbath: and Tables of Stone.  
Israels Idolatry: for which God would have destroyed them.  
They are brought to repentance. Moses would see Gods glory.  
The covenant is renewed: Moses face shinneth, and is veiled.  
The people bring gifts, for the making of the Tabernacle.  
Bezaleel and Aholiab, make the Tabernacle itselfe.  
The Arke, Table, Candlestick, golden Altar, Oile, and perfume are made.  
The brazen Altar, Laver, and Court. The summe of the offerings.  
The Priests garments are made. All the worke is approved.  
The Tabernacle is set up, and anointed: and filled with Gods glorie.

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# THE SECOND BOOKE OF MOSES, CALLED EXODVS.

## CHAPTER I.

1. The number of the sonnes of Israel that went into Egypt. 7. Their great increase after Iosephs death. 8. Their oppression by a new King. 12. Their multiplication notwithstanding their bitter service. 15. The King commandeth the men children to be killed at the birth: 17. but the midwives fearing Gods due save them alive. 20. and are blessed of God for it. 22. Pharaoh commandeth all the men children to be cast into the river.



**N**OW these are the names of the sons of Israel, which came into Egypt: every man and his house came with

1. Iakob. Reuben, Simeon, Levi,  
2. and Iudah. Issachar, Zabulon, and  
3. Benjamin. Dan, and Naphtali, Gad,  
4. and Aser. And all the soules that  
5. came out of the thigh of Iakob, were seventie soules: and Ioseph was

in Egypt. And Ioseph died, and all his brechren, and all that generation. And the sonnes of Israel were fruitful, and increased abundantly, and multiplied, and waxed mighty, most exceedingly: and the land was filled with them. And there arose up a new King over Egypt, which knew not Ioseph. And he said unto his people; Behold, the people of the sonnes of Israel are more and mightier than we. Come on, let us deale wisely with them, lest they multiply, and it be, when there shall out warre, then they be added also unto our enemies, and warre against us, and goe up out of the land. And they set over them task-masters, to afflict them with their burdens: and they built for Pharaoh treasure-cities, Pithom and Raames. And as they afflicted them, so they multiplied,

A 2 and



## CHAPTER II.

1. *Moses is borne, and hidden three monthes :*  
 3. *Then in an arke he is cast into the flage.* 5. *He is found, and brought up by Pharaohs daughter, as her own sonne.* 11. *He looketh on his brethren wrongs, and slayeth an Egyptian.* 13. *He repaileth an Hebrew that wronged his neighbour.* 15. *He fleeth for feare of his life, into Midian.* 17. *Refuseth the Priests daughters from the violence of the shepherds.* 21. *He conspeth with the Priest, and marrieth Zipporah his daughter ; 22. of whom he begetteth Gershom.* 23. *God respecteth Israels cry.*

AND there went a man of the  
 house of Levi : and he tooke the  
 daughter of Levi. And the woman  
 conceived, and bare a sonne : and  
 the law him, that he was a goodly  
 childe ; and she hid him three mo-  
 neths. And she could not longer  
 hide him ; and she tooke for him an  
 arke of bulrushes, and dawbed it with  
 slime, and with pitch : and she put  
 the childe therein, and put it in the  
 flage, by the rivers brinke. And  
 his sister stood asfarre off, to know  
 what should be done to him. And  
 the daughter of Pharaoh came  
 downe, to wash at the river ; and her  
 maidens walked by the rivers side :  
 and she saw the arke ; among the  
 flage, and sent her hand-maid, and  
 tooke it. And she opened it, and  
 saw the childe ; and behold, the babe  
 wept : and she had compassion on  
 him, and said ; This is one of the He-  
 brewes children. And his sister said  
 to Pharaohs daughter ; Shall I goe  
 and call to thee a woman a nurse  
 of the Hebrew-women, that she may  
 nurse

Moses is persecuted :

nurse the childe for thee ? And  
 Pharaohs daughter said to her, Goe :  
 and the maid went, and called the  
 childes mother. And Pharaohs  
 daughter said to her, Take this childe  
 away, and nurse it for me, and I will  
 give thee thy wages : and the woman  
 took the childe, and nursed it. And  
 the childe grew great, and shee  
 brought him unto Pharaohs daugh-  
 ter ; and he was to her for a sonne :  
 and she called his name Moses ; and  
 she said, because I drew him out of  
 the water. And it was in those  
 dayes, when Moses was grown  
 great, that he went out unto his bre-  
 thren, and saw their burden, and he  
 saw an Egyptian man smiting an  
 Hebrew man, one of his brethren.  
 And he looked this way and that  
 way, and saw that there was no man ;  
 and he smote the Egyptian, and hid  
 him in the sand. And he went out  
 in the second day, and behold, two  
 Hebrew men strove together ; and  
 he said to the wicked one, wherefore  
 smitest thou thy neighbour ? And  
 he said, Who made thee a man a  
 prince and a judge over us ? sayest  
 thou this to kill me, as thou killedst  
 the Egyptian ? And Moses feared,  
 and said, Surely the thing is known.  
 And Pharaoh heard this thing, and  
 he sought to kill Moses : and Moses  
 fled from the face of Pharaoh, and  
 dwelt in the land of Midian, and he  
 sat downe by a well. And the  
 Priest of Midian had seven daugh-  
 ters, and they came and drew water,  
 and filled the troughes to water their

fathers flocke. And the shepherds  
 came, and drove them away : and  
 Moses stood up and saved them, and  
 watered their flocke. And they  
 came unto Raguel their father : and  
 he said, why art thou come so soone to-  
 day ? And they said, an Egyptian  
 man delivered us out of the hand of  
 the shepherds : and also drawing  
 drew water for us, and watered the  
 flock. And he said unto his daugh-  
 ters, and where is he ? wherefore now  
 have ye left the man ? call him, that  
 he may eat bread. And Moses was  
 content to dwell with the man : and  
 he gave Zipporah his daughter unto  
 Moses. And the bare son, and he  
 called his name Gershom ; for he said,  
 I have beene a stranger, in a foraine  
 land. And it was, after those many  
 dayes, when the King of Egypt was  
 dead, and the sonnes of Israel sighed  
 for the servitude, and cried out, that  
 their cry came up unto God for the  
 servitude. And God heard their  
 groaning : and God remembered his  
 covenant with Abraham, with Isaac,  
 and with Jakob. And God looked  
 upon the sonnes of Israel, and God  
 knew them.

## Annotations.

A *Mos* named *Amram*, the sonne of  
 Kohath, the sonne of Levi : *Exod. 6.16.*  
 18. 20. To this religious family, rather  
 than any other, God now appeared : which  
 mer y is remembered in 1 *Sam. 2. 27.*  
*looketh* to wife. *Exod. 6. 20.* the daughter  
 named *Ischebor*, sister unto Kohath, and  
 next

[kill him] This hath alwayes bene Satans  
 subtiltie, to labour the death of the men chi-  
 dren, the strongest and valiantest of Gods  
 people. So the great red Dragon (of the Ro-  
 man Empire) stood ready to devour the  
 manchilde, which the woman (the Church of  
 Christ) was about to bring forth, *Revel. 12.*  
 3, 4, 5. as here Pharaoh king of Egypt (like-  
 ned to a great Dragon, lying in the midst of his  
 rivers, *Exod. 29. 3.*) would have devoured the  
 males of Israel.

19 Ver[se]. 19. *Pharaoh*] This was a name of  
 honour, common to all the Kings of Eg[yp]. 11 :  
 as is noted on *Genes. 12. 15.* *unto them*] Thargum  
 Ierusalem expounds it thus, *ere the midwife comes at them, they pray to the Fa-  
 ther which is in heaven, and he answereth them, and they doe bring forth.*

21 Ver[se]. 21. that he.] Hebr. and he. *them*] the Hebrew  
*lahem*, is properly *them men*, and so may be understood of the Israellites, who  
 being spared by the midwives, lived to have families.  
 Or it is put for *lahem, them women* : the courageous  
 midwives, to whom God made houses, that is, gave them children  
 and families. So the Prophets sometime varie the  
 gender, as in 1 *King. 22. 17.* *lahem* : for which in 2  
*Chron. 18. 16.* is written *lahem*. Also in 1 *Chron. 10. 7.*  
*lahem* : whi. h in 1 *Sam. 31. 7.* is written *lahem*. And so the Greeke here, and Thargum  
 Ierusalem y referreth it to the women, saying, *because the midwives feared before the Lord, therefore they got them a good name in a  
 strange nation, and made them houses ; the house of the Levites, and the house of the Highpriesthood.*  
 See the like after in *Exod. 2. 17.* also in *Judg. 21. 22.* and before, noted on *Gen. 4. 7.*

22 Ver[se]. 22. *all his people*] so from secret oppression,  
 proceeding to open tyrannie ; evill intreating o. r fathers,  
 making their babes to be cast out, that they might not be  
 freed alive, *Act. 7. 19.* which though Israels sinne did  
 deserve, *Exod. 20. 5, 7, 8.* yet God after repayed to the  
 Egyptians, in turning the waters of their river into blood,  
 and slaying all their fir- borne, *Exod. 7. 20, 21.* & 12. 29, 30.  
*that is borne*] namely to the Hebrewes (or *lahem*) as the Greeke and Childee doe expresse.

next daughter to Levi : Aunt unto Amram her husband, *Exod. 6. 20. Numb. 26. 59.* So Thargum Jerusalem faith, *he took Leahbeth his aunt, to him to wife.* Such marriages with their neere kinned, were afterwards forbidden, when the tribes and families were multiplied : *Leviticus 18. 12.* *a son* this was not their first child, for *Maria* a daughter, and *Aaron* a sonne, were both borne before him : *Vers. 4. Num. 26. 59. Exod. 7. 7.*

*Vers. 2. a goodly childe* ] or *faire, proper childe*, so the Apottle (following the Greeke version) translateth it, in *Hebr. 11. 23.* the Hebrew being *good*, meaning in fornic and beauty : as *Gen. 24. 16.* and Stephen addeth *goodly (or faire) to God* ; *Act. 7. 20.* that is, exceeding *faire*, or having *divine beauty and goodnesse* : and there be of the Jew Doctors which write to the like effect, that he had the *forme of an Angell of God* : *Pinker. R. Eliezer, chap. 48.* And heathen writers make mention also of his beautiful personage, *Iustin. hist. b. 36.* This Moses was, by the father, the seventh generation from Abraham ; (as Enoch was the seventh from Adam ; and Abraham the Hebrew, was the seventh from Heber) : and considering his miracles upon Egypt, and his lawes unto Israel ; he may be likened to that *marcchilde, who was to rule all nations with a rod of iron* : *Rev. 12. 5.* [ *he bid* ] together with his father : therefore the Greeke translateth *they bid*. And Paul faith, *By faith Moses was bid of his parents three months, because they saw he was a goodly childe ; and they were not afraid of the kings commandment, Heb. 11. 23.* This *bidings*, was in his owne fathers house, *Act. 7. 20.* in the yeare from the creation of the world, 2433.

*Vers. 3. longer* ] or *any more* : by reason they dwelt mixed with the Egyptians, *Exod. 3. 22.* and the kings commandment was strait, and dangerous to transgresse, *Exod. 1. 22. Heb. 11. 23. arke* ] or *coffin*, whereof see *Gen. 6. 14.* Thus Moses as Noe, was saved in an arke from drowning : what that figured, see *Gen. 6. 15, &c.* *burialles* : ] a thing there growing, of which the Egyptians used to make light boats and vessels, to goe upon the waters, *Esa. 18. 2.* *flaggs* ] or, *sea*

*weeds, or sedge* : such as grew by that river, and in the red sea, and other seas ; *Ion. 2. 5.* Hereof the Red sea had the name, see *Exod. 10. 19.* *brinke* ] *Hebr. tip.*

*Vers. 4. his sister* ] named *Maria*, or *Miriam*, of whom see *Exod. 15. 20. Numb. 26. 59.* *flood* ] or, *let herselfe to stand and looke* ; or *spied* (as the Greeke translateth it) *to learne what should befall him.*

*Vers. 6. saw the childe* ] or, *whom (namely) the childe.* *had compassion* ] or, *mercifully loved him* : see this word, in *Gen. 19. 16. Hebrewes* ] so the Israelites were called of Heber ; see *Gen. 14. 13.* and *39. 14.* The Challee translateth it *lawes* : so after *vers. 7. 11. 13. &c.*

*Vers. 7. a woman a nurse* ] an Hebrew phrase, the word *man* may in English be omitted : as the word *man*, in *vers. 11. 14.* See *Gen. 13. 8.* and *38. 1.*

*Vers. 10. for a sonne* ] adopted to be as her owne childe, and trained up in all the wisdom of the Egyptians : *Act. 7. 21. 22.* *Moses* ] in Hebrew *Mosheh* ; but the Greeke of the new Testament writeth him *Moses* and *Mosjes*, *Matt. 19. 8. Act. 7. 20. 35. 37.* his name signifieth *drawn-out* : what name his parents had given him before, is not recorded. *I drew* ] *Hebr. Maschi* : of this the childe had his name : and it is not used againe in Scripture, but in Davids case, who faith of God, *he drew me out of many waters, Psal. 137. 17.* waters, signifying troubles.

*Vers. 11. growing great* ] both in yeeres, and in authority, being *full forty yeeres out*, and mighty in words and in deeds : *Act. 7. 23. 22.* Therefore in those daies, may be read, *after that daies* : as in *vers. 23.* *went out* : ] it came into his heart to visit his brethren the sonnes of Israel, *Act. 7. 23.* and he after this, renounced his honours and pleasures in Pharaohs court, and associated himselfe to Gods afflicted people : for by faith, he refused to be called the son of Pharaohs daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward, *Heb. 11. 24. 25. 26.* *saw*

their burdens ] the Greeke translateth, *considered their labour* : in Challee their servitude.

*Vers. 12. smote* ] that is, *killed him*, (as is shewed or *Gen. 14. 17.*) *for defending and avenging his oppressed brother* ; *supposing that his brethren would have understood, how that God by his hand would deliver them : but they understood not.* *Act. 7. 24. 25.* And because his calling was not yet manifested, he did this action secretly, and hid the Egyptian in the sand. From this action of Moses, the Jew Doctors did gather a law, that if *an heathen smote an Israelite*, he was to die. *Maimony in Misnech, tomt. 4. treat. of Hurt and damage, chap. 5. 5. 3.*

*Vers. 13. the second day* ] the day next after the former, *Act. 7. 26.* *for prosecuting diligently the worke which God had secretly called him unto.* *to the wicked one* ] that is, *to him that did the wrong*, as the Greeke translateth it ; and Stephen approveth the same, saying, *The next day he shewed himselfe unto them as they strove, and earnestly exhorted them unto peace, saying, Sirs, ye are breikven, why doe ye wrong one to another ? Act. 7. 26.*

*Vers. 14. he* ] that did his neighbour wrong, he thrust Moses away ; *Act. 7. 27.* *a man a prince* ] or, *constituted thee a prince* ; omitting the word *man*, as Stephen (following the Greeke version) doth. See also *Gen. 13. 8.* This refusal of Moses, by one, is imputed to the rest of the Israelites, *Act. 7. 35.* And God for their unthankfulness, withdrew Moses from them 40. yeeres, before he sent him againe to deliver them : *2 Cor. 23. 10.* *sayest thou* ] *to wit, in thy heart* ; (as *Gen. 27. 41.*) *is it, intendest thou, thinkst thou ; or wilt thou kill me ?* as the Greeke translateth it ; and so Stephen alledgeth it, *Act. 7. 28.* And other scriptures have the like phrase, *2 Sam. 21. 16.* *the Egyptian* ] the Greeke addeth, *yesterday*, and so it is in *Act. 7. 28.* *the thing* ] *Hebr. the word* : *Gr. this word* : So in the verse following.

*Vers. 15. fled* ] at this saying, *Act. 7. 29.* Of this first departure, as well as of the second, some doe understand that speech of the Apottle ; By faith Moses left Egypt, not fearing the wrath of the king ; for he endured, as seeing him who is invisible, *Hebr. 11. 27.* *dwelt* ] or *sojourned*, namely as a stranger, *Act. 7. 29.* and so here in *vers. 22.* and *Exod. 12. 40.* *Midian* ] *Midiam*, as the Greeke calleth it, or *Madian*, as in *Act. 7. 29.* a people that came of *Madian* the sonne of Abraham, *Gen. 25. 2.*

*Vers. 16. Priest* ] or *Prince*, as the Challee translateth it ; but the Greeke faith *priest* : See *Gen. 41. 45.* *father* ] the Greeke addeth his name *Jothar*, that is *Iethro*, as *Exod. 3. 1.*

*Vers. 17. them* ] the daughters, as the Greeke version plainly sheweth ; but the Hebrew here and after is masculine, as if it were *them men*, which some understand to be the shepherds that looked to the flocke, under their women ; but the Hebrew putteth sometime one gender for another : See the notes on *Exod. 1. 21.* *saved* ] in Greeke *delivered them daughters*. Compare this fact of Moses, with Iakobs, *Gen. 29. 9. 10.*

*Vers. 18. Reguel* ] in Greeke, *Raguel* : he was a Madianite, father to Hobab or Iethro the next father of these daughters : *Numb. 10. 29.* All grandfathers and ancestors, are called *fathers* : *2 King. 14. 3. & 16. 2. & 18. 3.* *come so soon* ] *Hebr. hastened to come.*

*Vers. 19. drawing away* ] that is, *drew ready* : *verb. 19.* *drawn away* ; the Greeke faith, *and drew for us.*

*Vers. 20. now* ] or, *at this time* ; it being so late. The Greeke translateth it, *thus.*

*Vers. 21. was content* ] or *began* ; as the word is Englished, *Deut. 1. 5.* The Greeke omitteth it, saying, *And Moses dwelt with the man* ; and the Holy Ghost often omitteth the like, as some Evangelists say of Iesus, he began to say, *Luke 12. 1.* *Marke 13. 5.* another writeth, *Iesus said*, *Matt. 16. 6.* and *24. 4.* *he began to cast out*, *Mark. 11. 15.* that is, *he cast out*, *Matt. 21. 12.* *he began to crye*, *Mark. 10. 47.* that is, he cried, *Luk. 18. 38.* they began to beseech, *Mark. 5. 17.* that is, they besought him, *Matt. 8. 34.* and sundry the like. *gave Zipporah* ] to wife, the Greeke addeth ; and calleth her *Zemphora*, as the letter *m*, is often put in such Greeke names ; as *Abibah* the Prophet, is *Ambaboum* in Greeke, *Abi. 1. 1.* so *Chidan*, *Amos. 5. 26.* is *Remphan*, *Act. 7. 43.* the interpreters mistaking *R*, for *B*, and interposing *M*. And in the Hebrew, *Bradaab*, *2 King. 20. 12.*

is called also *Merodach*, *Esa.* 39. 1. that such change of letters, should not seeme strange unto us. Concerning this wife of Moses, his sister and brother afterwards spake against him, *Num.* 12. 1. where she is called a *Gisbite*.

22 Verſ. 22. *Gisbite*] by interpretation, *A desolate stranger*; the reason whereof followeth. Here the Greeke addeth, *And she conceived againe*, and bare a second sonne; and he called his name *Eliezer*, saying; for the God of my father is my helper, and hath delivered me from the hand of Pharaoh. This addition is borrowed from *Exod.* 18. 4.

23 Verſ. 23. *after these many daies*] that is, as Stephen openeth it, *when forty yeeres were expired*, *Act.* 7. 30. *Exod.* 7. 7. So the Hebrew Doctors also reckon the time: they say *Moses was Iethroes shepherd 40. yeeres*; and the wilde beasts spoiled not his flocks, but they were fruitful and multiplied greatly. *Pinker R. Eliezer*, c. 40. Thus Moses had lived 40. yeeres in Pharaohs court; was 40. yeeres a stranger and shepherd in Midian; and after this, he led Gods people Israel 40. yeeres, *Act.* 7. 36. *Deut.* 8. 2. and 34. 7. Here the Hebrew c. *In*, is rightly translated in Greeke *After*, as it elsewhere also plainly signifieth, *Num.* 28. 16. So in the new Testament, *Mark.* 13. 24. *in those daies*, that is, *after* them, as is explained *Matt.* 24. 29. *after the tribulation of those daies*. So in *Dan.* 2. 44. *In* (that is, *After*) the daies of these kings.

*was dead.*] both the king, and all other that sought Moses life, *Exod.* 4. 19. *servitude*] or bondage: in Greeke *manus*: which, as appeareth, continued though the king was dead. The Chaldee addeth, *servitude which was hard upon them.* *came up*] or ascended up to heaven. Thus their misery, and Gods mercy in releasing them, is often mentioned; and was by the Israelites remembered in their land, every yeere, *Deut.* 26. 6, 7, 8. *Num.* 20. 16.

24 Verſ. 24. *covenant*] whereof see *Gen.* 15. 1. and 26. 10. and 46. 4. which God is said to remember, (after the manner of men) when he sheweth care of performance: See *Gen.* 8. 1.

25 Verſ. 25. *know*] namely their sorrowes, as is expressed in *Exod.* 3. 7. or, *knew* them, in their sorrowes, that is, *cared* for them; as

*knowing* often signifieth, *Psal.* 31. 8. and 1. 6. *Prov.* 12. 20. The Greeke translateth it, *hee was knowne unto them*; The Chaldee, *he said by his word, that he would deliver them*.

# CHAPTER III.

1. *Moses keepeth Iethroes flocke.* 2. *God appeareth to him in a burning bush.* 3. *He sendeth him to deliver Israel.* 14. *The Name of God is declared.* 15. *His message to Israel.* 18. *and to the king of Egypt.* 19. *The kings resistance.* 20. *Egyptus plagues.* and *Israels departure with his flocks, are foretold.*

AND Moses was feeding the 1  
flocke of Iethro his father in 2  
law, the Priest of Midian: and heled 3  
the flocke behinde the wilderness; 4  
and came to the mountaine of God, 5  
to Horeb. And the Angell of Iehovah 6  
appeared unto him, in a flame 7  
of fire, out of the midst of a bramble- 8  
bush: and he saw, and behold the 9  
bramble-bush burned with fire, and 10  
the bramble-bush was not consumed. 11  
And Moses said, I will turne 12  
aside now, and see this great sight, 13  
why the bramble-bush is not burnt. 14  
And Iehovah saw that he turned 15  
aside to see; and God called unto 16  
him out of the midst of the bramble- 17  
bush, and said, Moses, Moses; and 18  
he said, Loe here I am. And hee 19  
said, Draw not nigh hither; put thy 20  
shooes from off thy feet, for the place 21  
the which thou standest upon is holy 22  
ground. And he said, I am the 23  
God of thy father, the God of Abraham, 24  
the God of Isaac, and the God 25  
of Iakob: and Moses hid his face, for 26  
he feared to looke upon God. And 27  
Iehovah

Iehovah said, Seeing I have seene the 1  
affliction of my people which are in 2  
Egypt, and have heard their out-cry 3  
because of their taskemasters, for I 4  
know their sorrowes. And I am 5  
come downe to deliver them out of 6  
the hand of the Egyptians, and to 7  
bring them up out of that land, unto 8  
a good land and a large, unto a land 9  
flowing with milke and honey, unto 10  
the place of the Canaanite, and the 11  
Chetite, and the Amorite, and the 12  
Pherizite, and the Evire, and the 13  
Iebusite. And now, behold, the 14  
out-cry of the sonnes of Israel is come 15  
unto me, and I have also seene the 16  
oppression wherwith the Egyptians 17  
oppresse them. And now come, 18  
and I will send thee unto Pharaoh; 19  
and bring thou forth my people the 20  
sonnes of Israel out of Egypt. And 21  
Moses said unto God, Who am I, 22  
that I should goe unto Pharaoh, and 23  
that I should bring forth the sonnes 24  
of Israel out of Egypt? And he 25  
said, Certainly I will be with thee, 26  
and this shall be unto thee a signe 27  
that I have sent thee; when thou hast 28  
brought forth the people out of 29  
Egypt, yee shall serve God at this 30  
mountaine. And Moses said unto 31  
God; Behold, when I come unto the 32  
sonnes of Israel, and shall say unto 33  
them, The God of your fathers hath 34  
sent me unto you, and they shall say 35  
to me, What is his name? what shall 36  
I say unto them? And God said 37  
unto Moses; I am, that I am: and he 38  
said, Thus shalt thou say unto the 39  
sonnes of Israel; I am, hath sent me 40  
unto you. And God said moreover 41  
unto Moses, Thus shalt thou say unto 42  
the sonnes of Israel; Iehovah the 43  
God of your fathers, the God of 44  
Abraham, the God of Isaac, and the 45  
God of Iakob, hath sent me unto 46  
you: this is my name for ever, and 47  
this is my memorial to generation 48  
and generation. Goe and gather 49  
together the Elders of Israel, and say 50  
unto them, Iehovah, the God of your 51  
fathers, hath appeared unto me, the 52  
God of Abraham, of Isaac and of Iakob, 53  
saying, Visiting I have visited 54  
you, and that which is done to you 55  
in Egypt. And I have said, I will 56  
bring you up, out of the affliction of 57  
Egypt, unto the land of the Canaan- 58  
ite, and the Chetite, and the Amori- 59  
te, and the Pherizite, and the 60  
Evire, and the Iebusite; unto a 61  
land flowing with milke and honey. 62  
And they shall hearken to thy voice: 63  
and thou shalt come, thou and the 64  
Elders of Israel, unto the King of 65  
Egypt; and you shall say unto him, 66  
Iehovah the God of the Hebrewes 67  
hath met with us, and now let us 68  
goe, wee beseech thee, three daies 69  
journey into the wilderness, that we 70  
may sacrifice to Iehovah our God. 71  
And I doe know that the King of 72  
Egypt will not grant you to goe, no 73  
nor by a mighty hand. And I will 74  
send out my hand, and smite Egypt, 75  
with all my marvels which I will 76  
doe in the midst thereof, and after 77  
that he will send you away. And I 78  
will give this people grace in the 79  
eyes of the Egyptians, and it shall be 80  
when

22 when you goe, ye shall not go empty. But *every* woman shall aske of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and garments; and ye shall put *them* upon your sonnes, and upon your daughters, and ye shall spoile the Egyptians.

*Annotations.*

**I** *Elthro*] in Greeke *Ialor* : he was also named *Hehab*, and was the sonne of *Raguel* fore-mentioned, *Exod.* 2. 18. *Num.* 10. 29. *Iudg.* 4. 11. He is called also *Iether*, *Exod.* 4. 18. Now God taketh Moses (as afterward he took David) from the folds of sheepe, to feede Iacob his people, and Iſrahel his poſſeſſion, *Pſal.* 78. 70, 71. and 77. 21. *prieſt*] in the Chaldee, *prince* : See *Exod.* 2. 16. The ſonne ſucceeded in his fathers office, for it is likely that *Raguel* was now dead, this being 40. yeeres after Moſes his coming thither, *Exod.* 2. 21. *Alt.* 7. 30. *beind*] to the backe ſide, the Greeke ſaith, *under the wilderneſſe* ; the Chaldee, *in a place of good paſture in the wilderneſſe*. A *wilderneſſe*] (ſo named of *going wild*, that is, *ſtray* therein) as is ſhewed on *Gen.* 21. 14. was a place where cattle uſed to be fed, as here, and *Luk.* 15. 4. *1 Sam.* 17. 23. *mount of God*] ſo called, becauſe it was great and high, as *Pſal.* 36. 7. and was ſanctified of God, by his appearing there now, *Job.* 3. 17. and after when God came downe upon it, to giue his law, *Exod.* 18. 5, and 19. 3. 17. 18. So in *1 King.* 19. 8. The Chaldee calleth it, *the mount where the glory of the Lord was revealed*. *Herd*] or *Church* : which ſignifieth *Drinkeſſe* (for this wilderneſſe was waterleſſe, *Deut.* 32. 15.) it was called alſo *mount Sinai*, *Alt.* 7. 30. *Exod.* 19. 1. 18. of the *Bramble-buſhes* there growing : or of this viſion there appearing.

2 Vers. 2. *Angell*] This was *Christ*, who in  
vers. 6. calleth himselfe the *God of Abraham*;  
named an *Angell*; as before in *Gen.* 48. 16.

therefore Moses blessing Israel, mentioned the good-will of this dweller in the bush, *Deut.* 33. 16. where the Chaldee paraphrast addeth, *him whose habitation is in heaven*; meaning God. And other Rabbins acknowledged as much; *R. Menachem*, upon *Exod.* 3. faith; this *Angell*, in the opinion of some of our Rabbins, was *Michael*; and therefore he saith, the *Angell of the Lord*, and saith not the *Angell of God*, signifying the condition of mercies. See also the notes on *Gen.* 32. 24. where *Michael*, is thence to be Christ. *Agame*, *R. Menachem* there allegeth, that *Angell* is that *Angell the Redeemer*, which said to *Job*, I am the God of Bethel: this is he (of whom it is said) & the *Angell of his presence*: &c. ed them: *Gen.* 48. 16. and 31. 11. 13. *Esa.* 63. 9. *in a braimble bush*

In Hebrew *Sench*, whereupon the mount, and wilderness is called *Sina*, of this bush of *brambles* that grew there: or of the store and vision. So in *Perkei R. Elizer*, c. 4. it is said, from the beginning of the world, this mount was called *Horeb*: and when God appeared unto *Moses*, out of the midst of the *bramble-bush*, of the name of the *bramble* (*Sench*) it was called *Sina*. *confirmed*

Hebrew eaten up, in Greeke, burnt up: fire is usually said to eat, that is to consume, *Lev.* 6. 10. The flame is said to burne up the mountains, trees, &c. *Psal.* 83. 15. *Isa.* 1. 19. and is therefore used to signifie great afflictions from the hand of God, *Esa.* 30. 33. *Lam.* 2. 3. But here God (who is called a consuming fire, *Deut.* 4. 24.) consumed not the bush, (a figure of the Church of Israel, afflicted in Egypt) but dwelt with good will therein, as *Moses* mentioneth the good-will of him that dwelt in the bush, *Deut.* 33. 16. And so hath promised to Israel, when thou shalt touch the fire, thou shalt not be burnt, neither shall the flame kindle upon thee: *Esa.* 43. 2. This God himselfe openeth to *Moses*, in *Lev.* 7. 8. and agreeeth with that vision shewed to *Abraham*, in *Gen.* 15. 13. 17. And the Hebrew Doctors too understood this vision, saying, God dwelt in the *bramble-bush*: and the *bramble-bush* was affliction and anguish, and all thyings and tribulations. And why dwelt he in the midst of afflictions and anguish? but because he saw Israel in great afflictions, he also dwelt with them in the midst of afflictions, to confirme that which is said in *Esa.* 63. 9. *in*

In all their affliction, he was afflicted. Pinkei R.  
Elixez. c. 40. *Salil or zifion* : whereat

3  
 Verſ. 3. *great ſight*] or, *viſion* : whereat  
 Moſes wondered, and drew neere to conſider it,  
 Act. 7. 34. *not burnt* :] the Jeruſalemy Tha-  
 rum addeth, *is greene and not burnt.*

Verſe 4. *unto him*] and what God ſaid *unto*  
to him, the ſame he hath ſpoken to us; as our  
Lord himſelf exp laineth it; *Have ye not read,*  
*that which was ſpoken unto you by God?* Mat. 22.  
37, 32. And ſiſthough God ſpake thus to Mo-  
ſes, yet hee writing theſe things for the  
Church, it is ſaid, that *Moſes ſhewed them,*  
and he called the Lord, the God of Abraham  
Luke 20. 37.

Verf. 5. *thy shoes* : the putting on of shoes, was used for a sign of giving up ones right unto another, *Mat. 23. 9. Ruth 4. 7.* also for a sign of mourning and humiliation, *Ezek. 24. 17. 25. 5. Sam. 15. 30. Efa. 2. 2. & 4.* and consequently of finickation before God ; putting off uncleannesse, as the change and waiving of other garments also signified, *Gen. 35. 2. Exod. 19. 10. Eccles. 4. 17. Psal. 119. 101. Ephes. 6. 15.* All which may be implied in this precept, that Moses in all humilitie and holinnesse, should now resigne up himselfe unto God, and service of him. The like was commanded Iosua, *Ios. 5. 15.* By Stephens relation, God had manifested humilitie by the words following in the next verse, before he cometh and said this thing : see *Act. 7. 35. 37.* From this precept unto Moses, the lawes gathered a general rule, that *whosoever standeth in the holy place, must put off his shoes : Mark. 1. 6. Luc. 9. 40.* So from that precept in *Lev. 19. 30.* wee shall reverence my sanctuary, they conclude, that this belongeth to the reverence of it, that no man come in there, *with his shoes on his feet : Slavery in Bethel Labours (or Temple) c. 7. S. 1. 2. holy ground.* Hebr. it is ground of holynesse : sanctified by the presence and apparition of God, who maketh the heavens, earth, and places where his glory is revealed, to be holy, and reverently to be respected of his people, see *Psal. 2. 7. and 48. 2. Ios. 5. 15. Gen. 28. 16. 17. 2 Chron. 8. 11.* So the mount whereon Christ was transfigured, is called the *holy mount, 2 Pet. 1. 18.* Therefore death was

threatened to all that came into the holy place of the tabernacle, where God appeared; except such, and so sanctified, as the law did appoint, *Lev. i. 6, 2, 3. &c.*

appoint, *Lev. 16. 2, 3.* &c.  
 Verf. 6. *I am*] The word *am*, is added by  
 the Holy Ghost, in *Mat. 22. 32.* though for  
 brevity sake, it is omitted here in the He-  
 brew, and also in the Greeke, *Mar. 11. 26.* and  
 often throughout the Scriptures. *thy fa-*  
*ther*] the Holy Ghost expoundeth this, *thy fa-*  
*thers*: *Act. 7. 32.* and the words following  
 confirm it. See *Gen. 3. 2.* *God of Abraham*  
 to whom the land of Canaan was first promi-  
 sed, *Gen. 12. 1. 7.* the affliction of his seed in  
 Egypt, prophesied; and the deliverance from  
 the same, now to be performed: *Gen. 15. 13.*  
*16. Exod. 3. 8.* And because *God* is not *the God*  
*of the dead but of the living*, our Saviour from  
 this speech proveth, that Abraham and o-  
 thers dead to the world; yet lived unto God,  
 and their bodies should be raised againe from  
 the dead, *Mat. 22. 31. 32.* *Luke 20. 37. 38.*  
*bid*] in Greeke, *turned away*: this hiding was  
 in conscience of his owne infirmity, and of  
 Gods majestie, fo that *Moses trembled and*  
*durst not behold*: *Act. 7. 32.* *Elias covered his face*  
*with his mantle*, *1 King. 19. 13.* and the Sera-  
 phims covered theirs with their wings, *Esa.*  
*6. 2.* See also *Iob 13. 20.* *Luke 5. 8.* *Ela. 6. 5.*  
*to looke*] fo the Greeke also translateth it,  
 referring it to the last word *forced*. It may also  
 be Englished, *from looking*, so, that *he might not*  
*looke*: referring it to the former, *he hid his face*.  
 For God, the Chaldee translateth, *the glory*  
 of the Lord,

of the Lord,  
 Verſ. 7. *ſeeing I have ſeene* ] that is, *I have ſurely ſeene* : the like phraſe is in Gen. 2. 17. Gods *ſeeing and hearing*, implied a merciful regard and pitying of their miſerie : *Psalm* 106. 44, 45. Gen. 29. 32. therefore the people, when they underſtood this, gave thanks to God, *Exod.* 4. 31. Some of the Hebrewes (as the *Zohar* upon this place), expound it thus : *Seeing for the good of Iſrael ; I have ſeene, for vengeance upon thoſe that oppreſſe them.* In this ſenſe *Zacharie* ſaid at his death, *The Lord ſee it, and require it* : 2 *Chronicles* 24. 22. *their taſkmaſters* ] or, *his taſkmaſters* ; ſpeaking of the people as of one man : ſee the notes on Gen.

Gen. 22. 17. *Taslmasters*, here properly are *Exaltors*; and is generally used for such as require and exact, either money, as in 2 Kings 23. 35; or any debt, Deut. 15. 2. or otherwise doe oppress any, *Esa*. 53. 7. Here the Greeke tranflateth it *workmasters*; the Chaldee, *patrons*. They figured spirituall tyrants also, from whom God will deliver his people; *Esa*. 9. 4. and 14. 2. and 60. 17.

Verf. 8. *am come downe*] to wit, in this vision: as the Chaldee tranflateth, *I doe appeare*, (or, *am revealed*.) See Gen. 11. 5. *them*] Hebr. *him*: that is the people. The Greeke tranflateth it *them*: so doth the Holy Ghost, in Acts 7. 34. *the hand*] that is, the power and dominion: as Gen. 16. 6. and 31. 11. So Christ came to deliver us out of the hands of our enemies, Luk. 1. 74. whereof this now is a type, *milk and honey*] under which, all other blessings are comprehended; there was no lack of any thing, Deut. 8. 7, 8, 9. Of this country, see the notes on Genf. 12. 5. and as the land figured out a heavenly country; so *milk and honey* signified spirituall blessings in Christ, Song. 4. 11. Psal. 119. 11. *Esa*. 55. 1. 1 Pet. 2. 2. This praise of the land, is often mentioned by this phrase, as in Exod. 13. 5. and 33. 3. Lev. 20. 24. Deut. 6. 3. and 11. 9. *Ios*. 5. 6. *Ter*. 11. 5. *Ezek*. 20. 6. And the Israelites upon the first view, acknowledged it so to be, Num. 13. 28. and yeerely professed the same, by Gods commandement, Deut. 26. 9. 15. Yet the rebellious despised it, and called Egypt a land that *floweth with milk and honey*: Num. 16. 13, 14. *Canaanite*] that is, as the Greeke & Chaldee tranflate, *Canaanites*, *Chebities*, &c. See Gen. 10. 16. and 15. 20. So after, *verf*. 17.

Verf. 10. *I send thee*] The secret inspiration which Moses had before from Gods, (Exod. 2. 11. *Acts* 7. 25.) is here become an open calling and full commission; and hee whom the Israelites had refused, saying, *who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer, by the hand of the Angel, which appeared to him in the bramble-bush*: *Act*. 7. 35. This sending of Moses, is also mentioned as a mercie of God, *Psal*. 105. 26. *Mich*. 6. 4. *Hof*. 12. 13. *unto Pharaoh*] the Greeke addeth, *king of Egypt*: in *Acts* 7. 34. it is, *I will send thee*

*into Egypt. bring thou*] in Greeke, *thou shalt bring*. See the notes on Gen. 20. 7.

Verf. 12. *Certainly*] or, *Because I will be* the Chaldee saith, *because my word shall be true help*. *this*] the present apparition of my glory in the bush, which thou seest: or, *this*, that followeth, *ye shall serve God at this mount*. The first was a signe to strengthen Moyses in his businesse with Pharaoh, *Exod*. 5. 22, 23; the latter, to confirme him against the many rebellions of Israel, mentioned in Num. 11. 1, 11. 14, 15. *Deut*. 9. 22, 23, 24. *at this*] or, *by this mount*. This was fulfilled when at mount Sinai, the law being given, the tabernacle was made, and sacrifice and other service performed unto God, *Exod*. 19. and 25. &c. which being a mount in the wilderness, in Arabia: the worshippers and children thereof were in bondage; as was *Ager*, and figured the old Testament and those under the same, by Moyses law; *Gal*. 4. 24, 25. Now we by Christ are not come thither, but unto mount Zion, where all the house of Israel, and all in the land are to serve the Lord: *Heb*. 12. 18, 22. *Ezek*. 20. 40. *Rev*. 14. 1.

Verf. 13. *what is his name?*] This may imply, after what manner, and to what end, God had now appeared; whether for mercie, or judgement. For God by names manifesteth his workes, as after appeareth in *Exod*. 6. 3. So the Hebrewes teach (in *Elle shemoth rabbah* upon this place) that when God *judgeth* his creatures, he is called *Elohim* (God); when he *warreth* against the wicked, he is called *Sabaot* (Lord of hosts); when he doth *mercie* unto the world, he is called *Jehovah*; as in *Exod*. 34. 6. *Jehovah, Jehovah, God mercifull and gracious*.

Verf. 14. *I am that I am*] The Hebrew, *Elyeh after elyeh*, properly signifieth *I will be*: that *I will be*: the Greeke tranflateth, *I am be* that *I am*. And God is called, *He that is, that was, and that will be*, *Rev*. 16. 5. where this name *Elyeh* is opened, as also the name *I Jehovah*, wherof (see Gen. 2. 4. *Exod*. 6. 3.) It importeth Gods eternall and unchangeable Being in himselfe (before whom all nations are as nothing, *Esa*. 40. 17.) and the constant performing of all his words, to be now and for ever

that

that which he was before, to Abraham, *Isaac* and *Iakob*: *verf*. 15. So, *Jesus Christ yesterday, and to day, the same, and for ever*: *Heb*. 13. 8. The Rabbines doe thus also explaine this name, in *Elle shemoth rabbah*, upon this text: The blessed God said unto Moyses, *say unto them, I that have bene, and I the same now, and I the same for time to come, &c.* *I am*,] or *I will be* hath sent &c. The Chaldee paraphrase called *Ionathans*, giveth both expositions: *I be that was, and hereafter will be, hath sent mee unto you*.

Verf. 15. *my memoriall*] or, *the memoriall of me*: that whereby I will be remembered and mentioned alwaies. To this the Prophets refferre us, as in *Hof*. 12. 5. *Jehovah God of hosts, Jehovah is his memoriall*: and *Jehovah thy name is for ever*: *I Jehovah, thy memoriall, is to generation and generation*, *Psalme* 135. 13. and 102. 13. and *generation*] or *of generations*: that is, all generations (or ages.) The Chaldee supplieth the word *and*: (as the Hebrew elsewhere doth in *Psal*. 135. 13.) saying, *to every generation and generation*.

Verf. 16. *Elders*] or *Senatours*: in Greeke the *senate*: such were not only aged men, but teachers and governours of the people, as among other nations: See Gen. 50. 7. By the Elders, things were orderly communicated with the multitude, as *Exod*. 12. 3. 21. and 19. 3. 7. *visiting*] the Greeke tranflateth, *with visitation*: that is, *surely or carefully visiting*, and that in mercy; as Gen. 21. 1. Albeit from the word twise repeated, some of the Hebrewes gather a visitation in mercy concerning Israel; and a visitation in judgement, concerning the Egyptians, for their affliction of Israel, (as was promised in Gen. 15. 14.) *77. Michaelem*, on *Exod*. 3.

Verf. 17. *Egypt*] or, *the Egyptians*, as *verf*. 8. and as the Greeke tranflateth here. *Canaanite*] that is, *Canaanites*, *Chebities*, &c. See *verf*. 8.

Verf. 18. *met with us*] that is, *appeared unto us*, and so called and commanded us to offer him sacrifice. Men are said to *meet with* God, by prayer; and he to meet them, by appearing and speaking unto them; as in *Num*. 23. 34. 15. 16. where the Greeke tranflateth

it *appeare*. Here the Greeke version is, *he hath called us, three daies journey*] Hebr. *three daies way*. This was, to mount Horeb, where they should serve God, *verf*. 12. which it seemeth was but three daies journey from Egypt, had they gone the direct way: but because of troubles and feares, they were led about, *Exod*. 13. 17, 18. so that they came not thither till the third month, *Exod*. 19. 1. Of the mystic of this number, *three*, see the notes on Gen. 22. 4. *wildernesse*] the globe of the earth is of three parts, inhabited land, sea, and wildernesse; which is a place of wild beasts, *Mar*. 1. 13. without inhabitant, without way to goe in, without water; even the shadow of death it selfe, *Ter*. 2. 6. *Deut*. 8. 35. *Psalme* 107. 4. 5. into such a place must Israel goe, because they might not sacrifice to God in Egypt, *Exodus* 8. 25. 26. Such was the place of Christs tentation 40 daies, *Luke* 4. 1, 2. and of Israels 40 yeeres, *Deut*. 8. 2. where God fed and guided them, as he did also the woman that fell into the wildernesse, from the presence of the serpent, *Rev*. 12. 14.

Verf. 19. *no not*] Hebr. *and not*: meaning, though hee should bee smitten with many plagues, yet he would not let them goe willingly. Or *and not*, may be here for *if not*; that is, *but by strong hand*, as the Greeke here tranflateth it: the Chaldee also saith, *but for strong force*. For ten plagues were sent on Pharaoh, before he would let them goe; *Exodus* 11. 1. So *and*, is put for *if*, in *Exodus* 4. 23. *Num*. 12. 14.

Verf. 20. *my hand*] the Chaldee saith, *the plague of my strength*; that is, *my strong plague*.

Verf. 21. *grace*] that is, *favour*: the Hebrew phrase is, *the grace of this people*; which the Greeke tranflateth, *will give grace to this people*, that is, will cause them to be favoured. The Chaldee saith, *I will give this people to mercies*: (as in *Psal*. 106. 46.) See the like in Gen. 39. 21. *Exod*. 11. 3.

Verf. 22. *instruments*, *vessels*. Thus the promise made to Abraham in Gen. 15. 14. was now to be fulfilled. [*hoile*] So *Ezek*. 39. 10. *they shall spale those that spaled them*.

## CHAPTER IV.

1. *Moses doubting that he should not be beleev- ed, is confirmed by miracles; of his rod turned to a Serpent; 6. and his hand leprous. 9. Waters should also be turned to blood. 10. Moses maketh excuses that he might not be sent. 14. Gods an- gry; and appointeth Aaron to assist him. 18. Mo- ses getteth leave of Iehova to depart into Egypt. 21. The Lord releaseth his message to Pharaoh. 24. He meeteth Moses in the Inne, and seeketh to kill him. 25. Zipporah circumciseth her sonne, and he letteth him goe. 27. God sendeth Aaron to meet Moses. 29. Moses and Aaron doe their message un- to Israel. 31. They beleeve, and are thankful.*

1 **A**ND Moses answered, and said;  
2 But behold, they will not be-  
3 lieve mee, nor hearken unto my  
4 voice; for they will say, Iehovah  
5 hath not appeared unto thee. And  
6 Iehovah said unto him, What is that  
7 in thy hand? and he said, a rod.  
8 And he said, Cast it on the ground;  
9 and he cast it on the ground, and it  
10 was *(turned)* to a serpent: and Mo-  
11 ses fled from before it. And Ieho-  
12 vah said unto Moses; Put forth thy  
13 hand, and take it by the taile: and he  
14 put forth his hand and caught it, and  
15 it was *(turned)* to a rod in his hand.  
16 That they may beleeve, that Iehovah  
17 the God of their fathers, the God of  
18 Abraham, the God of Isaac, and the  
19 God of Iakob, hath appeared unto  
20 thee. And Iehovah said further-  
21 more unto him, Put now thy hand  
22 into thy bosome; and he put his  
23 hand into his bosome; and he tooke  
24 it out, and behold, his hand *was* lepro-  
25 ous as snow. And he said, Re-  
turne thy hand into thy bosome; and  
he returned his hand into his bo-

some: and he tooke it out of his bo-  
some, and behold, it was turned as  
his flesh. And it shall be, if they  
will not beleeve thee, nor hearken  
to the voice of the first signe, that  
they will beleeve the voice of the la-  
ter signe. And it shall be, if they  
will not beleeve also these two  
signes, nor hearken to thy voice,  
that thou shalt take of the waters of  
the river, and powre upon the drie  
land, and the waters shall be, which  
thou shalt take out of the river, even  
they shall be *(turned)* to blood upon  
the drie land. And Moses said unto  
Iehovah; Oh my Lord, I am not a  
man of words, either from dayes  
heretofore, or since thou hast spoken  
unto thy servant; but I am of an hea-  
vie mouth, and of an heavy tongue.  
And Iehovah said unto him; Who  
hath made the mouth of man, or  
who maketh the dumbe, or the deafe,  
or the open-eyed, or the blinde? have  
not I Iehovah? And now  
goe, and I will be with thy mouth,  
and will teach thee what thou shalt  
speake. And he said; Oh my Lord,  
send I pray thee, by the hand thou  
shouldest send. And the anger of  
Iehovah was kindled against Moses;  
and he said, Is not Aaron the Levite  
thy brother? I know that speaking  
he can speake, and also behold he is  
comming forth to meet thee; and  
when he seeth thee, he will be glad  
in his heart. And thou shalt speake  
unto him, and shalt put the words  
in his mouth, and I will be with thy  
mouth, and with his mouth, and will  
teach

16 teach you what ye shall doe. And  
17 he shall speake for thee unto the peo-  
18 ple, and he shall be, even he shall be  
19 to thee for a mouth, and thou shalt  
20 be to him for a God. And this rod  
21 shalt thou take in thy hand, with the  
22 which thou shalt doe the signes.  
23 And Moses went, and returned to  
24 Iether his father in law, and said unto  
25 him; Let me goe I pray thee, and re-  
turne unto my brethren which are in  
Egypt, and see whether they be yet  
alive: and Iethro said to Moses, Goe  
in peace. And Iehovah said unto  
Moses, in Midian; Goe, returne into  
Egypt, for all the men are dead  
that sought thy soule. And Moses  
tooke his wife and his sonnes, and  
made them ride upon an asse; and  
he returned to the land of Egypt: and  
Moses tooke the rod of God in his  
hand. And Iehovah said unto Mo-  
ses; When thou goest to returne into  
Egypt; see, all the wonders which I  
have put in thy hand, that thou doe  
them before Pharaoh, and I will  
make strong his heart, and he shall  
not send away the people. And  
thou shalt say unto Pharaoh, Thus  
saith Iehovah, Israel is my sonne my  
first-borne. And I say unto thee,  
Send away my sonne, that he may  
serve me; and if thou refuse to send  
him away, behold, I will slay thy  
sonne, thy first-borne. And it was  
in the way, in the Inne, that Iehovah  
met him, and sought to kill him.  
And Zipporah tooke a sharpe stone,  
and cut off the superfluous foreskin  
of her sonne, and cast it at his feet,

and said, Surely a husband of blouds  
art thou to me. And he let him goe:  
then she said, a husband of blouds,  
for the circumcisions. And Ieho-  
vah said to Aaron; Goe to meet Mo-  
ses, into the wilderness: and he  
went, and met him in the mountaine  
of God, and kissed him. And Mo-  
ses told Aaron all the words of Ieho-  
vah, who had sent him, and all the  
signes which he had commanded  
him. And Moses went and Aaron,  
and they gathered together all the  
Elders of the sonnes of Israel. And  
Aaron spake all the words which  
Iehovah had spoken unto Moses:  
and he did the signes, in the eyes of  
the people. And the people belee-  
ved; and they heard that Iehovah  
had visited the sonnes of Israel, and  
that he had seene their affliction: and  
they bended downe the head, and  
bowed themselves.

## Annotations.

**B**ehold] Hebr. and behold: or, and if, as  
the Greeke translatheth it, adding this  
question, what shall I say unto them? So (hén)  
behold, is used for (im) if, in 1er. 32. 1. Moses  
having experience of former refusal, Exod. 2.  
14. feareth the like againe; and maketh ex-  
ceptions.

Verf. 2. *asse*] or, *asasse*; as in Gen. 38.  
18. An instrument which shepherds used, to  
guide their sheepe with: Lev. 27. 32. with it  
Moses now fed Iethroes flocke; but God  
sanctified it to worke miracles by, and to send  
his people Israel. Therefore it is after called  
the rod of God, verf. 20. and many great things  
were effected by it. To thus the Prophets af-  
ter



ter, have reference; as, *feed thy people with thy rod, &c.* Mich. 7. 14.

3 Verſ. 3. *was* (turned) to ] or, *became a ſerpent*: but the word *turned*, is expreſſed in *Exodus* 7. 15. and the Greeke here addeth it in *verſ.* 17. As the ſhining of Moſes face, and veile put upon it, (*Exod.* 34. 30-33.) ſignified the glory of his miniſterie, and the hiding of the end thereof, from unbelieving Iſraelites, 2 *Cor.* 3. 7. 13. 16. ſo his rod turned to a ſerpent, was here for a ſigne to ſuch as would not otherwiſe believe him, *verſ.* 5. 8, 9. ſignifying that his miniſterie ſhould become deadly, to all that by faith ſaw not the end of the ſame, to be the redemption of Abrahams ſeede, by Chriſt, *Luke* 1. 68. 74. *Rom.* 10. 4. *Gal.* 3. The feeding of Gods people with his rod, was a ſigne of life and grace, and comfort, *Mich.* 7. 14. 15. *Pſalm* 23. 4. the rod turned to a ſerpent, was a ſigne of death, *Gen.* 2. *Numb.* 21. 6. *Eſa.* 14. 29. *Iſaiah* 8. 17. from before ] or, from the face of it: for feare, becauſe all ſerpents are odious to man; and this was terrible, called a *dragon*, in *Exod.* 7. 10. ſo the woman ſked from the face of the ſerpent, *Revelat.* 12. 14.

4 Verſ. 4. *by the taile* ] which was dangerous to doe, left he ſhould be bitten thereby: nowbeit Moſes obeying in faith, had no hurt; but the ſerpent was turned to a rod againe: ſo that miniſtration of Moſes which turneth to the unbelievers unto death, is to the obedient become an instrument of guiding them as a ſheepe, unto life and ſalvation by Chriſt, *Marke* 16. 18. 2 *Cor.* 2. 15, 16. and 3. 6. *Gal.* 3. 24. The Hebrew Doctors, barely apply it to the preſent caſe thus; as the ſerpent biteth and killeth the ſonnes of Adams, ſo Pharaoh and his people did bite and kill the Iſraelites: but he was turned and made like a drie ſtick, *Pſalm* 8. *Eſaiah* 4. 40.

5 Verſ. 5. *That they may* ] this ſheweth the end of the former ſigne was to worke faith: and it is an imperfect ſpeech; as if he ſhould ſay, *Doe this before them that they may believe.* Such wants the holy Scripture often ſupplieth, in the beginning or end of ſpeeches: as in *Mat.* 14. 49. *but that the ſcriptures might be*

fulfilled: which another explaineth thus, *but all this is done that the ſcriptures of the Prophets might be fulfilled*; *Mat.* 26. 56. So in 2 *S. m.* 5. 8. theſe words were wanting, *he ſhall be chiefe and Captaine*: which are afterwards fulfilled in 1 *Chron.* 11. 6. and ſundry the like. See *Exod.* 13. 8. and 16. 8. and 18. 11. and 32. 32.

6 Verſ. 6. *leprous as ſnow* ] that is, *white as ſnow*, as the Chaldee tranſlateth. The leproſie was a fore contagious diſeaſe, and by man incurable: and God ſaid it ſometime ſuddenly upon perſons, for their great finnes, as upon *Marie* the ſiſter of Moſes, *Numb.* 12. 10. upon *Gehazi*, 2 *Kings* 5. 27. and lepers were ſhut out of other mens company: See the law hereof, *Levit.* 13. And they that were thus leprous as ſnow, were as dead, their fleſh halfe conſumed, *Numb.* 12. 10, 12.

7 Verſ. 7. *as his fiſh* ] that is, 'uddy and lively: The Greeke tranſlateth, *into the coſen of his fiſh*. A thing done in the boſome, ſignifieth ſecretie, and effectualneſſe, *Prov.* 2. 14. *Pſalm* 79. 12. So by this plague of leproſie on Moſes hand in his boſome, and healing it againe; God ſeemeth to threaten unto Moſes himſelfe if he reſuſed, and to all that ſhould obey the word of the Lord by his miniſterie, ſudden, ſecret, and terrible judgement; but upon their returne unto him, to cure them; for he *wounded, and healed*, *Deut.* 32. 39. Compare *Exodus* 15. 26. *Deut.* 28. 27. 35. 59. 60, 61. And *Moſes hand*, ſignifieth his miniſterie unto the ſonnes of Iſrael, *Pſalm* 77. 21. The Hebrew Doctors apply it thus; *As the Leger is uncleane, and maketh (others) uncleane*: ſo were Pharaoh and his people uncleane, and made Iſrael uncleane. And when he made (his hand) cleane againe, he ſaid unto him, *thus ſhall Iſrael be cleane from the uncleaſſe of the Egyptians.* *Pſalm* 8. *Eſaiah* 4. 40.

8 Verſ. 8. *the voice* ] or *at the voice*: which is here given to the ſignes, (as in *Gen.* 1. 10. it is unto *bloud*;) becauſe God by ſuch ſignes ſpeaketh unto men: and annexeth his word with the ſigne, that it may be heard and underſtood; as *verſ.* 30. *Ex.* 1. 19. 10. 4. 16. 20 David calleth them, *the words of his ſignes*, *Pſalm* 105. 27.

Verſ.

9 Verſ. 9. *to bloud* ] This third ſigne, was for like end as the former; to ſignifie unto Iſrael, if they beleaved not, that God would bring upon them yet more bloody afflictions: and they beleaving he would avenge them, on their enemies. Of the Egyptians waters turned to bloud, ſee after in *Exod.* 7. 19. &c.

10 Verſ. 10. *Ob* ] in Greeke, *I pray thee Lord*: ſee this word in *Gen.* 43. 20. ſo after in *verſ.* 13. *man of words* ] that is, *eloquent*: ſo a *man of lips*, that is, *talker*, *Job* 11. 2. a *man of crime*, that is, *naughty*, *Job* 22. 8. a *man of tongue*, that is, a *prattler*, *Pſalm* 140. 12. If the Greeke here tranſlateth, *I am not ſufficient*. So Paſt ſaith, *who is ſufficient for theſe things*? 2 *Cor.* 2. 16. from *daies before* ] Hear from y ſturdy or from the day before; ſaid for all daies paſſie *Gen.* 31. 2. of *an heavey* ] or, *heavey of words*; that is, *flow* (or *trouble*) in *ſpeak*; and hard to be underſtood of the hearers; as the latter of theſe two ſignifieth, in *Ex.* 3. 6. The Greeke tranſlateth, *of a ſmall voice* and of a *ſlow tongue*. The Chaldee, of a *heavey ſpeech* and of a *deepe tongue*. Thus (as other things in Moſes) may have reference to the effect of the Law, which he adminiſtered: as on the contrary, the Pſalmiſt prophelying of Chriſt, had his *tongue*, the *penne of a ſpeedy writer*, *Iſaiah* 45. 2. and the *Spirit*, (which is received, not by the workes of Moſes law, but by the hearing of faith in Chriſt, *Gal.* 3. 2.) cauſeth prophetic, and other words of wiſdome and knowledge, *Act.* 2. 18. 1 *Cor.* 12. 8. 10. and cauſeth the lips of theſe to be *are affluſe*, to *ſpeak*, *Song* 7. 9. By the Hebrew annenſe, ſo Pſalm that ſtammered, liped or was of an heavy mouth or tongue, might ſignifie his hand to bleſſe the people: *Matth.* 9. 31. *in the ſpirit of Prayer*, *chap.* 15. 5. 1. See the notes on *Numb.* 6. 23.

11 Verſ. 11. *both made* ] or, as the Greeke tranſlateth, *both given* (Heb. put) *the mouth to man*? *open-eyed* ] or *open eared*: for the Hebrew word ſignifieth both theſe, *Eſaiah* 42. 20. and may have reference here to both. The Greeke tranſlateth, *the ſeeme*. Compare *Pſalm* 145. 8. *Iſaiah* 1. 1. and 55. 5. 6.

12 Verſ. 12. *I will be* ] The Chaldee expounds it, *my word ſhall be*: the Greeke, *I will open my mouth*, *will teach* ] by my ſpirit, as Chriſt in

like manner promiſeth his Apoſtles, *Mat.* 10. 19, 20. *Mar.* 12. 11. *Luke* 12. 11, 12.

13 Verſ. 13. *by the hand thou ſhouldeſt* ] that is, by his hand (or miniſterie) whom thou ſhouldeſt ſend, as being ſitter than I: or, by the hand (of any other whom) thou wilt ſend. The Chaldee, and Thargum Ieruſalem, tranſlate, *by the hand of him whom it is meet to ſend*: and the Greeke thus, *choſe another al e man whom thou wilt ſend*. Moſes foreſeeing the greatneſſe of the worke, would withdraw his ſhoulder, through infirmity: God hereby foretewh the imperfection of Moſes adminiſtration, and impoſſibility of the law to bring a men to perfection; when Moſes could not bring Iſrael into the promiſed land: *Deut.* 32. 45, 57, 28. *Rom.* 8. 3. *Heb.* 7. 19. The land of one, is uſually put for his miniſterie: as Moſes now was ſent of God by the hands of the Angell which appeared to him in the buſh; *Act.* 7. 35. See *Exod.* 35. *Pſalm* 77. 21. *Hag.* 1. 1. *Mal.* 1. 1.

14 Verſ. 14. *ſpeaking ſpoke* ] that is, *ſpeake well* and eloquently. Thus God diſtributeth his gifts by meſure; diverſly; to one is given by the ſpirit, the word of wiſdome; to another, the word of knowledge; to another, kindes of tongues; to another, the interpretation of tongues; &c. 1 *Cor.* 12. 8. 10. So among the Apoſtles, 2 *Cor.* 11. 6. and 10. 10. *Mar.* 3. 17. Of this *Arames*, ſee after in *Exod.* 6. 20. 26.

15 Verſ. 15. *the words* ] which I have ſpoken to thee; as the Greeke ſaith, *my words*. God ſignifying hereby, that the Priests (which came of Aaron) ſhould receive their doctrine from the Law, which was given by Moſes: as *Ex.* 44. 24. *Mal.* 4. 4. *Levit.* 6. 8. 9. *I will be* ] the Chaldee ſaith, *my word ſhall be*: the Greeke, *I will open thy mouth*: as *verſ.* 12.

16 Verſ. 16. *he ſhall be* ] or, it *ſhall be* that he ſhall be: the word is doubled, for more vehement y and aſſurance. *a mouth* ] that is, a *ſpoke* (man), or as the Chaldee ſaith, *an interpreter*. In *Exod.* 7. 1. he is called his Prophet. *a God* ] the Chaldee ſaith *Kab*, that is, *a Maſter*; and the Ieruſalemie Thargum addeth, *an inquirer of doctrine from before the Lord*. The Greeke tranſlateth,

C 2

lateth, in things pertaining to God: which ver-  
y phrase Paul useth in *Hebr.* 5. 1. The He-  
brew *Elohim*, God, is after attributed to  
Judges and Magistrates, *Exod.* 22. 8. 9. *Psal.*  
82. 6. and the reason is rendered by Christ, be-  
cause the word of God is given to them, *Job.* 10.  
34. 35. Here Moses, though the younger  
brother (*Exod.* 7. 7.) is preferred before Aaron  
his elder: so God oftentimes disposed:  
see *Gen.* 25. 23. and 48. 19.

17 Ver. 17. *this rod* which was turned into a  
serpent, as the Greeke addeth for explanation:  
In *Exod.* 20. it is called the rod of God: it was be-  
fore Moses shepherds staffe.

18 Ver. 18. *jerher* called after, *Icthera*: in  
Greeke *Isidor*: see *Exod.* 3. 1. in peace or,  
with peace: the Greeke translatheth, *with  
health or welfare*.

19 Ver. 19. *thy soule* that is, thy life; as  
*Genes.* 19. 17. So the Chaldee well explain-  
eth it, *that sought to kill thee*. Though some-  
time to keepe the soule, is taken in the good  
part, as, *none seeketh for my soule*, *Psal.* 142. 5.  
that is, *careth for me* or *for my life*: yet  
usually it signifieth, seeking to kill one; and  
is sometime explained, *seeking the soule to  
take it away*; as *1 King.* 19. 10. This phrase is  
often used. So *Mai.* 2. 20.

20 Ver. 20. *sonnes* two, *Gerfom* and *Eliezer*,  
*Exodus* 18. 3. 4. an *asse* the Greeke  
translatheth *ass*, as more than one; and of-  
ten the Hebrew putteth the singular, for  
many. See *Genes.* 3. 2. This may arg. is Mo-  
ses poore estate, as Christs, *Zachar.* 9. 9.  
rod of God that is, whi h God had ap-  
pointed him to worke miracles with, as  
*Exod.* 3. 17. So the Chaldee explaineth it, the  
rod whereby miracles should be done, *from before  
the Lord*. So in *Exod.* 17. 9.

21 Ver. 21. *have put* I or, shall put in thy  
hand, that is, give thee power to doe. What  
wonders signifie, see on *Exodus* 7. 3.

*make strong*: or, *make firme*, *firm*, *upstaine*,  
and *hard*; that he shall not remit or yield:  
therefore in *Exodus* 7. 3. God seeth another  
world, *I will harden*; and so the Greeke trans-  
latheth this heere. As before God turned  
Pharaohs heart, to hate his people, (*Psalme*  
105. 25.) so now he is said to *make strong*,

and to *harden* his heart; and of King Sichon,  
the Lord *hardened his spirit*, and *made his heart  
strong* (or obstinate) *Deut.* 2. 30. and *hard-  
ned the hearts* of the other Canaanites, *Ishma*  
11. 20. and *made fir*, and *hardened the hearts*  
of the Israhelites, *Esey* 6. 10. *Job* 12. 40. and  
gave them the *spirit of slumber*, *Romans* 11. 8.  
As hardnesse is sinne, so Pharaoh hardened  
his owne heart, *Exodus* 9. 34. and so all wicked  
men, *Ishma* 95. 8. but as it is a judge-  
ment and punishment for sinne, God hard-  
neth; using hereunto sundry meanes; some-  
time withdrawing his outward word and  
workes, *Ishma* 147. 19. 20. *Matth.* 11. 21. 23.  
sometime the inward working of his spirit,  
*Genes.* 6. 3. and sending outward meanes to  
deceive them, *1 Kings* 22. 20. 25. or strong  
delusions to blinde their minde, *2 Thessal.*  
2. 10. 11. *Romans* 11. 8. 10. or making his word  
(which they abuse) to be the favour of  
death unto them, *2 Corin.* 2. 15. 16. *1 Pet.*  
2. 8. or, giving them over to a reprobate  
minde, *Romans* 1. 28. or to Satan to be blind-  
ed and deluded unto destruction, *2 Corin.*  
4. 4. *1 Kings* 22. 22. *2 Thessal.* 2. 9. 12. So  
God is said to *determine* and to doe those  
things both justly; whi h the wicked of their  
owne accord, doe also rush into most un-  
justly; as *Acts* 4. 27. 28. *2 Samuel* 12. 11. 12.  
And he hath mercie on whom he will, and *re-  
vile* him he will be hardneth, *Romans* 9. 18. The He-  
brew Doctors, though they erre about mans  
free will, yet say, that it may be a man sinfull  
so great a sinne, or so many sinnes, as judgement  
is given from the Judge of truth, that con-  
science be taken on the sinners, for the sinnes that he hath  
done willingly and wittingly; and that repen-  
tance be withheld from him, and leave is not  
permitted him to turne from his wickednesse; but  
that hee die and perishe in the sinne that hee hat-  
done. This is that which the holy blessed (God)  
saith by the hand of *Elihu*; Make the heart of  
these people *fat*, &c. (*Esey* 6. 10.) Likewise he  
saith, But they mocked the messengers of God,  
and despised his words, and misused his Prophets,  
until the wrath of the Lord arose against his peo-  
ple, till there was no healing, (*2 Corin.* 3. 16.)  
as if he should say, they sinned willingly, and  
multiplied their trespasses, till they were condem-  
ned

ned to have repentance withheld from them,  
for that is the healing. Therefore it is written in  
the Law, And I will make strong the heart of  
Pharaoh; because Pharaoh sinned of himselfe first,  
and did evil unto Israel which were strangers in  
his land, as it is said, Come on, let us deale wily-  
ly with them, (*Exod.* 1. 10.) he gave sentence, that  
repentance should be withheld from him, till  
repentance were taken on him: therefore God hard-  
ned his heart. And wily then sent be unto him by  
the hand of Moses I say, let (my people) goe,  
and repent thou, when as God had said unto him;  
but thou and thy servants, I know that yee will  
not yet feare, &c. (*Exodus* 9. 30.) And wiled,  
for this, have I raised thee up, &c. *Exod.* 9. 16.  
&c. To the end that hee might make knowne  
to those that come into the world, that when  
God with holdeth repentance from a sinner, hee  
cannot rep. it; but shall die in his wickednesse  
which hee did at the first of his owne accord. Ma-  
rino first of Repentance, chap. 6. 5. 3. Where-  
as the Rabbinie faith of repentance, that that  
is the healing: we may better say, that the  
forgiveness of sinnes upon their repentance  
and faith in God is the healing: for where-  
as it is written, lest they should be con-  
verted and I should heale them, *Matth.* 13. 15. ano-  
ther Evangelist expoundeth it, lest they  
should be converted, and their sinns should be for-  
given them, *Mar.* 4. 12. With his other doctrine,  
or God withholdeth repentance from some sin-  
ners, we may compare that of the Apostle, in  
*Heb.* 6. 4. 6. of those whom it is impossible to re-  
pent, & be saved.

22 Ver. 22. *my first borne* This sheweth  
both the right which God had in them,  
and the love which hee bare unto them:  
*Genes.* 22. 2. *Ishma* 89. 28. *1 John* 3. 1. This  
grace Israel obtained by adoption in Christ,  
*John* 1. 12. *Rom.* 8. 14. 15. *Hebr.* 12. 23. *H. s.*  
11. 1. And by *Israel* here is meant the peo-  
ple, the sonnes or Church of Israel; as all *Jf-  
rae*, *1 Kings* 8. 62. is in *Exod.* 63. all the sonnes  
of *Israel*, and in *2 Corin.* 7. 4. 5. called all the  
people, so, all Israel, *2 Corin.* 10. 3. is expoun-  
ded, all the Church (or congregation) of Israel,  
*1 Kings* 12. 3. Howbeit as the like speech  
in *Hof.* 11. 1. is appl ed unto Christ himselfe,  
*Matth.* 2. 15. so is this place by the Hebrew

Doctors in their Midras (or Comment) on  
*Psa.* 2. 7.

23 Ver. 23. And I or Therefore I: see *Gen.*  
31. 44. say unto thee] This manner of  
speech is with authority, as commanding: so  
the Greeke translatheth the word, in *Iof.* 11. 9.  
and say, in *Luke* 9. 54. and 4. 3. is for com-  
mand: and a thing spoken in Gods name,  
*1 John.* 21. 19. is said to be commanded, *2 Sam.*  
24. 19. and that which in *Mark* 7. 13. is cal-  
led the word of God, is in *Matth.* 15. 6. called  
his commandment. send away] that is,  
by thy word, let my sonne goe, or suffer  
him to goe; to wit, willingly: as that  
whi h in *Matthe* 5. 12. is written, Send us  
into the prison; is in *Matth.* 8. 31. and *Luke*  
8. 32. Suffer us to goe. And it is meant here,  
of letting them goe free out of their ser-  
vitude, (as after, this word is used in like  
cases, *Exodus* 21. 26. 27.) for Egypt was  
the house of servants, *Exodus* 20. 1. and 1. 13.  
but thy first borne] not onely of Pharaoh, but  
of all the Egyptians, as was fulfilled *Exo-  
dus* 12. 29. and upon all the hoast of Phara-  
oh, *Exod.* 14. 28.

24 Ver. 24. the way] towards Egypt.  
*Jeherah*] the Greeke and Chaldee trans-  
late, the Angel of the Lord, to kill  
him: that is, Moses; who for neglect of  
circumcising his sonne, was guilty of cut-  
ting off by the law of God, *Genes.* 17. 14.  
This severitie God used towards Moles,  
who was going to take charge of the  
Church of God, and yet had such cor-  
ruption in his owne family, as that the feale  
or the rightcousnesse of faith in Christ,  
was therein omitted; an evil example to  
all Israel. So the Hebrew Doctors, (as the  
*Zohar* upon this place) frame a speech  
from hence, that God should say unto  
Moses, Thou art going to deliver Israel, and  
to bring downe a mighty king: and thou thy selfe  
halt cast away my covenant from thee. Others  
of them write, that except the tribe of Le-  
vi, of whom it is said, they kept thy cove-  
nant, *Deut.* 33. 9. all Israel besides, omit-  
ted the covenant of circumcision in E-  
gypt, and were circumcised there by  
Moses; that they might eat the pasceover,  
according

according to the law, *Exod. 12. 48. Maimony in Mishlei*; tom 2. in *Affire biab*; c. 11. S. 2.

25 Verſ. 25. *ſharp ſtone* or *ſharp knife*: but both Greeke and Chalde versions, call it a *ſtone*: the Hebrew hath the name of edge, or *ſharpneſſe*, *Psalm 89. 44.* and a *ſtone-rocke* is ſo called for the ſharpneſſe of it. So in *Jos. 5. 2. make thee knives of edges*, (that is, *ſharp knives*;) or of *ſtones*. *Call it* Hebrew, *made it touch his feet*: the Chalde ſaith, *brought it neere before him*. Herby, Moſes feet ſeeme to be nient: howbeit, the Ieruſalem Thargum expoundeth it, *the feet of the Deſtroier*, meaning of the Angell that came to kill Moſes. The Greeke tranſlateth, *ſhe ſill at his feet*, a *huſband* or, a *bridegrome of blouds*: that is, a *bloudy bridegrome or huſband*: as a *man of blouds*, *2 Sam. 16. 7.* is a cruell bloudy man: ſo here Zipporah ſeemeth in indignation againſt her huſband, thus to call him. Some thinke the child is thus called, becauſe in the day of the circumciſion, it is as eſpouſed unto God by the ſeale of the covenant. The Chalde tranſlateth it, *for the bloud of this circumciſion, let my huſband be given me*.

26 Verſ. 26. *belet him goe* or, *left off* (*ſlacked*) from him: by he, meaning God, who fought before to kill Moſes, *verſ. 24.* So the Thargum Ieruſalem ſaith, the *Deſtroier* let him goe, a *huſband*, &c.] hee the Chalde paraphraſeth thus, *had it not bene for the bloud of this circumciſion, my huſband muſt needs have bene killed*. And it is like that upon this occaſion and trouble, Zipporah with her children was ſent backe againe from hence, to her fathers houſe, as appeareth by *Exod. 18. 2, 3.*

27 Verſ. 27. *of God* that is, *mount Horeb*; where the glory of the Lord had bene revealed, ſaith the Chalde paraphraſt, See *Exodus 3. 1.* And now God thewed that mercy to Aaron, which after hee hearkned to Ely, one of his poſterity, *1 Sam. 2. 27, 28.* Did not I plainly appeare unto the houſe of my father, when they were in Egypt &c.

30 Verſ. 30. *Aaron ſpoke* as God ordained, *verſ. 16.* he that is, *Moſes did*, as was

appointed, *verſ. 17.* and the ſignes were thoſe three forementioned, *verſ. 3. &c.*

Verſ. 31. *heard* that is, hearkned gladly to this joyfull tidings, as God fore-told, *Exod. 3. 18.* therefore the Greeke tranſlateth it, *and they reioiced that the Lord had viſited*. And the Holy Ghoſt theweſh ſuch force to be in the Hebrew word; for when one Prophet ſaith, *Ezekias heard* (*or hearkned*) *2 King. 20. 13.* another ſaith, *Ezekias was glad*, *Eſa. 39. 2.* *viſited* to wit, in mercy: the Chalde ſaith, *remembered*. See *Gen. 11. 1. Luk. 1. 68.* *ſeene* to wit, with commemoration, as *Exod. 3. 7.* *bowed downe the head* this was a geſture of humiliation, with the face toward the ground, as is expreſſed in *2 Chron. 20. 18. Exod. 34. 8.* *bowed themſelves* or, *worſhipped*; *ſill downe proſtrate*. This was another humble geſture, uſed in reverence and thankgiving; as *Gen. 24. 26. Exod. 12. 27. 1 Chron. 29. 20. 2 Chron. 29. 30. Nehem. 8. 6.* There were alſo two other geſtures of honour, *kneeling*, *2 Chron. 6. 13.* and *bending* (or *bowing*) of the body, *2 Chron. 29. 29.* and theſe three are all mentioned in *Psalm. 95. 6.* They differed one from another: the *bending* of the head was the leſſe, and it was the *bowing* downe of the face only. The *bending* of the body, was when the whole body was bent downward, the face towards the knees. *Kneeling*, was upon the knees, a geſture commonly knowne. *Bowing* of themſelves (or *worſhip*) was with ſinking downe upon their face on the ground, their hands and feet diſplayed. Wherefore that which one Euangelist calleth *worſhipping*, *Matt. 8. 2.* another calleth *ſinking on the face*, *Luk. 5. 12.* So the Hebrew cannons alſo diſtinguiſh them, ſaying; *The bending of the body, ſpoken of in any place, is towards the knees*, (the *bowing* of all the joints of the backe bone, ſo that he maketh his body as a bowe;) *The bending of the head, is with the face* (or *countenance*) *downward*: *the bowing of ones ſelfe* (or *worſhipping*) *is the diſplaying of hands and feet, till he be proſtrate with his face on the earth*. *Maimony in Miſh. treat. of Prayer, c. 5. S. 12. 13.* Here the Iſraelites ſhewed by theſe geſtures, their reverence to Gods word, and thankfulneſſe: the

the Hebrew Doctours (as in the *Zohar* upon this place) ſay, that the *bending* of the head with the face toward the ground, was for to ſeape judgement: and the *bowing* of themſelves (or *worſhipping*) was for to obtaine mercy: and that the *bending* of the head, was before the worſhipping; according to the myſterie of the *Sin-offering* before the *Burnt-offering*. The order of which ſacriſices may be ſeene in *Exod. 29. 14. 18. Lev. 8. 14. 18.* and *14. 19, 20.* and *15. 15.* and *16. 11. 15. 24.*

CHAPTER V.

1. Moſes and Aaron doing their meſſage to Pharaoh, are reſiſted and rebuked. 5. The Iſraelites taſke increaſed. 14. Their officers beaten. 15. Their complaints checked. 19. They crye out upon Moſes and Aaron. 22. Moſes complaineth unto God.

1 AND afterward, Moſes and Aaron went in, and laid unto Pharaoh; Thus ſaith Iehovah, the God of Iſrael, Send away my people, that they may keepe a feaſt unto me in the wildeerneſſe. And Pharaoh ſaid, Who is Iehovah, that I ſhould obey his voice, to ſend away Iſrael? I know not Iehovah, neither will I ſend away Iſrael. And they ſaid, The God of the Hebrewes hath met with us: let us goe wee pray thee, three dayes journey into the wildeerneſſe, and ſacrifice unto Iehovah our God, leiſt he fall upon us with peſtilence, or with the ſword. And the king of Egypt ſaid unto them; Wherefore doe ye Moſes and Aaron, cauſe the people to ceaſe from their works? Get ye to your burdens. 5 And Pharaoh ſaid; Behold, the

people of the land now are many, and ye make them to reſt from their burdens. And Pharaoh commanded, in that day, the taſke-maſters of the people, and their officers, ſaying, Ye ſhall not any more give ſtraw to the people, to make bricks, as heretofore: let them goe and gather ſtraw for themſelves. And the tale of the bricks, which they did make heretofore, you ſhall lay upon them; you ſhall not diminifh ought thereof; for they be idle, therefore they crie out ſaying, Let us goe and ſacrifice to our God. Let the worke be made heavie upon the men, and let them labour therein, and let them not regard vaine lying words. And the taſke-maſters of the people went our, and their officers, and ſaid unto the people, ſaying; Thus ſaith Pharaoh, I will not give you ſtraw. Goe yee, take you ſtraw where you can finde it: yet not ought of your worke ſhall be diminifhed. And the people was ſcattered abroad thorow all the land of Egypt, to gather ſtubble in ſtead of ſtraw. And the taſke-maſters haſted them ſaying, Fulfill your workes, every dayes taſke in his day, as when there was ſtraw. And the officers of the ſonnes of Iſrael, which Pharaohs taſke-maſters had ſet over them, were beaten, ſaying, Wherefore have ye not fulfilled your appointed taſke to make bricks, both yesterday and to day, as heretofore? And the officers of the ſonnes of Iſrael came, and cried out unto Pharaoh,

16 raoh, saying, Wherefore dost thou thus to thy servants? *There is no straw given unto thy servants, and they say to us, make bricks: and behold, thy servants are beaten, and it is the sinne of thy people.* And he said, *ye are idle, ye are idle: therefore ye say, let us goe, and sacrifice to Iehovah.* Now therefore, goe worke, for straw shall not be given you, yet shall ye deliver the tale of bricks. And the officers of the sonnes of Israel did see them in evill, saying, Yee shall not minish ought from your bricks, *every* dayes taske in his day. And they lighted upon Moses and Aaron, standing to meet with them, as they came forth from Pharaoh. And they said unto them; Iehovah looke upon you, and judge, because you have made our savour to stinke in the eyes of Pharaoh, and in the eyes of his servants; to give a sword into their hand, to slay us. And Moses returned unto Iehovah, and said; Lord, wherefore hast thou done evill to this people; wherefore is it that thou hast sent me? For since I came to Pharaoh, to speake in thy name, he hath done evill to this people; and delivering thou hast not delivered thy people.

Annotations.

1 **S**End away] let goe out of thy servitude: (see the notes on Exod. 4. 23. *keepe a feass*) The first signification of the Hebrew

word *chagga*, is to dance, 1 Sam. 30. 16. or, to turne round, Psalm. 107. 27. and secondly it is applied to *keeping a feast* religiously, which was with eating, drinking, dancing, and mirth, Iudg. 21. 19. 21. Deut. 16. 15, figuring out our spiritual joyes for redemption by Christ, 1 Cor. 5. 8. Nah. 1. 15. This should Israel have celebrated to the Lord; but they performed it to an idol, the worke of their owne hands, Exod. 32. 6. 19. *Alt. 7. 41.* Among the heathens, they observed also such rites, *sacrificing* to their Gods, with dances, &c. *Sophocles in Electra. Plutarch in Thebo.*

Verf. 2. *Who is Iehovah?* The Challee paraphraseth, *The name of the Lord is not revealed unto me, that I should obey his word, &c.* Such an answer God foretold, that he would give, Exod. 3. 19. *I know not* against the Challee turneth it, the name of the Lord is not revealed unto me.

Verf. 3. *bath met*] See Exod. 3. 18. The Greeke translatheth, *bath called us. journey* or *may*: see Exod. 3. 18. *fall upon* or *meet us*, as verse 20. and Gen. 32. 1. but when there is added the sword, or the like, it signifieth *falling upon*, as Iudg. 8. 20, 21.

*pestilence*] or *mortalitie*. The Greeke and Challee translate it here and oftentimes, *death*. So the Holy Ghost putteth *death*, for the pestilence, in Rev. 6. 8. from Ezek. 14. 21. The Hebrewes (who had orders for fasting and prayer in time of pestilence) seeme also not to restraints it to that contagious sicknesse, which were commonly call the *pest* or *plague*; but count all extraordinary and continued mortalitie, the pestilence; if it be among five hundred strong men, that three die in three dayes one after another; and so in all number above that. Their words are; *What is the Pestilence (Deber?) A cite wherein are five hundred men, (that is, strong and lustie men, as Exod. 12. 37.) if there goe out of it (that is, be buried) three dead men in three dayes one after another; loe, this is Deber (the pestilence.) If they goe out in one day, or in foure dayes, it is not the pestilence, if there be in it a thousand, and there goe out of it six dead men in three dayes*

dayes one after another, this is the pestilence: if they goe out in one day, or in foure, it is not the pestilence. And so (in others) according to this computation. But no women, or children, or old men that have left off working, are at all reckoned for men in this case. *Maimony in Misneh in Tagnanith (or treat. of Fasting) chapter 2. S. 5.*

*sword*] this signifieth *warre*, Mich. 4. 3. and as the Greeke and Challee translate it, *slaughter*: the Apostle joyneth both in one, mentioning the *slaughter of the sword*, Hebrews 11. 37. it was one of Gods *souereigne judgements*, wherewith hee used to chastise his people for their sinnes, Ezekiel 14. 17. 21. And not the Egyptians onely, but Israel might also feare these plagues, for their Idolatry in Egypt, Ezekiel 20. 7, 8. Which therefore they sought to turne away, by humiliation and sacrifice to God in the wilderness. And it is a rule among the Jewes, to fast and pray in the time of warre; yea though it be (as they say) the sword of peace: as when heathens make warre with heathens, and they passe by the place of Israel, although there be no warre betwixt them and Israel, yet this is a disjessit, and they banne themselves for it: for it is said, and the sword shall not passe through your land, (Lev. 25. 26. &c.) It is a generall rule, that the sight of warre is a disjessit. *Maimony in Tagnanith, chap. 2. S. 4.*

Verf. 4. *cease*] as free, and at liberty: the Greeke translatheth, *doe yee turne away the people*. The Ministers of God are charged by Pharaoh, as authors of sedition among his subjects. So were Christ and his Apostles, Luke 23. 2. 5. *Alis 24. 5.* *your burdens*] The Challee saith, *your service*; the Greeke, *every one of you is his workes*.

Verf. 5. *of the land*] meaning the Israelites in the land: therefore the Greeke explaineth it thus, *how now this people is multiplied on the land*.

Verf. 6. *taskmasters of the people*] or, *exactors among the people*; but both Greeke and Challee translate it of: and so Moses speaketh in verse 10. *officers*] the

Greeke translatheth them *Scribes*: so in vers. 10. 14. and usually.

Verf. 7. *any more give*] Hebrew, *adde to give*. Here the word of God caused afflictions to increase, And in Israel we may see a figure of our calling, (for all these things hapned unto them for types, 1 Corinth. 10. 11.) they first had the word of promise, which caused them to beleve, Exod. 4. 30, 31. then followeth affliction, greater than ever before; which almost discouraged them, Exod. 5. 21. 23. after that came their deliverance with great glory, for which they sang the praises of God, Exod. 13. and 14. and 15. So by the word preached, the Church of Christ was ga-predhered, *Alis 2. 41. &c.* Then followed great perfection, *Alis 8. 1. and 9. 1. and 12. 1. &c.* Against which they were confirmed in grace, by expectation of glory in the kingdom of God, *Alis 14. 22.* And this is the continuall course of the Gospel; 1 Thess. 1. 6, 10. and 2. 14. and 3. 2, 3, 4. 12 Thess. 1. 4, 5, 6, 7. 1 Peter 1. 3. 9. and 4. 13, 13, &c. *heretofore*] Hebr. *yesterday*, and the third day before: see Gen. 3. 1. 2. 10 after, vers. 8. 14, &c.

Verf. 8. *idle*] or, *laxie*: slacke: so vers. 17. and sacrifice] or, *let us sacrifice*: which manner of speech noeth their importunity: but the Greeke supplieth the word *and*. So after, vers. 17.

Verf. 9. *labour*] or, *doe*; that is, be doing, or busy themselves; and so the Challee saith, *let them busy themselves therein, and not waste then selves in idle words*: So in Matthew 20. 12. *these last have done*, (that is, have laboured) but one boore. Likewise in Exodus 31. 4, 5. where *doing*, is used for *working*. The Greeke here translatheth it *care*. *came lying words*] Hebr. *words of lying*: which the Greeke translatheth *came words*. *Vanity and falsehood*, are used one for another, as is noted on Exod. 20. 7.

Verf. 13. *taske*] Hebr. *word, or thing*: which in this case, was their appointed taske. So vers. 19.

Verf. 14. *of the sources of Israel*] that is, which were Israelites; and the Greeke explaineth

CHAPTER VI.

explained it thus, the scribes of the lineage of the *sonnes* of Israel. The *task-masters* therefore, were Egyptians; the *officers* were Israelites, appointed to oversee and hold the people to worke; as the 15. and 16. verses also manifest: these were oppressed and beaten; so the bondage was great, and universal. *saying* that is, and said unto, by Pharaohs *task-masters*. An Hebrew phrase, whereof see the annotations on Gen. 2. 3. and 6. 20.

15 Ver. 16. it is the *same* See.] or, *same* is laid upon thy people: It may bee understood of the Egyptians, as if the *same* or fault were theirs; and so the Chaldee explaineth it, *Thy people sineth against them*; that is, against thy servants the Israelites. Or, *same* (and so, *punishment*) is laid upon thy people, as the Israelites, without cause: and so the Greeke translatheth, *wilt thou therefore wrong thy people?* *Same*, is often used for *punishment*: see Gen. 4. 7.

19 Ver. 19. *them in evil*] that is, both *themselves*, (as the Greeke translatheth it) and the people over whom they were, to be in an evil case. *saying* understand, from verse 13. and 18. the *task-masters*, and the king also *saying*: or, *after it was said*: see verse 14.

20 Ver. 20. *lighted upon*] that is, met with as unlooked for; or *fell upon* them, with hard words: as verse 21. It is the word used before, in verse 3. and Gen. 28. 11.

21 Ver. 21. *judge*] the Chaldee saith, *be avenged*. An intemperate speech, and an example of great infirmity; imputing the cause of their troubles, to Gods ministers; forgetting their former faith and thankfulness. Exod. 4. 31. *to sinke*] that is, as the Greeke explaineth it, *to be abhorred*: see Gen. 34. 30. *to great*] or, and hath given: as, *to hold the ark*, 1 Chron. 13. 9. is expounded, and held it, 2 Sam. 6. 6.

23 Ver. 23. *delivering thou &c.*] that is, *thou hast not at all delivered*, nor showed any likelihood as yet thereof. And here Moses humbly bewaileth the remnants of his former infirmity, Exod. 4. 10. 13.

1. God comforteth Moses, renewing his promise by his name Iehovah; 5. and remembrance of his covenant. 6. He sendeth him with these comforts unto Israel: 9. but they hearkened not unto him. 11. He sendeth him againe to Pharaoh, though Moses is loth to see. 14. The genealogie of Reuben, 15. of Simeon, 16. of Levi, of whom came Moses and Aaron. 28. A repeating of Moses mission to Pharaoh, and his exception against it.

AND Iehovah said unto Moses; 1  
Now shalt thou see what I will  
doe to Pharaoh; for by a strong hand  
shall he send them away, and by a  
strong hand shall he drive them out  
of his land.

o o o

2 AND God spake unto Moses, and  
3 said unto him, I am Iehovah.  
4 And I appeared unto Abraham, unto  
5 Isaac, and unto Iakob, by (the name  
6 of) God Almighty: but by my  
name Iehovah was I not knowne to  
them. And also, I established my  
covenant with them, to give unto  
them the land of Canaan, the land  
of their sojournings, in the which  
they sojourned. And also, I have  
heard the groaning of the sonnes of  
Israel, whom the Egyptians keepe  
in servitude; and I have remembred  
my covenant. Therefore say thou  
unto the sonnes of Israel; I am Iehovah, and I will bring you out  
from under the burdens of the Egyptians, and I will rid you out of their  
servitude, and I will redeeme you  
with a stretched-out arme, and with  
great

7 great judgements. And I will take  
you to mee for a people, and I will  
be to you a God, and ye shall know  
that I am Iehovah your God, which  
8 bringeth you out from under the  
burdens of the Egyptians. And I  
will bring you in unto the land,  
which I did lift up my hand to give  
it to Abraham, to Isaac, and to Iakob:  
and I will give it to you for  
9 an heritage, I am Iehovah. And  
Moses spake so unto the sonnes of  
Israel: but they hearkened not unto  
Moses, for anguish of spirit, and for  
10 hard servitude. And Iehovah spake  
unto Moses, saying; Goe in,  
11 speake unto Pharaoh king of Egypt,  
that he send away the sonnes of  
12 Israel, out of his land. And Moses  
spake before Iehovah, saying, Be-  
hold, the sonnes of Israel have not  
13 hearkened unto me; and how shall  
Pharaoh heare me, and I am of un-  
circumcised lips? And Iehovah  
spake unto Moses and unto Aaron,  
and gave them a charge unto the  
sonnes of Israel, and unto Pharaoh  
the king of Egypt, to bring forth  
the sonnes of Israel out of the land  
14 of Egypt. These be the heads of  
their fathers houses: the sonnes of  
Reuben the first-borne of Israel;  
Enoch and Phallu, Hezron and  
Carmi; these be the families of Reu-  
ben. And the sonnes of Simeon;  
15 Lemuel, and Iamin, and Ohad, and  
Iachin, and Zohar, and Saul, the  
sonne of a Canaanitess; these are  
16 the families of Simeon. And these  
are the names of the sonnes of Levi,  
according to their generations; Ger-  
shon, and Kohath, and Merari; and  
the yeeres of the life of Levi were  
an hundred seven and thirtie yeeres.  
The sonnes of Gershon, Libni and  
Shimei, according to their families.  
And the sonnes of Kohath, Amram  
and Ithar, and Hebron, and Vzziel:  
and the yeeres of the life of Kohath  
were an hundred three and thirtie  
yeeres. And the sonnes of Merari,  
Mahali and Mushi: these are the fa-  
milies of Levi, according to their  
generations. And Amram tooke  
Jochebed his aunt unto him to wife,  
and she bare to him Aaron and Mo-  
ses: and the yeeres of the life of  
Amram were an hundred seven and  
thirtie yeeres. And the sonnes of  
21 Ithar; Korah and Nepheg, and Zi-  
chri. And the sonnes of Vzziel;  
22 Misael and Elaphan, and Sithri.  
And Aaron tooke Elisabet, daugh-  
ter of Amminadab, sister of Naasson,  
unto him to wife, and she bare un-  
to him Nadab, and Abihu, Eleazar,  
and Ithamar. And the sonnes of  
24 Korah; Assir and Elkanah, and  
Abiasaph: these are the families of  
the Korhite. And Eleazar sonne of  
25 Aaron, tooke unto him one of the  
daughters of Putei, unto him to  
wife, and she bare unto him Phine-  
has: these are the heads of the fa-  
thers of the Levites, according to  
their families. This is that Aaron  
and Moses, unto whom Iehovah  
said, Bring out the sonnes of Israel  
from the land of Egypt, according  
to their armies. These are they  
27 which

which spake to Pharaoh king of Egypt, to bring out the sonnes of Israel from Egypt; this Moses, and Aaron. And it was, in the day when Iehovah spake unto Moses, in the land of Egypt: That Iehovah spake unto Moses, saying, I am Iehovah: speake thou unto Pharaoh king of Egypt, all that I speake unto thee. And Moses said before Iehovah; Behold, I am of uncircumcised lips; and how shall Pharaoh hearken unto me?

Annotations.

**B**y a strong hand] that is, by force and constraint, God even compelling him thereto by his judgements: as *verse 6*, and *Exodus 3*, 20. This was fulfilled *Exodus 12*, 31. 33. and 13, 3. 9. celebrated always after, *Deut. 6*, 21, 22. and 26, 7. 8. *Psalme 136*, 10, 11, 12. *Ierem. 32*, 20, 21. *Dan. 9*, 15.

**Here** beginneth the fourteenth Section or Lecture of the Law: called of the beginning of the third verse, *And I appeared*. See *Gen. 6*, 9. and 28, 10.

**Verse 3**. Almighty] or, *Almighty*: see *Gen. 17*, 1. The Greeke translatheth, *being their God*. The two titles here exprest, *Al*, God; and *Shaddai*, Almighty; are not used in Scripture till Abrahams time, and in speech to him, *Gen. 14*, 18. and 17, 1. name Iehovah:] which name denoteth both Gods being in himselfe, and his giving of being unto (that is, the performance of) his word and promises; as is observed on *Gen. 2*, 4. in which latter respect he here saith, *he was not knowne* to their fathers by this name; (or as the Greeke and Chalde translate, *he manifested not, nor made knowne this name*.) They being sustained by faith in Gods almighty power, without receiving the thing promised, *Act.*

7. 5. *Hebr. 11*, 9, 10. But now their children should receive the promise, and so have full knowledge and experience of Gods power and goodnesse, and of the efficacy of that his name Iehovah; which therefore they sung to his praise, upon their full deliverance from the Egyptians, *Exodus 15*, 3. So upon performance of further promises or judgements, he saith, they shall know him to be Iehovah, *Ezay 49*, 23 and 52. 6. and 60. 16. *Ezay 28*, 22, 23, 24, 26. and 30. 19, 25, 26. And Christ in whom all Gods promises are yet *and Amen*, 2 *Cor. 1*, 20. having fulfilled all things for our redemption, manifesteth himselfe by this name in the interpretation thereof, as that he is *Alpha and Omega*, the beginning and the ending, the Lord who is, and who was, and who is to come, even the Almighty: *Revel. 1*, 8, 17, 18. Otherwise neither Abraham, nor Isaac, nor Jacob was without the knowledge of this name Iehovah altogether; for by it also in part, God revealed himselfe to them; as *Gen. 15*, 7, 8. and 26, 24, 25. and 28, 13. But as the glorious ministration of the Law, is said to have no glory, in respect of the excellent glory of the Gospell, 2 *Cor. 3*, 10. so this is spoken by comparison here. The Jewes of a long time have not used this name, but for it they reade *Adonai*, that is, Lord. One of the selves hath written thus, *By do the Israelites pray in this world, and are not heard? Because they know not the place name [of God, which is Iehovah] in the world to come, [the world] of the Messias, God will make it knowne unto them, and then they shall be heard. Talkers in 1. salm. 91.* This testuony is true upon them, not for the sound of the letters, but for the want of faith in Christ, who is called Iehovah our Justice: *Ierem. 23*, 6. when they shall be converted unto him, God will heare them, *Iob. 16*, 23.

**Verse 4**. *established*] or, *erected firme* and sure: see *Gen. 6*, 18. this was done to Abraham, with expresse limitation of the time of Israels sojourn out of Egypt, *Gen. 15*, 13, 18. *sojournings*] or, *peregrinations, pilgrimages*: see *Gen. 17*, 8. and 26, 3. and 35, 27.

**Verse 6**. *the hardens*:] the Greeke saith, *from the power*: the Chalde, *from the will* the

tribulation of the servitude of the Egyptians: so in *verse 7*. This mercie is remembred in *Psal. 81*, 7. *stretch out*] that is, *lifted up on high*, as both Greeke and Chalde: doe explaine it: and it signifieth Gods might, and the open manifestation, with continuance of the same against Egypt, till the redemption of Israel effectually performed, *Deut. 4*, 34, 2 *Kin. 17*, 36. *Ezay 12*, 17, 21.

**Verse 7**. *a God*] or, *a God*: this was the covenant with Abraham: see *Gen. 12*, 7.

**Verse 8**. *lift up my hand*] that is, *swore*: as the Chalde explaineth it, *I swore by my word to give it*. Of this signe see *Gen. 14*, 22. Hereof is that speech, *Iehovah hath sworn with his right hand*, &c. *Esa. 62*, 8. *will give it*] under which figure, eternall life in heaven was implied also to the faithful; as is noted on *Gen. 12*, 5. which Paul confirmeth in *Heb. 11*, 10, 16. and the Hebrew Doctors say of this, that it signified the *resurrection* that is above. R. Menachem on *Exod. 6*.

**Verse 9**. *argueth*] *Hebr. shortnesse*, that is, *anger, griefe, and discouragement of spirit*; that they could not patiently endure their troubles: the Greeke translatheth it, *passionatenesse*, or *shortnesse of spirit*. So the *short of spirit*, is opposed to the man *slow to wrath*, *Proverbs 14*, 29. and *shortnesse of spirit* in *Iob*, was trouble and discouragement, *Iob 21*, 4. A like phrase is of *shortnesse of soule*, whereof see *Numb. 21*, 4. And this griefe and discouragement of Israel was so great, that they wished rather to be let alone that they might force the Egyptians, than to have any further proceeding in this basenesse, *Exod. 14*, 12. *servitude*] or *bondage*, which was upon them, as the Chalde addeth: the Greeke translatheth *for hard workers*. And this was the outward cause, added to their inward discouragement and little faith.

**Verse 12**. *of uncircumcised lips*] Hebrew, *superfluous*, or *uncircumcised* of lips: that is, as the Greeke translatheth, *not eloquent*; as the Chalde saith, *of an heavy speech*; the same which Moses complained of before, in *Exodus 4*, 10. but figuratively spoken: as having *uncircumcised lips*, that is, many *superfluous words*, or *unclassified*: and so unfit

to speake to the king. So Esaias complained of *polluted lips*, *Ezay 65*, 5. Of this word *superfluous*, see *Gen. 17*, 11.

**Verse 13**. *words*] that is, as the Greeke addeth, *in go in unto*, *to bring forth*] that is, *that they might bring forth*; so *verse 27*. see the notes on *Gen. 6*, 19. Thus Gods worke and faithfulness was not hindered by mens unfaithfulness: neither was Israel saved for their owne righteousness; who from the first to the last, shewed themselves rebellious, as Moses after telleth them, *Deut. 9*, 4, 5, 6, 7, 24.

**Verse 14**. *heads*] that is, as the Greeke translatheth, *chiefe governors, or captains*. This genealogie following, is to shew the naturall stocke of Moses and Aaron Levites, *verse 26*, 27. and the time of Israels deliverance, according to Gods promise, *verse 16*, 18, 20. *each*] Hebrew, *Chamech*; in Greeke *Enoch*: see *Gen. 4*, 6, 9, &c.

**Verse 16**. 137. *years*] This mans age with his sonnes, *verse 18*. and nephewes, *verse 20*. serve for the opening of that speech concerning Israels peregrination, *Exod. 12*, 40. see the notes there.

**Verse 20**. *his sister*] that is, *his fathers sister*, as saith the Chalde paraphrase. This Moses bible: but the Chalde set out by Arias Mont. hath, *the daughter of his fathers sister*; and the Greeke saith, *the daughter of his fathers brother*: neither of them well; for she was the daughter of Levi, *Exod. 2*, 1. and so sister to Anraas father.

**Verse 21**. *Koran*:] he proved a rebell against Moses, *Numb. 16*, 1, &c.

**Verse 22**. *Argueth*] of him and his two sons mention is made in *Levit. 10*, 4. where he is called *Aaron* and *Elisab*.

**Verse 23**. *Elisabet*] so the Greeke writeth this name, and the new Testament, *Luke 1*, 5. and so we in English: the Hebrew foundeth it *Elshebang*. Shee was of the tribe of Iudah, being the Prince Naassons sister; *Numb. 2*, 3. 1 *Chron. 2*, 3, 10. *Nadab and Abihu*] these died before the Lord by a fire, *Levit. 10*, 1, 2. *Elazar*] hee succeeded his father Aaron in the high priesthood: *Numb. 25*, 26, &c. Or the

the priests that were of him and his brother  
[*Jthamar*, see 1 Chron. 24.

25 Ver[. 25. *Pharaoh's*] of him, see *Numb.*  
25. 7. &c.

26 Ver[. 26. *their armies*] or, *their hosts*: that  
is, not confus'd, but their ordered troops,  
being increas'd to many thousands, and call-  
ed the *hosts of the Lord*, Ex. 12. 37-41, and  
7. 4. These were after ordered according to  
their tribes, *Numb.* 10. 14, 15, &c. Of the word  
*host*, or *army*, see Gen. 21.

27 Ver[. 27. *to bring*] that is, *that they might*  
*bring*, as ver[. 13.]

30 Ver[. 30. *of unbelief*] Gr. of a *small*  
*voice*, Chald. of an *heavy sleep*; see before,  
ver[. 12. and Exod. 4. 10.

## CHAPTER VII.

1. *Moses is made Pharaoh's God*, and *Aaron*  
*his Prophet*. 3. *Pharaoh's heart should be hard-*  
*ened against their words and signs*. 6. *Moses*  
*and Aaron do as they are bidden*. 7. *Their*  
*age*. 10. *Aaron's rod is turned to a Serpent*.  
11. *The Sovereigns do the like*. 13. *Pharaoh's*  
*heart is hardened*. 14. *Moses is sent againe unto*  
*him with word and signe*. 19. *The waters of*  
*Egypt are turned into blood*. 21. *The fishes die*.  
22. *The Magicians do the like miracle, whereupon*  
*Pharaoh is hardened still*.

1 AND Jehovah said unto Moses ;  
2 See, I have made thee a God  
to Pharaoh ; and Aaron thy brother  
shall be thy Prophet. Thou  
shalt speake all that I command  
thee ; and Aaron thy brother shall  
speake unto Pharaoh, that he send  
the sonnes of Israel out of his land.  
3 And I will harden Pharaohs heart ;  
and will multiplie my signes and  
4 my wonders in the land of Egypt.  
And Pharaoh shall not hearken unto

you ; and I will lay my hand upon  
Egypt, and will bring forth mine  
armies, my people the sonnes of Is-  
rael, out of the land of Egypt, by  
great judgements. And the Egypti-  
ans shall know that I am Jehovah,  
when I stretch forth my hand upon  
Egypt : and I will bring out the  
sonnes of Israel from among them.  
And Moses and Aaron did as Jeho-  
vah commanded them, so did they.  
And Moses was fourscore yeeres  
old, and Aaron fourscore and three  
yeeres old, when they spake unto  
Pharaoh. And Jehovah said unto  
Moses and unto Aaron, saying ;  
When Pharaoh shall speake unto  
you, saying, Give a wonder for you,  
then thou shalt say unto Aaron, take  
thy rod, and cast it before Pharaoh,  
it shall be ( *turned* ) to a dragon.  
And Moses and Aaron went in unto  
Pharaoh, and they did so as Jeho-  
vah had commanded : and Aaron  
cast his rod before Pharaoh, and  
behold his servants, and it was ( *turn-*  
*ed* ) to a dragon. And Pharaoh  
also called the wise men, and the so-  
cerers ; and they also, the magi-  
cians of Egypt, did with their inchant-  
ments so. And they cast downe  
every man his rod, and they were  
( *turned* ) to dragons : and Aarons  
rod swallowed up their rods. And  
Pharaohs heart waxed strong, and  
he hearkened not unto them, as Je-  
hovah had spoken. And Jehovah  
said unto Moses ; Pharaohs heart  
is heavy ; he refuseth to send away  
the people. Goe unto Pharaoh in the

the morning ; loe, he goeth out un-  
to the waters, and thou shalt stand  
to meet him by the rivers brinke :  
and the rod which was turned to a  
serpent shalt thou take in thy hand.  
16 And thou shalt say unto him ; Jeho-  
vah the God of the Hebrewes hath  
sent me unto thee, saying, Send  
away my people, that they may serve  
me in the wilderness : and behold  
thou hast not heard his herito. Thus  
saith Jehovah ; in this thou shalt  
know that I am Jehovah : behold,  
I smite with the rod which is in my  
hand, upon the waters which are  
in the river, and they shall be tur-  
ned to blood. And the fish which  
is in the river, shall die, and the ri-  
ver shall stinke, and the Egyptians  
shall be wearied to drinke the waters  
of the river. And Jehovah said  
unto Moses ; Say unto Aaron, take  
thy rod, and stretch out thy hand  
upon the waters of Egypt, upon  
their streames, upon their rivers and  
upon their ponds, and upon every  
gathering together of their waters,  
and they shall be blood ; and there  
shall bee blood in all the land of  
Egypt, both in vessels of wood, and  
in vessels of stone. And Moses and  
20 Aaron did so as Jehovah coman-  
ded ; and he lit up the rod, and  
smote the waters which were in the  
river, in the eyes of Pharaoh, and  
in the eyes of his servants, and all  
the waters which were in the river  
were turned to blood. And the fish  
which was in the river died, and the  
river stunk, and the Egyptians

could not drinke the waters of the  
river, and there was blood in all the  
land of Egypt. And the magicians  
of Egypt did so by their inchant-  
ments : and the heart of Pharaoh  
waxed strong, and he hearkened not  
unto them, as Jehovah had said.  
And Pharaoh turned, and went into  
his house ; and he set not his heart  
to this neither. And all the Egypti-  
ans digged round about the river  
for waters to drinke, for they could  
not drinke of the waters of the river.  
And seven dayes were fulfilled, after  
that Jehovah had smitten the river.

## Annotations.

Made thee for a God : that is,  
one to whom the word of God shall  
come, and by whom it shall be made knowne  
unto Aaron, and so to Pharaoh. This rea-  
son Christ rendereth of the like speech,  
Job. 10. 35. The Chaldee, for God, transla-  
teth *an angel* : see Exod. 4. 16. *Prophet*  
to speake for thee, (as the next verse manifesth)  
the Chaldee saith, *thy interpreter* : be-  
fore, God called him *his mouth*, Exod. 4. 16.  
A *Prophet* hath the name of speaking or in-  
terpreting Gods word : see the notes on  
Gen. 20. 7. Thus God confirms Moses,  
against his fears, Exod. 6. 12. 30.

Ver[. 2. *Pharaoh*] the Greeke addeth, *to*  
*him*, meaning *Aaron*, as Exod. 4. 15.

Ver[. 3. *harder*] as before he said, he would  
make strong : see Exod. 4. 21. *wonders*] or,  
*performances*, for to draw men to be-  
lieve and obey, as *Deut.* 13. 13. 2. *Job.* 4. 43.  
*Isaiah.* 18. 18. 19. By such God beareth wit-  
nesse to his word preached, *Heb.* 2. 4. and  
they

they portend, either good, 2 Chron. 32. 24. or evil, Deut. 6. 22. and 28. 46. yet can they not perfwade any without the fpecial grace of God, Deut. 20. 1, 2, 3, 4.

4 Verſ. 4. lay] Hebrew give my hand; which the Chaldee expoundeth, lay my powerfull plague: to verſes. armies: or hoſts: ſee Exod. 6. 26. The Greeke tranſlateth, with my power.

7 Verſ. 7. old] Hebr. ſonne of 80. yere: of which phraſe ſee Gen. 5. 32. By this appeareth Moſes had beene 40. yeres in the land of Madian: as Stephen avoucheth, Act. 7. 30. See Exod. 2. 23.

9 Verſ. 9. a wonder] or, perſwading-miracle, that I may know yee are lent of God: ſee verſe 3. The Greeke addeth, a ſigne or a wonder. thy rod] becauſe Aaron now uſed it: before it was Moſes rod and Gods: Exod. 4. 2. 20.

a dragon] that is, a great ſerpent: and therefore in verſe 15. it is called a ſerpent; as alſo before in Exod. 4. 3. So the Devill is called the dragon the old ſerpent, Revelat. 20. 2. And Pharaoh himſelfe, with his Egyptians, are called dragons, Ezek. 29. 3. Pſalme 74. 13. But this wonder was a ſigne of their deſtruction, if they obeyed not: for the deſolation of a country is ſignified, by the dwelling of dragons there, Mal. 1. 3. Eſa. 13. 20. 22. Pſal. 44. 20. See alſo the notes on Exod. 4. 3.

11 Verſ. 11. wiſe men] Philoſophers: of theſe, ſee Geneſis 41. 8. ſorcerers:] or, witches: ſuch as doe bewitch the ſenſes and mindes of men, by changing the formes of things to another hue. And from the Hebrew Caſtaphy, (which hath the ſignification of changing or turning) the Greekes have formed their word Baſcama, and the Latines Faſcimo, which is to bewitch: and it is uſed for unlawfull devilliſh Arts and Artizens, ſuch as Gods Law condemneth, and puniſheth with death, Deut. 18. 10. Exod. 22. 18. and applied to falſe teachers, and their craftis, Galat. 3. 1. Revel. 18. 23. and theſe Egyptian ſorcerers, were types of ſeducers, who reſiſt the truth, as James and Iambres withſtood Moſes here, 2 Timothy 3. 8. where Paul ſetteth downe the names of the chiefe

of theſe ſorcerers, as they were kept in the lewes private records. For ſo to this day, in their Babylonian Talmud, tract. Menachoth, chapter 9. they ſhew how Iſaane and Iſambre, chiefe of the ſorcerers of Egypt, withſtood and mocked Moſes, ſaying, thou bringeſt ſhrow into Aphraim, (as water into the ſea;) for they thought, he did his miracles by ſorcery, whereas the Land of Egypt was full of ſorcerers. This Mame, was alſo an Amorittill name, Genſ. 13. 18. called in Greeke Mambre; and by Paul Iambres, in 2 Timothy 3. 8. where the Syriack writeth Iambres: for letters are often changed even in the ſame tongue, as Merodach, Eſay 39. 1. or Erodach, 2 Kin. 5. 20. 12. Nemuel, 1 Chron. 4. 24. or, Temuel, Exod. 6. 15. and many the like. And that not Paul onely, but the Iewes commonly ſo named them, appeareth alſo by a Chaldee paraphraſe of the law that goeth under the name of Jonathan; there upon this place of Exodus, their names are written Ianis and Iambres: and in another Hebrew commentarie on the Law, called Thuchunt, in fol. 40. they are named Ionos and Iambros. Among the heathens alſo, their memorie continued, though corrupted; for Plinie in nat. hiſt. lib. 30. cap. 1. ſpeaketh of Moſes and Iannes, and Caldeia (or as ſome reade it Iotaſe.) whom hee calleth Iowes, by whom Magicke was uſed. And Origen againſt Celfus, lib. 4. ſheweth how Numenius a Pythagorean Philoſopher ſpeaketh of Moſes miracles in Egypt, and his reſiſtance by Iannes and Mambres magicians: Apuleius alſo a Latine Philoſopher (in his ſecond Apologie) mentioneth one Iannes, among the chiefe Magicians: that their names as it ſeemeth, were renowned over all magicians] ſee the notes on Geneſis 41. 8. incantations] or, ſecret ſigns, jugglings. A word not uſed in this ſenſe, ſave here, and in verſe 22. and it hath the ſignification, of ſecret and cloſe conſequence: or, of ſiſtering like the flame of a fire or ſmoke, as Genſ. 3. 24. wherewith mens eyes are dazzled. And by this word, God putteth difference betweene Moſes miracles which were done

done in truth; and theſe done by ſleight or ſorcery: which were alſo figures of the ſigns and ſhew wonders, that Antichriſt worketh, 2 Theſſal. 2. 9. whoſe Church is called Egypt, Revelat. 11. 8. their rods] that is, their dragons made of rods: or, if they were alſo turned to rods againe, it was the greater miracle. But by compariſon with Exod. 4. 4. it is moſt likely it was a ſerpent till Aaron tooke it into his hand againe. And here Moſes and Aaron doe overcome Iannes and Iambres at the firſt, in that wherein they moſt excelled: ſo they that are of God, overcome Antichriſt; for greater is he that is in them, than he that is in the world, 1 Iohn 4. 3, 4.

13 Verſ. 13. waxed ſtrong] or hard; both by his owne impenitencie, Rom. 2. 5. and Gods juſt worke in him, Exod. 4. 21.

14 Verſ. 14. beavy] by reaſon of the hardneſſe of it: and ſo unfit to be lifted up unto the obedience of my word. This heavineſſe when it is ſpoken of eyes, cares, hands, heart, or the like; ſignifieth the dullneſſe and unſuitneſſe to doe that which men ought: Gen. 48. 10. Zach. 7. 11. Exod. 17. 12. Luke 21. 34. And this in Pharaoh is ſaid, both to be done of himſelfe, Exod. 8. 32. and of God, Exod. 10. 1.

17 Verſ. 17. I ſmite:] Aaron it was that ſmote, verſ. 19. but God by Moſes commanded it: therefore he principally ſmote, and the rod is ſaid to be in his hand. The Scripture ſometime explaineth this; as, he called, Matth. 20. 32. that is, he commanded to be called, Mar. 10. 49. and he gave, Mar. 15. 45. that is, he commanded to be given, Matth. 27. 58. See alſo the notes on Exod. 39. 22. and 48. 12. And God foretelleth the plague before he brings it, to warne him in mercie: but uſeth the time preſent, I ſmite, (or, am ſmiting:) to ſignifie judgement to be at hand. So Exod. 8. 2.

18 Verſ. 18. be wearied:] both by digging round about the river for waters, as verſe 24. and being grieved and loathing the waters turned to blood, which they ſhall not be able to drinke; as in verſe 21. and ſo the Greeke here tranſlateth, they ſhall not be able

to drinke. And this plague being threatened to the Egyptians onely: it is to be thought, the Iſraelites in Goleen were free from this, as from other plagues following, Exod. 8. 22. and 9. 26. and 10. 23. And ſo the Hebrew Doctours ſay, the plague of blood, was bloud to the Egyptians, and water to the Iſraelites: R. Elias in Sepher reſhuib chocmah, treat. of Love, chap. 7. Here God proceedeth in his worke, from ſignes and wonders, to plagues and puniſhments: & whercof he bringeth upon Egypt before the Iſraelites were let goe out of their bondage, (as there are ſeven plagues, wherewith the ſpiritual Egypt of Antichriſts Church is ſmiten, in Revelat. 16.) Theſe ten plagues, the Hebrew Doctours ſumme up in ten letters, the firſt of all their names, ירד ערש בארץ whereby they meane,

Bloud: Frogs: and Lice: a Mixed ſwarme: Murraine that beſts annoy'd: Boyles: Hayle: and Locuſts: Darkneſſe thicke: and Firſt-borne all deſtroy'd.

Verſ. 19. gathering together:] that is, place of gathering, as the Chaldee expounds it: the word which is uſed in Geneſ. 1. 10. and implieth lakes, pooles, pits, ditches, and veſſels: as after is explained in the end of this verſe. See alſo Levitic. 11. 36. veſſels:] this word is expreſſed in the Chaldee, and is neceſſarily implied in the Hebrew: as a thouſand, 2 Samuel 8. 4. for a thouſand chariots, 1 Chron. 18. 4. the firſt, Mat. 26. 17. for, the firſt day, Marke 14. 12. and many the like.

Verſ. 20. he liſt up] the Greeke explaineth it, Aaron liſt up his rod. to bloud:] as the Egyptians had thred the bloud of the children of Iſrael, drowning them in the river, Exod. 1. 22. ſo in this firſt plague, God rewardeth that, by turning their waters into bloud, which R. Menachem (on this place) ſaith, ſignified murcie turned unto them to judgement. So upon the ſpiritual Egyptians, (by whoſe ſinne, the third part of the ſea became bloud, and of other waters,



## CHAPTER VIII.

waters, became wormewood, *Revelat. 8.8.11.*) there be the like plagues, from the phials (or cups) of Gods Angels, as are here by the rod of Gods messengers: their *fat, rivers, and fountains* becoming *blood*: they having *shed the bl of ad of Saints and Prophets*, and God *giving them blood to drinke*, for they are *worthy*: *Revelat. 16.3-6.* Of this plague the Psalmist also speaketh, *Psalm 78.44. and 105.29.* Contrariwise, God blest his people, by turning for them, the *rockes to rivers* and *fountaines of waters*, *Psalm. 78.15.16.* and *114.8.* and giving them the *water of life to drinke*, *1 John 4.10.14. Revel. 22.1.17.*

21 Ver[.21. died: ] so in Antichrists sea, every living soule dieth, *Revel. 16.3.* as by their impietie, they had caused the third part of such to die before, *Revelat. 8.9.* Contrariwise, in the holy land, corrupt waters are healed, the creatures in them live, and fish are multiplied, *Ex. 4.47.8.9.* [stanke] whereas the waters of Egypt served them for drinke, *Jerem. 2.18.* (there being no raie in the countrie, *Deut. 11.10.11.*) God turning them to stinking blood, and killing the fish: the plague was the more grievous. For fishes were their common food, *Numb. 11.5.* the flesh of many beasts, they through superstition would not eat of, *Exodus 8.26.* so that which the Prophet after threatneth, was now upon them; *the fleeces mourned, and all they that cast angle into the brookes lamented: and they that spread nets upon the waters large shed;* *Ez. 19.8.*

22 Ver[.22. did so] as before in *verse 11.* They could by enchantments increase their owne plagues; but not ease themselves: see *Exodus 8.7.8.* But where had they water to turne into blood? either they found some by digging about the river, *verse 24.* or they had some fetched from another place, as Gosen: see the notes on *verse 18.* mixed strong, the Greeke faith, was hardened: see *verse 13.*

23 Ver[.23. set not] that is, regarded not, nor cared for this wondrous plague: so the setting of the heart, signifieth carefull regard, *Exod. 9.21. Prov. 22.17. 25.20.18.3.*

1. God threatneth Pharaoh, if he send not Israel away, to plague his realm with frogs. 5. Aaron stretcheth out his hand, and (the second plague) frogs come out of the waters, over all the land. 7. The Magicians doe the like. 8. Pharaoh saith to Moses. 12. And Moses by prayer removeth the frogs away. 15. Pharaohs heart is hardened. 16. The third plague (scilicet) is turned into lice on man and beast. 18. The magicians could not doe so; yet Pharaoh is hardened. 20. God threatneth the fourth plague; swarms of flies upon the Egyptians. 22. excepting Israel in Gosen. 24. the land is corrupted with the swarms. 25. Pharaoh inclineth to his people againe. 30. Moses by prayer removeth the swarms away. 32. Pharaoh is hardened againe.

AND Iehovah said unto Moses; 1  
Goe in unto Pharaoh, and say 1  
unto him, thus saith Iehovah, send 2  
away my people, that they may serve 2  
me. And if thou refuse to send 3  
them away, behold, I smite all thy 3  
border with frogs. And the river 3  
shall abundantly bring forth frogs, 4  
and they shall come up, and enter in 4  
to thy house, and into thy bed- 5  
chamber, and upon thy bed, and 5  
into the house of thy servants, and 5  
upon thy people, and into thy ovens, 5  
and into thy troughes of dough. 5  
And the frogs shall come up upon 4  
thee, and upon thy people, and upon 5  
all thy servants. And Iehovah 5  
said unto Moses, Say unto Aaron, 5  
stretch forth thine hand with thy 5  
rod, over the streames, over the ri- 5  
vers, and over the ponds, and cause 5  
frogs

6 frogs to come up upon the land of 6  
Egypt. And Aaron stretched out 6  
his hand over the waters of Egypt, 6  
and the frog came up and covered 7  
the land of Egypt. And the Magi- 7  
cians did so with their inchant- 7  
ments, and caused frogs to come up 8  
upon the land of Egypt. And Pha- 8  
raoh called for Moses and for Aaron, 8  
and said, Intreat ye Iehovah that he 8  
may take away the frogs from mee, 8  
and from my people, and I will 8  
send away the people, that they may 9  
sacrifice unto Iehovah. And Moses 9  
said unto Pharaoh, Glorie over me, 9  
when I shall intreat for thee, and for 9  
thy servants, and for thy people, to 9  
cut off the frogs from thee and from 10  
thy houles: only in the river they 10  
shall remaine. And he said, to mor- 10  
row: and he said, (be it) according 11  
to thy word, that thou maist know 11  
that there is none like Iehovah our 11  
God. And the frogs shall depart 11  
from thee, and from thy houses, and 12  
from thy servants, and from thy 12  
people: only in the river they shall 12  
remaine. And Moses and Aaron 12  
went out from Pharaoh, and Moses 13  
cried unto Iehovah, because of the 13  
frogs which he had put upon Pha- 13  
raoh. And Iehovah did according 13  
to the word of Moses; and the frogs 14  
died out of the houses, out of the 14  
villages, and out of the fields. And 14  
they gathered them together upon 15  
heapes, and the land stank. And 15  
Pharaoh saw that there was a breac- 15  
thing; and he made his heart heavy, 15  
and hearkened not unto them, even

as Iehovah had spoken. And Iehovah 16  
said unto Moses, Say unto 16  
Aaron, stretch out thy rod, and smite 16  
the dust of the land, and it shall be 17  
(turned) to lice in all the land of 17  
Egypt. And they did so; and Aaron 17  
stretched out his hand with his 18  
rod, and smote the dust of the land, 18  
and there were lice on man and on 18  
beast; all the dust of the land was 18  
lice, in all the land of Egypt. And 19  
the Magicians did so with their in- 19  
chantments, to bring forth lice, but 19  
they could not; and there were lice 20  
on man and on beast. And the Ma- 20  
gicians said unto Pharaoh, This is 21  
the finger of God: and Pharaohs 21  
heart waxed strong, and he hearkened 21  
not unto them, even as Iehovah had 22  
spoken. And Iehovah said unto 22  
Moses, Rise up early in the morning, 22  
and stand before Pharaoh; loe, he 22  
commeth forth to the waters; and 23  
say unto him, thus saith Iehovah, 23  
Send away my people, that they may 23  
serve me. Elie, if thou wilt not 23  
send away my people, behold, I will 23  
send a mixed swarme upon thee, and 23  
upon thy servants, and upon thy 23  
people, and into thy houses; and 23  
the houses of the Egyptians shall be 23  
full of the mixed swarme, and also 23  
the ground whereon they are. 23  
And I will marvellously sever in 23  
that day the land of Goshen, upon 23  
which my people standeth, that 23  
there shall be no mixed swarme there, 23  
to the end thou maist know that I 23  
am Iehovah, in the midst of the 23  
earth. And I will put a redemption 23  
betweene

betweene my people and thy people : to morrow shall this signe be. And Iehovah did so ; and there came a heaue mixed swarme into the house of Pharaoh, and the house of his servants, and into all the land of Egypt ; the land was corrupted by reason of the mixed swarme. And Pharaoh called for Moses and for Aaron, and said, Goe ye, sacrifice to your God, in the land. And Moses said, *It is not meet so to doe ; for the abomination of the Egyptians, shall we sacrifice to Iehovah our God : loe, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us ? We will goe three dayes journey into the wilderness, and sacrifice to Iehovah our God, as he shall say unto us.* And Pharaoh said, I will send you away, that yee may sacrifice to Iehovah your God in the wilderness ; only in going you shall not remove very farre away : intreat ye for me. And Moses said ; Behold, I goe out from thee, and will intreat Iehovah that the mixed swarme may depart from Pharaoh, from his servants, and from his people, to morrow : only let not Pharaoh any more deceive, in not sending away the people, to sacrifice unto Iehovah. And Moses went out from Pharaoh, and intreated Iehovah. And Iehovah did according to the word of Moses ; and he removed the mixed swarme from Pharaoh, from his servants, and from his people ; there remained

not one. And Pharaoh made his heart heaue at this time also, and sent not away the people.

## Annotations.

**A** *Abundantly bringeth* This word is used in the creation, Gen. 1. 20. that which then was a blessing, is here turned to a curse. And this second plague, even as the former, God raieth from the *waters* : the next is from the earth, *verse 16.* this is threatened before it was inflicted ; the next is not so. *haufel* The Greeke Interpreters understand one for many, translating *haufes*, *chambers*, &c. which the Hebrew also may imply : see Gen. 3. 2. and upon or, and into (the houses of) thy people : in this sense the Greeke translatheth it. *troughs of dough* ; or (as the Greeke expounds it) *bars of dough* : which the word seemeth properly to meane, in Exod. 12. 34. This was one of the particulars in which God threateth the transgressors of his law, to cunke them, Deut. 28. 17.

*Verse 4. upon thee* or, *against thee* : This signifieth the greatness of this plague, invading not only their houses, beds, pantries, &c. but the Egyptians themselves : whom neither doores, gates, wals, nor weapons, could defend from those filly creatures. By expressing their persons, the exempting of Israell seemeth to be implied : as after in plaine words, *verse 21.* And in *Psalm 78. 12. 43.* these wonders are said to be done in *Tisulim* (or *Tanis*) a region in Egypt, which was distinct from Goshen, where Israell dwelt.

*Verse 6. the frog* put generally for *frogs*, with multitudes whereof God plagued the Egyptians, and as it is said in *Psalm 78. 45.* *corrupted* (or *destroyed*) them. Frogs are loathsome and troublesome creatures, and by Gods law *unclean*, and *abominable*, Levit. 11. 12. 23. and by *frogs*, elsewhere the Holy Ghost

Ghost signifieth, the *unclean spirits of devils*, which coming out of the mouth of the Dragon, Beast, and False Prophet, (as here they came out of *streames, rivers, and ponds*) goe to the kings of the earth, (as these did into kings chambers, *Psalm 105. 30.*) to gather them to the battle of the great day of God almighty, Rev. 16. 13, 14. *Plinie* (in his *nat. historie*, booke 8. chap. 29.) speaking of notable documents of desolation by contemptible creatures, mentioneth a *citie in France, that was* (of old) *diverted away by frogs*.

*Verse 7. did so* ] or, *did likewise* : see Exod. 7. 17. 22.

*Verse 8. that he may take away* ] or, *let him remove* : by this Pharaoh acknowledged both the grievousness of this plague, (for he requested not the like for the first of the blood, Exod. 7. 23.) and that his Magicians could adde unto his plagues, but were not able to deliver him from any. Wherefore he is now forced to seeke hope of that God, whom before he would not know, Exod. 5. 2. And when the Philistines land was plagued with mice, (as Egypt was now with frogs) they by council of their soothsayers, sent a *Sim-offering* to the God of Israell, that they might be healed : and humned hardnesse of heart, taking warning by this Pharaoh and the Egyptians, : *Saml. 6. 2. 3. 6.*

*Verse 9. Glorie over me* ] in appointing me the time when I shall intreat for thee : so the Greeke translatheth it, *Appoint unto me when I shall pray*, and the Chaldee paraphratheth, *Aske for thee a powerfull worke, and give it upon the time*, &c. The Hebrew properly signifieth to *glorify over*, or, *to count ones selfe against another* : as *Isaie 7. 2. Ezech 10. 15.* In this speech Moses shewed both great faith in God, and humilitie towards the king. *cut off* ] that is, *destroy or kill*, *verse 13.* *only* ] or, as the Greeke translatheth, *but in the river*. So Moses limiteth the measure of the release, the time he leaveth to Pharaohs choice, who by seeing the remainders of both plagues, (that frogs were in the river where fish had bene before, Exod. 7. 21.) might be the more moved to keepe his promise, in letting Israell goe. Therefore this deli-

verance is called but a *breathing*, *verse 15.* *Verse 12. because of* ] or, *concerning the word* (or *business*), as the Chaldee translatheth it ) of the frogs : which the Greeke interpreteth, *for the limited ending of the frogs*, as he had put ] that is, God had laid as a plague : or, which Moses had put into Pharaoh, for choice of the time, *verse 9.* The Greeke favoureth this latter sense ; so doe the words following.

*Verse 14. upon heapes* ] or, *many heapes* : Hebr. *heapes* *heapes* : of which phrase, see *Genesis 14. 10.* *flanke*, ] with dead frogs, as the river did before with dead fish, Exod. 7. 21. The Chaldee translatheth, *they flanke upon the land*. Heereby God recompensed the Egyptians sinne, in whole eyes the favour of Israell did sinke before, Exod. 5. 21. and there remained as yet a memoriall of their plague, the sinke whereof came up into their nostrils : and the ill favour of such unclean spirits as were figured by these frogs, (*Revel. 16. 13. 14.*) is signified. The like is prophesied concerning the Locusts, in *Ios 2. 20.* and the armie of Gog, *Ezech 39. 11.* and all other enemies of the Church, *Ezech 34. 2.*

*Verse 15. a breathing* : ] or *respiration*, in Greeke, a *refracting* : that is, for enlargement and respite from the plague, where-with he was before so straitly afflicted. The like word is used in *Ezech 4. 14.* *hearty* : ] unit to understand, or yeeld to the word of God : see Exod. 7. 14. Thus neither the laying on of the plague, nor taking it off, could worke any good in Pharaoh : *let for our be preserved to the wicked*, yet *will be not have as righteous*, *Ezech 26. 10.*

*Verse 16. thy rod* : ] the Greeke addeth, *with thy hand* ; which the Hebrew also expresseth in *verse 17.* And so in *Exod. 10. 21.* where Moses is bidden stretch out his hand, seemeth to bee meant his *rod* withall. Of this third plague, God gave Pharaoh no warning afore hand, as he did of the other two : but hastened his punishment, as his sinnes increased ; and bringeth this plague from the earth, which was neerer unto them than the waters. So of the fourth

fourth and fifth plagues, God gave them warning beforehand; but not of the sixth, *Exod. 9. 8.* againe, of the seventh and eighth plagues, he warned them, but not of the ninth, *Exodus 10. 21.* and at the tenth plague, the Israelites are sent away, *Exodus 12.* Moreover, these three first plagues, which were from the waters and earth, came by Aarons hand stretching out the rod, *Exodus 7. 19.* and *8. 5. 16.* three which were from the heavens and ayre, came by Moses stretching out his hand and rod, as the Haile, *Exodus 9. 22. 23.* the Locusts, *Exod. 10. 12. 13.* and the Darknesse, *Exodus 10. 21. 22.* There came without the hand, either of Moses or Aaron; as the Mixed swarme, *Exodus 8. 21. 24.* the Murraine, *Exodus 9. 3.* and the death of the First borne, *Exodus 12. 29.* and one was by Moses hand, but not with the rod; as the plague of Boiles, *Exodus 9. 8. 10.*

Verf. 17. *there were lice* Hebr. *there was the louse*; put generally for the multitude of this vermine; which being of the least sort of Gods creatures, did greatly plague the proud nation. This David rehearsed, among other Gods wonders in Egypt, *Psalm 105. 31.* Humane writers doe record, that the Priests of Egypt did *showe their whole bodies, every third day, lest any louse, or other filth should breed upon them that served their gods, Herodot. in Euterpe.* So, with things, which they superstitiously loathed, did God plague them. The Greeke calleth this plague *Skupes*, which are a kinde of small stinging gnats: but by the Chaldee and others, they were lice.

Verf. 18. *did so*: that is, *endeavourt to doe so*, but could not: and when men are laid to doe things above their ability, it meaneth their labour and endeavour there-to: as *Matth. 7. 13. enter in at the strait gate: that is, strive to enter, Luke 13. 24.*

Verf. 19. *the finger*: that is, *the worke, Spirit and power of God*; who is said, after the manner of men, to doe things by his hand and finger, *Psalm 102. 26.* and *8. 4.* and *109. 27. 1 Samuel 6. 9.* To this speech Christ hath reference, when hee refused

those that withstood his miracles, as these Magicians did Moses; *if I with the finger of God cast out devils, Luke 11. 20.* which an other Evangelist explaineth to be the Spirit of God, *Matth. 12. 28.* Heere the confession of Iannes and Iambres (of whom see before on *Exodus 7. 11.*) condemned Pharaoh and themselves: that in further resistance, they manifested their folly unto all men; as *2 Tim. 3. 8. 9.* The Chaldee expoundeth their speech thus; *it is a plague from before the Lord.*

Verf. 20. *stand* or, *present thy selfe.*

Verf. 21. *a mixed swarme* of flies, wasps, hornets; or as some thinke, of wilde beasts, serpents, mice, and the like. The Hebrew and Chalde words, signifie onely a mixed multitude; but thew not of what creatures. The Greeke now extant, hath *Kaninnus*, that is, the Dog-flye: Hierom faith, of old the Lxxv Interpreters called it *Kaninnus*, and Aquila translated it *Panninus*; that is, the common, or, all sorts of flies. The Chaldee paraphrase on *Psalm 78. 45.* expoundeth it *a mixed swarme of wilde beasts of the field*; so the latter Hebrewes, as *Aben Ezra* and *Sol. Iarchi*, (on *Exod. 8.*) name them, *Lions, Wolves, Bears, Leopards*; and *all kindes of evill beasts, Serpents and Scorpions.* With whom accordeth Philo, (or the author of the booke of *Wisdom*) who saith, that as the Egyptians worshipped Serpents void of reason, and velle beasts; so God sent a multitude of unreasonable beasts upon them, for vengeance, for the Lord wanted not meanes (as he saith) to send among them a multitude of Beares, or fierce Lions, or insatiable wilde beasts full of rage, newly created, breathing out either a fiery vapour, or filthy fumes of scattered smoke, &c. *11. 15. 17. 18.* As in *Exod. 12. 38. gnehreb* is used for a mixed multitude of peoples of sundry nations: so *garab* here seemeth to intend, not one but many sorts of creatures, flying, or running; and such they were as did eat (or devour) the Egyptians, *Psalm 78. 45.* and consumed (or destroyed) the land, *Exodus 8. 24.* and because he saith, their houses should be full of them, I thinke rather they were in all creatures, than in Lions, Beares, or the like.

Verf.

Verf. 22. *will marvellously sever*, will separate and exempt in a marvellous and glorious manner: wherefore the Greeke expoundeth it, *paradoxisis*, that is, *I will marvellously glorifie, or miraculously honour.* See *Exodus 33. 16.* Gishen in Greeke, *Genesim*: a province in Egypt, where Israel dwelt: see *Genesim 45. 10.* standeth that is, standeth or standeth, from being sent away to serve mee: as *Exodus 9. 28.* or, standeth, that is, standeth. in the midst: The Greeke translates it, *standing all the earth* (or *land*.)

Verf. 23. *a redemption*: that is, as the Greeke translates it, *a vision* (or *a vision*) whereby it shall appeare that I doe redene and save them from this plague. The Chaldee explaineth it thus, *I will put a redemption to my people, and upon thy people I will bring a plague.* So in *Psalm 111. 9.* *his redemption* to his people: and here in Gods grace in Christ was he red; for by him, God hath made a redemption for his people, *Luke 1. 68.*

Verf. 24. *did so*: he said, and there came a mixed swarme, *Psalm 105. 31.* which here Moses calleth *heavens* or *greivous*: both for the multitude of these noyious creatures, (as the Greeke interpreteth the word;) and for the hurt which they did to the people and land which was corrupted, or, (as the Greeke saith) *degraded* by them.

Verf. 26. *not men*: that is, *not right*, as being not so appointed of God, who called into the wilderness, *Exodus 3. 18.* The Greeke translates it, *it cannot so be done.* the abomination: that is, the beasts which the Egyptians doe worship, and doe abhorre to kill, or to see killed for sacrifice. And the sentence twice repeated, may imply two senses: 1. Shall wee sacrifice to our God in things as the Egyptians sacrifice: that would bee an abomination to the Lord. 2. Or shall wee sacrifice in such things as God requireth: that would be an abomination to the Egyptians. The Greeke translates plurally *abominations*: and the Chaldee explaineth it thus; *for the beasts which the Egyptian worshippeth, we shall offer for sacrifice: we, shall we sacrifice the beasts*

which the Egyptians worshippeth, &c. The Scripture often calleth the Gods, and services of the heathens, *abominations*; as *Deut. 7. 25.* and *12. 30. 31. 2 Kings 23. 11. Ezra 9. 1. Esay 44. 19.* Now the principall faculces of the Hebrewes, were Oxen and Sheepe, *Genesim 15. 9.* and all sheepe-keepers were an abomination to the Egyptians, *Genesim 46. 34.* for (as humane writers doe record) they that kept in the temple of Iupiter Thebanes, or dwelt in that province (in the land of Egypt) they all abstained from sheepe, and sacrificed goats: and those Theban Egyptians killed no ram, but counted them holy; and they had an image of Iupiter with a rammes face. Likewise the Egyptians might sacrifice no cowes because they were consecrated unto Isis; whose image also they had, like a woman with cowes horns; and all the Egyptians reserved cowes above all other cattle: as witnesseeth Herodotus in his history, booke 2. and other writers tell the like things of them: as as *Plutarch* in his booke of *Isis and Osiris.* will they not stone us? meaning, doubtlesse they will. Therefore the Greeke translates it, *we shall be stoned*: and the Scripture it telle often relolveth such questions, by affirmations: as is shewed on *Gen. 4. 7.* and *15. 9.*

Verf. 27. *shall so*: for they knew not how they should serve the Lord, till they came thither, *Exodus 10. 26.* The Greeke translates it, *into such*, referring it to that general precept, in *Exod. 5. 1. 5.*

Verf. 28. *not remove very fure*: or, *not in any case remove fure*: Hebr. *removing fure, not remove fure*: of which phrase, see *Genesim 2. 17.* *will eat yee*: Or, *pay yee therefore for me unto the Lord*: meaning that the plague might be taken away; as verse 8. and 29. So Simon Magus requested the prayer of Peter, *Acts 8. 24.*

Verf. 29. *that the mixed swarme may* or, as the Greeke translates it, *and the mixed swarme shall depart*: for these two phrases are used indifferently, as one Evangelist writeth, and the murmurance shall bee ours, *Matth. 12. 7.* another saith, that the inheritance may be ours, *Luke 20. 14.* See also the notes on *Genesim 27. 4.* and *12. 12.* Herein Moses sheweth

sheweth great faith, that his praier should be granted. *any more deceiver* Hebr. *adde to deceive*; or, *to mocke*, as the word signifieth, 1 King. 18. 27. This he said, because he had promised the like before, *vorse* 8, but, *God will not be mocked*, Gal. 6. 7, Job 13. 9.

Verf. 32. *made bray*] by hardning his heart against the Lord: see *verse* 15, and chap. 7. 14. *[sent not]* as the Greeke faith, *he would not send*. And so Moses speaketh also in Exod. 10. 27. And often when things are denied to be done, it implieth an unwillingness: which the Holy Ghost sometime explaineth; as, *David removed not the Ark*, 1 Chron. 13. 13. that is, *he would not remove it*, 2 Sam. 6. 10.

## CHAPTER IX.

1. God threatneth the fifth plague, the murraine of cattell, 4. but exempteth Israel. 6. The Egyptians cattell die: 7. yet Pharaoh is hardened. 8. God bringeth the sixth plague, boyles upon man and beast: 11. so that the Magicians cannot stand before Moses: 12. yet Pharaohs heart is hardened. 13. God threatneth Pharaoh more severely. 22. The seventh plague of haile and fire, falleth upon men and beasts, and fruits of the earth. 27. Pharaoh confesseth his sinne, and saith to Moses: 33. who praith to God, and the plague ceaseth: 34. whereupon Pharaohs heart is hardened yet more.

AND Iehovah said unto Moses; 1  
Goe in unto Pharaoh, and 2  
speake unto him, Thus saith Iehovah the God of the Hebrewes, Send away my people, that they may serve mee. For if thou refuse to send them away, and thou still wilt hold them: Behold, the hand of Iehovah is upon thy cattell which is in the field, upon the horses, upon the

asses, upon the camels, upon the oxen, and upon the sheepe: a very grievous murraine. And Iehovah will marvellously sever betweene the cattell of Israel and the cattell of Egypt; and there shall not die any thing of all that is the sonnes of Israel. And Iehovah appointed a set time, saying, To morrow Iehovah will doe this thing in the land, And Iehovah did this thing on the morrow, and all the cattell of the Egyptians died, but of the cattell of the sonnes of Israel died not one, And Pharaoh sent, and behold, there was not any one of the cattell of Israel dead: and the heart of Pharaoh was made heavy, and he sent not away the people. And Iehovah said unto Moses and unto Aaron, Take to you your hands full of ashes of the furnace, and let Moses sprinkle it towards the heavens, in the eyes of Pharaoh. And it shall be (turned) to small dust, upon all the land of Egypt; and it shall be upon man and upon beast, to a boyle breaking forth with scalding blaines, in all the land of Egypt. And they tooke ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it towards the heavens, and it was a boyle with scalding blaines breaking forth upon man and upon beast. And the Magicians could not stand before Moses, because of the boyle, for the boyle was upon the Magicians, and upon all the Egyptians. And Iehovah made strong the heart of Pharaoh, and he hearkned

hearkned not unto them, even as Iehovah had spoken unto Moses. And Iehovah said unto Moses, Rise early in the morning, and stand before Pharaoh, and say unto him, Thus saith Iehovah, the God of the Hebrewes; Send away my people, that they may serve me. For at this time I will send all my plagues into thy heart, and upon thy servants, and upon thy people, that thou maist know that there is none like me in all the earth. For now I sent out my hand, and I had smitten thee and thy people with the pestilence, and thou hadst bene cut off from the earth. But in very deed, for this have I raised thee up, for to shew in thee my power, and that my name may be declared in all the earth. As yet exaltest thou thy selfe against my people, that thou wilt not send them away? Behold, I will raine, about this time to morrow, a very heavy haile, such as hath not bene the like in Egypt since the day it was founded, even untill now. And now send and speedily gather thy cattell and all that thou hast in the field: every man and beast which shall be found in the field, and shall not be gathered into the house, the haile shall even come downe upon them, and they shall die. He that feared the word of Iehovah, amongst the servants of Pharaoh, made his servants and his cattell flee into the houses. And hee that set not his heart unto the word of Iehovah, he left his servants and

his cattell in the field. And Iehovah said unto Moses, Stretch forth thine hand towards the heavens, and there shall be haile in all the land of Egypt, upon man and upon beast, and upon every herbe of the field, in the land of Egypt. And Moses stretched forth his rod towards the heavens, and Iehovah gave voices, and haile; and fire went upon the ground: and Iehovah rained haile upon the land of Egypt. And there was haile, and fire catching it selfe among the haile, very heavy, such as there was not the like in all the land of Egypt, since it was a nation. And the haile smote in all the land of Egypt, all that was in the field, from man even unto beast: and the haile smote every herbe of the field, and brake every tree of the field. Only in the land of Goshen, where the sonnes of Israel were, was there no haile. And Pharaoh sent, and called for Moses and for Aaron, and said unto them, I have sinned this time: Iehovah is just, and I and my people are wicked. Intreat ye Iehovah, for it is enough, that there be no more voices of God, and haile, and I will send you away, and yee shall no longer stay. And Moses said unto him, When I am gone out of the cite, I will spreade abroad my hands unto Iehovah; the voices shall cease, and the haile shall be no more; that thou maist know that the earth is Iehovahs. But thou and thy servants, I know that yee will not yet feare before Iehovah God. F And

31 And the flaxe and the barley was smitten, for the barley *was in the* care, and the flaxe *was* bolled. But  
32 the wheat and the ryewere not smitten, for they *were* hidden. And Moses went out of the citie, from Pharaoh, and spread abroad his hands unto Iehovah; and the voices and the haile ceased, and the raine was not poured upon the earth.  
34 And Pharaoh saw that the raine, and the haile, and the voices were ceased; and he added for to sinne, and made heavie his heart, he and his servants. And the heart of Pharaoh waxed strong, and he sent not away the sonnes of Israel, even as Iehovah had spoken, by the hand of Moses.

Annotations.

- 1 **L** Hebrews ] in Chaldee, *lives*: so in verse 13. and usually in other places. For they which of old were called *Hebrewes* of Heber the Patriarch, Gen. 14. 13. Were after called *Iews*, Eph. 3. 6. of Iudas the Patriarch, Iakobs fourth sonne: see Gen. 29. 35. and 49. 8.
- 3 Verse 2. *the hand*] The Chaldee expounds it, a plague from before the Lord. *[sheep] or flock*, both sheepe and goats. *grievous murraine*] or *horrible pestilence*: the Chaldee and the Greeke call it, a *very great death*. See the notes on Exod. 5. 3. for it is the same word there used.
- 4 Verse 4. *sever*] In the Greeke, *will glorifie*: see Exod. 8. 22. *any thing*] Hebr. *a word*; that is, ought which may be spoken of: so word, is for *thing*, in verse 5. and 6.

Verse 6. *all the cattell*] that is, of all sorts some: for other some remained for an after plague, verse 19. 25. And this was the siff judgement, of which Alaph saith, God weighed out a path to his anger, &c. and gave up their beasts to the murraine, (or pestilence:) Psal. 78. 50.

Verse 7. *made heavie*] and so, *obstinate*: see Exod. 7. 14.

Verse 8. *your hands full*] Hebr. *the fulness of your fists*. Here againe, the first plague is brought upon Egypt, without warning given them before: see the notes on Exod. 3. 16. *ashes*] or, *embers*. The matter of this plague is from the fire; as of the former, from the earth and water; of the next, from the aire.

*the heavens*] as signifying this punishment to come upon them from God above, in speciall manner. *to a byle*] or, as the Greeke translatheth, *byles* or *sores*, *butcher*. Of such oft-times leprosie did breed, as Levit. 13. 18, 19, 20.

*scalding blains*] or, *boying blisters*; a word not used but in this Egyptian plague; and it was an extraordinary and incurable byle, such as Moses threatened among other curles, for the breach of Gods law, Deut. 28. 27. *The Lord will smite thee with the byle of Egypt, &c. wherof thou canst not be healed*. The Holy Ghost expresth it in Greeke, by *an evil and a malignant byle*, Revel. 16. 2.

Verse 10. *it was*] or *there was*, as the Greeke translatheth, *there were byles*. Thus the plagues come neerer unto Pharaoh, to his skin and flesh; but greater follow, even into his heart, verse 14. Vnto this first plague of Egypt, answereth the first plague of the spirituall Egypt, where *there was an evil and a malignant byle, upon the wen which had the mark of the beast, and with which he spread his image*, Revel. 16. 2.

Verse 11. *could not stand*] as hitherto they had withstood Moses, and Pharaoh would have had them done so still: but now *their folke was manifested unto all men*: see 2 Tim. 3. 8, 9. *Exod. 7. 11, 12.* and 8. 18. Compare also herewith, Revel. 6. 17. where it is said, *the great day of (the Lambes) wrath is come, and who shall be able to stand?*

Verf.

12 Verse 12. *made strong*:] and as the Greeke translatheth it, *hardned*. See Exod. 4. 21. A like event is seene in the latter Egyptians; they blaspheme the God of heaven, for their paines and for their byles, but repent not of their works, Revel. 16. 11.

15 Verse 15. *I send out my hand*] by the pestilence or murraine among the beasts, *verse 3. 6.* and *I had smitten thee with the same pestilence; and thou hadst bene cut off*, for so sinnes deserved; but for another cause, (which after is declared in verse 16.) I have spared thee. This seemeth to be the proper meaning of these words. Otherwise taking the time past, for that which is to come, (for more certainty) it may be read, *I will send*, namely, if thou submit not. And so the Greeke expounds it, *I will send*; and the Chaldee thus, *for now it is sencer before me, that I will send out my powerfull plague*. *pestilence*] in the Greeke and Chaldee, *death*.

16 Verse 16. *But in very deede*] or, *And verily*. for this] the Apostle (Romans 9.) addeth a word of intention, *for this same*: meaning cause, or purpose; as the Greeke expounds it, *for this cause*. *raised thee up*] so the Apostle (in Rom. 9. 17.) expoundeth the Hebrew, *I have made thee stand up*; or, *I have constituted*, (and set) thee. The common Greeke version hath, *now hast bene reformed* (or kept alive) which though it be true, yet doth it not expresse the whole meaning of God, who had not only kept him alive from the former plagues, but even raised, set and constituted him: for a vessell of wrath, and an example of Gods justice and severitie; as Paul applyeth it to that argument. And that standing may imply the constitution or being of a thing, the Scripture elsewhere sheweth; as where one Prophet saith, the Angell of the Lord stood by the threshing floore, 1 Chron. 21. 15. another saith, the Angell was by, 2 Sam. 24. 16. *for to show* or, that I may show: as Paul explaineth it. See the notes on Gen. 6. 19. *in thee*] or, *show thee*: but both the Greeke translation, and the Apostle (Rom. 9. 17.) addeth the word in. Which is often to be observed in words compounded as this is; as Gen. 30. 20.

*dwell with me*, Psalme 5. 5. *sojourn with thee*, Psalme 42. 5. *referred with them*; *Some against me*, Prov. 8. 36. and sundry the like. *be declared*] Hebr. *for to declare* (or *tel*) *my name*: See the notes on Genef. 6. 20. The Chaldee translatheth, *that they may declare the power of my name*. From hence the Apostle inferreth, *Therefore God hath mercie on whom he will; and whom he will he hardeneth*, Rom. 9. 18.

18 Verse 18. *about this time*] Or, *at this hour*, (or time) for the Greeke useth among these two indifferently; as, *In that hour*, Luke 10. 21. whereas Matthew saith, *In that time*, Matth. 11. 25. *very heavy*,] or, *vehemently weighty*; that is, sore and grievous. This plague proceedeth from the ayre, as the former did from other elements. *foundeth*,] that is, the foundation of it laid: as the Greeke faith, *created*.

19 Verse 19. *speedily gather*,] *gather for to flee*, or to retire, as the word signifieth, Ierem. 4. 6. and 6. 1. This warning, as it implied great danger to come; so, no lesse mercie in God, towards such ill deserving people. *even come downe*] Hebr. *and shall come downe*, and *they shall die*; meaning with the haile, so soon as it should fall.

20 Verse 20. *made to flee*,] the Greeke and Chaldee translate, *gathered*; this explaineth the former word, in verse 19.

21 Verse 21. *set not his heart*,] that is, *regarded not*. See Exod. 7. 23. *be left*,] or, *be also left*. But the word *also* (or *and*) may be omitted, as is shewed on Gen. 8. 6.

23 Verse 23. *gave voices*,] that is, *sent noises of thunder*: so the Scripture elsewhere speaketh of the voice (or noise) of thunder, Revel. 6. 1. and thunders uttered their voices, Revel. 10. 3. And although sometime voices and thunders are mentioned distinctly, as in Revel. 4. 5. and 8. 5. yet here by voices, seeme to be meant thunders. So at the giving of the Law, Exod. 19. 16. and 20. 18. *haile*:] with such God killed also the Canaanites, Job. 10. 11. And unto Iob he saith; *Hast thou seen the treasures of the haile, which I have reserved against the time of trouble, against the day of battell and war?* Job 38. 22, 23. Vnto this seventh plague of Egypt, the Lord compareth the seventh plague of the Antichristians; where, upon the

F 2

the viall poured out into the aire, there were voices, and thunders, and lightnings, and carbuncles, such as was not seenmen were upon the earth, and a great haille of talat weight fall upon men, for which they blasphemed God, *Rev.* 16. 17. 18. 21. *firewents*,] that is, *ran along* on the ground, as the Greeke translatheth it; which was extraordinary and most terrible: so that not the haille only, but the *lightnings* and *fiery flames*, consumed their cattle; as the Psalmist witnesseth, *Psa.* 78. 47. 48. and 105. 32. 33. So in other judgements, *haille* and *fire* is mentioned, in the destruction of Davids enemies, and of the Assyrians, *Psa.* 18. 13. 14. 15. *Esa.* 30. 30. 31.

24 Ver. 24. *catching it selfe*;] that is, one flash of lightning taking hold of another, and so the flames insouling themselves, did increase and burne more terribly. This word is used onely here, and in *Ezek.* 1. 4. The Greeke translatheth it, *inflaming*, (or, *sitting on fire*, which word the Apostle useth, *1 Tim.* 3. 6.) and so the Chaldee faith, *inflaming it selfe*. And David callth it, *fire of flames*, *Psa.* 105. 32. *anation*] or, *a nation*: which the Greeke explaineth, *since there was a nation upon it*. A like phrase is in *Rev.* 16. 18. *fiere men were upon the earth*.

25 Ver. 25. *from man &c.*] that is, *both men and beasts*. Every tree] the Greeke faith, *all the trees*, meaning of all sorts; for there were some left remaining for an after plague, *Exod.* 10. 5. A like phrase is in *Att.* 10. 12. *all your planted beasts &c.* and before in *verse* 6.

26 Ver. 26. *no haille*.] So God had preserved them from former plagues, *verse* 6. and *chap.* 8. *verse* 22. and so God promisseth to preserve his people in quiet resting places, *when it shall haille on the forest*, *Ezek.* 32. 18. 19.

28 Ver. 28. *for it is enough*,] or, *and let it be enough*: so the Greeke Interpreters tooke it, translating, *and let it cease*. *voices of God*,] that is, *thunders from God*, or *mighy loud thunders*: as *mountaines of God*, *Psa.* 36. 7. are high and strong mountes: see the notes on *Gen.* 30. 5. and 23. 6. The Greeke retaineth the Hebrew phrase. *no longer stay*] Hebr. *ye shall not add to stand*: that is, *to stay*, or *remain*, as the Greeke translatheth: or as the Chaldee expounds it, *be delatid*.

Ver. 29. *my hands*] Hebr. *my palmes*; that is, as the Chaldee explaineth it, *my hands in prayer*. So in *verse* 33. *The spreading out of the palmes of the hands*, was a common gesture used in prayer, as kneeling also was; signifying a desire that they might receive from God, the things they craved: so Solomon did when he prayed, *2 Chron.* 6. 13. and David, *Psalme* 143. 6. and *Extra*, *Ex.* 19. 9. and others, *Iob* 11. 13. Like this was the *lifting up of the hands*; whereof see *Exod.* 17. 11. *is Iehovah*,] or belongeth to Iehovah, as the Creator, Possessor, Governor of all things; doing *whatsoever he pleaseth in the earth*, *sea*, &c. *Psalme* 135. 6. Of this sentence there is often mention and great use in the Scriptures: see *Deut.* 10. 41. 5. *1 Sa.* 2. 1. *1 Sa.* 10. 26. 28.

Ver. 30. *will not yet cease*] this the event shewed to be true, *verse* 35. Hercōy it appeareth, that the prayers of the faithful may remove temporary plagues, even from the wicked and impenitent. Compare 1 *King.* 18. 42. 45. *Exod.* 32. 11. 14. *1 Sa.* 5. 5.

Ver. 31. *in the care*,] i. e. Hebrew *Ash*, signifieth a green care of corn with the flake, *Levit.* 2. 14. Of it, the month when corn was newly ripe, is called *Ash*, whereof see *Exod.* 13. 4. *halled*,] or in the flake: the Greeke translatheth it *studing*.

Ver. 32. *ye*] or the grain called *Zea*, or *Spelt*, in Hebrew *Cassia*: of this is mention also in *Ezek.* 4. 9. *Ezek.* 28. 25. The Hebrew Doctors count it a kinde of *maiz*: as *Maimon* throweth in *trout*, of *Lev.* *chap.* 5. S. 1. *biddeu*:] Hebr. *darke*, or, *of darkness*, that is, hid under ground, not to be seene: the Greeke translatheth it, *latetend*.

Ver. 33. *haille ceased*] This sheweth the effect of Moses faith and prayer: the Apostle noteth the like of Elias, who *prayed*, and it rained *not on the earth by the space of three yeeres and six months*: and he prayed againe, and the heron graine, *Jam.* 5. 17. 18. This is written for our comfort, for they were men, *subiect to like passions* as we are. The same is to be observed in *Exodus* 10. 18. 19. and the other plagues which Moses by prayer tooke away.

Verf.

34 Ver. 34. *made heavie*] that is, *obstinate* and hard. See *Exod.* 7. 14.

35 Ver. 35. *mixed strong*] was made fast and hard: see *Exod.* 4. 21. *by the hand*] that is, by the *magistrie* or *propetie* of Moses, who had signified so much before, *2 Cor.* 30. So Gods word came by the hand of *Haggai*, *Ezra* 1. 1. by the hand of *Malachi*, *Mal.* 1. 1. and by the hand of all the Prophets, *2 King.* 17. 13. that is, by them as his *ministers* and instruments. And the hand of the Lord, sometime is the spirit of *propetie*, *2 King.* 3. 15.

# CHAPTER X.

1. God sheweth Moses wherefore he hardened Pharaohs heart. 3. Locusts are threatened to be sent. 7. Pharaoh, moved by his servants, insisteth to let Israel goe, but changeth his minde. 12. The eighth plague, Locusts come upon Egypt. 16. Pharaoh confesseth his sinne, asketh forgiveness, and desireth Moses prayer. 19. The Locusts are taken away, and Pharaohs heart is hardened. 21. Darknesse the ninth plague, is sent upon Egypt. 24. Pharaoh would send Israel away, but they their cattell. 25. Moses refuseth to leave a heafe behind. 27. Pharaoh is hardened, and forwheatheth his eyes, on paine of death, to see his face any more.

AND Iehovah said unto Moses; **A**GOE in unto Pharaoh, for I have made heavie his heart, and the heart of his servants, that I may set these my signes in the midst of him. And that thou maist tell in the eares of thy sonne, and of thy sons sonne, the things which I have wrought in Egypt, and my signes which I have put amongst them; that I am Iehovah. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith Iehovah,

vah, the God of the Hebrewes; How long refusest thou to humble thy selfe before me? Send away my people, that they may serve me. For if thou refuse to send away my people, behold, I bring to morrow the Locusts into thy coast. And they shall cover the eye of the earth, and one shall not be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the haille; and shall eat every tree which groweth for you, out of the field. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which thy fathers, and thy fathers fathers have not seene, since the day that they were upon the earth, unto this day: and he turned himselfe, and went out from Pharaoh. And Pharaohs servants said unto him, How long shall this man be a snare unto us? send away the men, that they may serve Iehovah their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought againe unto Pharaoh; and he said unto them, Goe serve Iehovah your God: who and who, are they that shall goe? And Moses said, Wee will goe; with our young and with our old, with our sonnes and with our daughters, with our flocks and with our herds, will we goe, for we have a feast of Iehovah. And hee said unto them, Let Iehovah be so with you, as I will send away you, and your little ones: see to it, for

F 3 evil

11 evill is before your faces. Not so ;  
goe now ye men, and serve Iehovah,  
for that you did request : and he  
drove them out from Pharaohs pre-  
12 fence. And Iehovah said unto Mo-  
ses ; Stretch out thy hand over the  
land of Egypt, for the Locusts, that  
they may come up upon the land of  
Egypt, and eat every herbe of the  
land, all that the haile hath left.  
13 And Moses stretched out his rod  
over the land of Egypt, and Iehovah  
brought an east winde upon the  
land, all that day, and all the night:  
the morning was, and the east winde  
14 brought up the Locusts. And the  
Locusts went up over all the land of  
Egypt, and rested in all the coasts of  
Egypt, exceeding heavie ; before  
them there were no such Locusts as  
they, and after them shall no such be.  
15 And they covered the eye of all the  
earth, and the land was darkened ;  
and they did eat every herbe of the  
land, and all the fruit of the trees,  
which the haile had left ; and there  
remained not any greene thing in  
the trees, or in the herbes of the  
16 field, in all the land of Egypt.  
And Pharaoh hastened to call for Moses  
and for Aaron ; and he said, I have  
sinned against Iehovah your God,  
and against you. And now forgive  
17 I pray thee my sinne, only this once,  
and intreat ye Iehovah your God,  
that he may take away from mee this  
death only. And he went out from  
18 Pharaoh, and intreated Iehovah.  
And Iehovah turned a vehement  
19 strong sea winde, and tooke away the

Locusts, and fastened them to the red  
sea : there remained not one Locust  
in all the coast of Egypt. And Ie-  
hovah made strong the heart of Pha-  
raoh, and he sent not away the sons  
of Israel. And Iehovah said unto  
Moses ; Stretch out thy hand toward  
the heavens, and there shall be dark-  
nesse over the land of Egypt, that one  
may feele the darknesse. And Mo-  
ses stretched out his hand toward  
the heavens, and there was obscure  
darknesse in all the land of Egypt  
three dayes. They saw not any man  
his brother, neither rose they any  
man from his place, three dayes : but  
to all the sonnes of Israel there was  
light in their dwellings. And Pha-  
raoh called unto Moses, and said,  
Goeye, serve Iehovah ; only let your  
flocks and your herds be stayed : let  
your little ones also goe with you.  
And Moses said, Thou also shalt give  
into our hand, sacrifices and burnt-  
offerings, that we may doe sacrifice to  
Iehovah our God. And our cattell  
also shall goe with us ; there shall not  
an hoofe be left, for thereof shall we  
take to serve Iehovah our God ; and  
we know not with what we shall serve  
Iehovah, untill wee come thither.  
And Iehovah made strong the heart  
of Pharaoh, and he would not send  
them away. And Pharaoh said un-  
to him, Get thee from me, take heed  
to thy selfe, see my face no more, for  
in the day thou seeest my face, thou  
shalt die. And Moses said, Thou  
hast spoken well : I will not see thy  
face againe any more,

Annotations.

## Annotations.

Heere beginneth the fifteenth  
Section or Lecture of the Law : see Gene-  
sis 6. 9.

Verf. 1. for 71 or, though I have made bea-  
uty, that is, hardness : see Exodus. 7. 14. of  
him of Pharaoh and his servants : there-  
fore the Greeke translateth it, them ; saying,  
that these signes may hereafter come upon them.

Verf. 2. thou ] this also meaneth Moses  
and the Israelites ; as after he saith, yee ; and  
so the Greeke translateth here. And in Deut.  
6. 20. 22. Moses willesh Israel to tell their  
sonnes of the signes and wonders, great and evill,  
which the Lord had brought upon Egypt.  
The like is in Psal. 78. 5. 6, 7, &c. the  
things ] the Chaldee saith, the miracles.

Ve 3. 3. Hibernes ] in the Chaldee leaves.  
humble thy selfe ] The Greeke translateth,  
how long wilt thou not reverence me ?

Verf. 4. Locusts, ] or Gr. shoppers : the He-  
brew is Locust ; put generally for a multitude  
of Locusts ; (as tree, for trees, Gen. 3. 2.)  
And the originall Arabeb, hath the denomi-  
nation of a multitude, because their nature is  
to be many together, as Prov. 30. 17. the Lo-  
custs have no king, yet goe they forth all of them  
by troops : and huge multitudes are therefore  
resembled to Locusts, Jer. 46. 23. Iud. 6. 5.

Verf. 5. the eyes, ] put for the whole face,  
or upon all part of the earth, which is scene with  
the eye : as the Greeke translateth it, the  
sight, or superficies. The Chaldee explains it,  
of hiding the sight of the sunne from the earth :  
so in verse 15. Humane writers testifie, that  
the great Locusts flye, and make great noise with  
their wings, as if they were birds, and doe darken  
the sunne. Ebric, booke 11. chapter 29.  
that which is escaped, ] Hebr. the escapings, or,  
evulsion.

Verf. 6. houses ] the Locusts are repor-  
ted to gnaw all things, even the doores of houses :  
Pline booke 11. chapter 29. Some of the He-  
brewes write, that these Locusts did not en-  
ly hurt the fruits of the earth, but men also ;

as the author of the booke of Wisdom, c. 16.  
vers. 9. saith, the bitings of Locusts and of flies,  
killed them ; neither was there found any remedie  
for their life.

Verf. 7. servants ] the nobles, and coun-  
sellors of Egypt. a snare, ] that is, a  
destruction, by the plagues that he bringeth  
upon us. This word snare, usually signifieth  
the means of destruction ; as Exodus. 23. 33.  
Iof. 23. 13. 1 Sam. 18. 21. which here the E-  
gyptians impute unto Moses ; whereas a snare  
is in the transgression of an evill man, Prov. 29. 6.  
knowest thou ; ] the Greeke interpreteth it,  
or wilt thou know ?

Verf. 9. we have ] Hebr. to us is : where-  
by is meant we have ; as is noted on Genes.  
12. 16. The word is, is supplied here in the  
Greeke version. feast of Iehovah ] so  
called, because it was commanded by him,  
Exodus 5. 1. and was to be kept unto him ;  
as the Chaldee expounds it, a feast before the  
Lord ; and as elsewhere it is said, a feast unto  
Iehovah, Exodus 32. 5.

Verf. 10. so with you, &c. ] It is an im-  
precation or curse, because he purposed  
not to let them goe : but as God forced  
him to send them away, so turned he this  
curse into a blessing to them, Exodus 12. 30,  
31. and 13. 21, 22. The Chaldee paraphra-  
seth, the word of the Lord so be your helpe.  
Heere Sathan, who had before sought the  
death of Israels Infants, Exodus 1. seeketh  
to retaine them at least in bondage : and  
when he cannot hinder the redemption of  
the whole Church, yet to hinder it in part.  
So in Revelat. 12. 13. 17. when the Dra-  
gon could not hurt the woman ; he useth  
warre with the remnant of her seede. evill. ]  
this word is used both for sinne, and for the  
punishment of the sinne, as Ierem. 18. 8. if they  
turne from their evill, I will repent of the evill  
that I thought to doe unto them. Both a yae  
here implied by Pharaoh, but the latter  
chiefly ; threatening more affliction, if they  
left not off their intended course. The Chal-  
dee expoundeth it thus ; see how the evill  
which you thinke to doe, sitteth before your faces.  
which you thinke to doe, sitteth before your faces.  
that is, Pharaoh drove, or called  
them to be driven out of his prelen. c. Or,

he drove, is put for they were driven: see the notes on Gen. 16. 14.

13 Ver. 13. *over the land of Egypt* ] the Greeke expoundeth it, *towards heaven.*

*the east winds* ] which is a strong and violent wind, with it God drove backe the sea, Exod. 14. 21. and by it his judgements are often signified, Gen. 41. 7. *Psalm* 48. 8. *Ezech* 19. 12. *Ier* 18. 17. *Locusts* ] or *Grasshoppers*; and with them *caterpillars* also, as David sheweth in *Psalm* 105. 34. 35. and 78. 46. They are of Gods heavy judgements upon sinners, *Deut* 28. 38. *1 Kin* 8. 37. and unto this eighth plague of Egypt, the armie of Antichrist is resembled, that tormented men, *Rev* 9. 3. 5. 7. &c.

14 Ver. 14. *bea. 7.* ] both grievous for the hurt they did, and for the multitude of them; as the Greeke explaineth it, *many fish*. Yet great judgements upon Israel, are mentioned by Locusts, *Isa* 1. 2. 3. 4. and by humane writers it is said, that in India there are some of three foot long: *Plinie*, b. 11. c. 23.

15 Ver. 15. *the eye* ] the face, as *2 Cor* 5. *darkened* ] that is, hid and detained; and as the Greeke translath, *corrupted*.

17 Ver. 17. *death* ] that is, deadly plague; so *2 King* 4. 40. *death is in the pot*.

19 Ver. 19. *sea winds* ] that is, west winds, as the Chaldee explains it: the Greeke saith, *from the sea*. For the maine sea lay westward: see *Gen* 12. 8. *fastened* ] or, pitched them in, the Greeke and Chaldee translate *cast them*: but the word meaneth, that they were so throwne in, as there to remaine and rise no more; as when a Tent or other thing is pitched and fast nailed. After this manner God often destroyeth Locusts in other places; *being taken up by heaps with the winds*, they fall into *seas or lakes*, saith *Plinie*, b. 11. c. 29.

*red sea* ] or, *weedy sea*: called in Hebrew, *the sea Suph*; which word signifieth *sedge*, or *sea weeds*, that grew therein, and whereof it leecheth it had the name: see *Exod* 2. 3. *Jon* 2. 5. The Holy Ghost in Greeke calleth it, *Erythran*, the Red Sea, *Acts* 7. 36. *Heb* 11. 29. either of the red land of that sea, or red mountains by it; or of one *Erythras* a king, as *Strabo* writeth in his 16. booke. But the Latines called it *Rubrum mare*, that is, the Red

sea, *Plinie* Hist. b. 13. chap. 25. *Pomp. Mela* b. 3. chap. 7. and by that name it is usually knowne in these parts of the world. In this sea, Pharaoh himselfe with his armie, were afterward drowned, *Exod* 14.

Ver. 20. *made strong* ] that is, hardened, as the Greeke translath: see *Exod* 4. 21.

Ver. 21. *there shall be* ] or, as the Greeke translath, *let there be darkness*. Of this plague also, God warneth not Pharaoh before hand: see *Exod* 8. 16. *that one may see* ] or, *and he* (that is, Pharaoh, or every one) *shall see*; meaning, as the Greeke translatheth it, *palpable darkness*, such as may be felt with the hand, for the thicknesse of the aire. The Hebrew word signifieth sometime to *seele*, *Jud* 16. 26. sometime on the contrary to *take away*, or *remove*, *Exod* 1. 12. in which latter sense the Chaldee paraphrase have expounded it, *after the darkness of the night is removed*: meaning, that the day should be turned to darkness.

Ver. 22. *obscure darkness* ] Hebr. *darkness of obscurity*, that is, *darkness of darkness*, and thick. The Greeke explaineth it by three words, *darkness, darkness, of obscurity*. *pestilence darkness*. This ninth plague, God celebrateth, in *Psalm* 105. 28. and unto it, the fit plague of the spiritual Egypt is compared, *Rev* 16. 10. where the kingdome of the Beast is full of darkness, and men gnaw their tongues for paine. A righteous judgement of God, upon those that oppressed his people the light of the world, *Matth* 5. 14. and rebelled against the light; as *Iob* 24. 13.

Ver. 23. *smoke* ] neither by sun or stars from above, neither by fire beneath, had they any light. So, the light of the wicked shall be put out, and the spark of his fire shall not shine; the light shall be dark in his tabernacle, *Job* 18. 5. 6. *from his place* ] or, *from under him*: the Greeke translath, *from his bed*. Thus in them the saying was fulfilled, *the wicked shall be silent in darkness*, *1 Samuel* 2. 9. *was light* ] so they had beene freed from former plagues, see *Exodus* 9. 26. and God promitteth like mercie to his Church by the Gospell, saying, *Arise thou, be enlightened, for thy light is come*, *Sec. darkness shall cover the earth*, and

10

11

12

23

and

and grosse darkness the peoples, but Iehovah shall arise upon thee, *Sec. Esay* 60. 1, 2.

25 Ver. 25. *doe sacrifice*, ] or, offer. The word *sacrifice*, here understood, is elsewhere expressed, as in *1 Kings* 12. 27. and when the word *doe* (or *make*) is joyned with sacrifices, as in this place, it signifieth to offer, as, *Leuitic* 9. 7. 22. and 16. 9. *Exodus* 29. 36. 39. 41. 42.

26 Ver. 26. *not an hoofe* ] *not any thing*, saith the Chaldee. Thus Iakob went before out of Mesopotamia into Canaan, with all his cattle and substance, *Gen* 31. 18. And Moses comfirmed to keepe the commandment of God unto the smallest things, in every particular, is an example of the obedience which he all owe unto the Lord, and from whence no persecution or tyranny should stay us, and the not leaving of an hoofe behinde, signified their full departure out of Egyptian bondage; leaving nothing to tempt or occasion them to returne thither againe: which God after forbade them, *Deut* 17. 16. and 28. 68. *Hos* 9. 3.

27 Ver. 27. *made strong* ] that is, hardened, as the Greeke translath. See *Exodus* 4. 21. *would not*, ] or, *was not persuaded*, *consented not to send them*, notwithstanding all these plagues. This word is not used in all this historie, untill now: it setteth forth Pharaohs wilfulness.

28 Ver. 28. *no more* ] Hebr. *adde not to see*: so in the verse following. Heere Pharaoh is intraged against Moses, and more fully manifesteth his hardnesse of heart: unto whom Moses answereth, with no lesse courage and faith in God; *not fearing* (as Paul saith) *the wrath of the king*, but enduring, as seeing him *was* is irresistible, *Heb* 11. 27. Therefore he went out of his presence, he denounceth the last plague, (in the chapter following) and departed, never seeing him more. As Pharaoh by all these plagues, is not bettered, but worke hardened: so when the beafts throne and kingdome is darkened, they gnaw their tongues for paine; and blaspheme the God of heaven, because of their paines and their sores; and repent not of their deeds, *Rev* 16. 10. 11.

Ver. 29. *well* ] or *right*: the Greeke translath, *as thou hast said*. So it was not an approbation of Pharaohs evil speech, but a signification that it should so come to passe. Wherein Moses shewed great faith in God, and courage against the king, whose wrath he feared not, as the Apostle observeth in *Heb* 11. 27. For before his departure, he threatneth the last plague, and goeth out very angry, *Exod* 11. 4. 8.

29

# CHAPTER XI.

1. Gods message to the Israelites, to borrow jewels of their neighbours the Egyptians. 4. Moses threatneth Pharaoh with the death of all the first-borne in Egypt. 9. Pharaohs heart is hardened still.

AND Iehovah said unto Moses; 1  
Yet one plague will I bring upon Pharaoh, and upon Egypt; afterwards he will send you away from hence: when he shall send you away, he shall thrusting thrust you out from hence altogether. Speake now in the eares of the people; and let every man aske of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold. And Iehovah gave the people grace in the eyes of the Egyptians: also the man Moses was very great in the land of Egypt, in the eyes of Pharaohs servants, and in the eyes of the people. And Moses said, thus saith Iehovah, 3  
About midnight will I goe out into the midst of Egypt. And every first-borne in the land of Egypt shall die, from the first-borne of Pharaoh 4  
thru

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2

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G



that sitteth upon his throne, even to the first-borne of the bond-woman that is behinde the mill ; and every first-borne of beatts. And there shall be a great crie in all the land of Egypt, such as there hath beene none like it, nor shall be like it any more. But against any of the sons of Israel shall not a dogge move his tongue, against man or beast, that ye may know how Iehovah marvelously severeth betweene the Egyptians and Israel. And all these thy servants shall come downe unto me, and bow downe themselves unto me, saying, Goe out thou, and all the people that is at thy feet ; and after that, I will goe out : and he went out from Pharaoh, in heat of anger. And Iehovah said unto Moses ; Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh : and Iehovah made strong the heart of Pharaoh, and he sent not away the sonnes of Israel out of his land.

Annotations.

**S**aid] or, had said, before he went last unto Pharaoh, being called, Exod. 10. 24. therefore eie he departeth out of his presence, he denunceth this last plague, as appeareth by the 8. verse following. *in arising through*] that is, earnestly and noisily things, as came to passe, Exod. 12. 31. 33. The Greeke translath, *with all refection he shall rise up* (or cast you out ;) and as the Chaldee saith, *with full refection*.

Verf. 2. *in the eares*] The Greeke addeth, *privily, the people*] the Israelites. *his neighbour*] an Egyptian : this was signified at the first, Exod. 3. 22. *for*] or, *refests, instruments*, of all sorts. These they borrowed, but never restored ; Gods extraordinary commandment was their warrant, as it was unto Abraham for the killing of his sonne, Gen. 22. and it was a reconpence of their labours, wherewith they had served the Egyptians.

Verf. 3. *grace*] that is, *favor*. Hebr. *the grace of the people* ; which the Greeke translath, *grace to his people* : see the notes on Exod. 3. 21. and Gen. 39. 21.

Verf. 4. *said*] to Pharaoh, before he went out of his presence, Exod. 10. 23. *I goe out*] the Chaldee saith, *I will be recalled* : this God did by his Angel that distressed them, Exod. 12. 23. And this *going out*, as the like phrase of *going through*, in Exod. 12. 12. is meant for evil unto Egypt : unto which the Scriptures elsewhere have reference, as in Amos 5. 17. *I will passe through thee, saith the Lord*.

Verf. 5. *on his throne*] that is, *which shall reigne after him* : the Chaldee explaineth, *which shall sit upon the throne of his kingdom*. And the holy text so explaineth it here, as his throne, 1 Chron. 17. 12. is the throne of his kingdom, 2 Sam. 7. 13. and to sit on the throne, is to reigne instead of another, 1 King 3. 6. with 1 Chron. 1. 8. and a man upon the throne, 1 King 9. 5. is expounded to be a throne, 2 Chron. 7. 18. *bindeth the mill*] or, *grinding the mill stones* ; that is, in prison grinding at the mill, as is explained in Exod. 12. 29. *1 Kings*, 16. 21. *Esa.* 47. 1, 2. and the is said to be *bindeth*, or *grinding*, for thrusting it before them, as they wrought.

Verf. 7. *move*] that is, they shall not have the least let or disturbance. See the like in 10/10. 21. The dog signifieth the wicked, 22. 17. 21. that such should not move their tongue, is according to that saying, *the wicked shall stop her mouth*, Job 5. 16. *Psalms* 107. 42. *severeth*] Gr. *glorifieth* : see Exod. 8. 22.

Verf. 8. *servants*] the Counsellors, Nobles, Courtiers. These compelled by the plague, should

should bow downe to Moses : so greatly would God honour his servant. So God promisseth his Church, that Kings and Queenes should bow downe thereto, with their face towards the earth, &c. *Esa.* 49. 23. *at thy feet*, following thee : the Greeke translath it, *upon thou leade* : the Chaldee, *with thee*. *heat*] or, *inflammation of anger*. Though Moses was a very meeke man, above all the men that were upon the earth, Numb. 12. 3. yet now in the Lords cause, with whom Pharaoh had so often mocked, he is very wroth, and so the king and he doe part, angry each with other, as Exod. 10. 28. And such is the end of the ministry of Moses law, unto all hard hearted sinners, Rom. 2. 5. and 4. 15. Vnto this we may apply that saying of Paul ; By faith Moses forsooke Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible, Heb. 11. 27.

Verf. 10. *made strong*] that is, as the Greeke expoundeth it, *hardened*. Heerein the unfeare, hablenesse of Gods judgements is to be considered ; for as those whom hee loveth, he loveth unto the end, *Ioba* 12. 1. and putteth his feare in their hearts, that they shall not depart from him, *Ierem.* 32. 40. to the wicked (whom his soule hateth, *Psalme* 11. 5.) he hardneth their heart from his feare, *Esa.* 63. 17. that though he doe many miracles before them, yet they beleeve not ; neither can they beleeve, because hee hath blinded their eyes, and hardened their heart ; that they should not see with their eyes, nor understand with their heart, and be converted, and he should save them, *Ioh.* 12. 37. 39. 40. So after their hardenise and impenitent heart ; they treasure up unto themselves wrath against the day of wrath, *Romans* 2. 5. and God willing to shew wrath, and to make his power knowne, endureth with much long-suffering the vessels of wrath, fitted to destruction, *Rom.* 9. 22. Of which Pharaoh is a most memoracie example, appointed of God for this, that he might shew his power in him, and that Gods name might be declared throughout all the earth, Exod. 7. 16. *Rom.* 9. 17.

CHAPTER XII.

1. The moneth wherein Israel went out of Egypt, is made the first moneth. 3. A commandment to prepare a Lambe for the Passeeover. 11. The manner of eating the Passeeover. 15. Unleavened bread must be eaten seven daies. 22. The blood of the Lambe must be sprinkled on the doore posts. 29. All the First-borne of Egypt are slaine. 31. The Israelites are driven out of the land. 35. They spoile the Egyptians. 37. They journey to Succoth. 43. The ordinance of the Passeeover, and who they are that may eat the same.

**A**ND Iehovah said unto Moses and unto Aaron, in the land of Egypt, saying : This moneth shall be unto you the head of moneths : it shall be unto you the first of the moneths of the yeere. Speake yee unto all the congregation of Israel, saying, In the tenth of this moneth, That they take to them, every man a lambe according to the house of their fathers, a lambe for an house. And if the house be too little to be for a lambe, then shall he, and his neighbour the next unto his house, take according to the number of the soules ; every man according to his eating, ye shall make your count for the lambe. A lambe perfect, a male of the first yeere, shall it be to you ; ye shall take it of the sheepe or of the goats. And it shall be by you kept up, untill the fourteenth day of this moneth ; and the whole Church of the congregation of Israel shall kill it, betweene the two evenings.

7 And they ſhall take of the bloud, whoſeuer eateth leuened bread, and give it upon the two ſide-poſts, even that ſoule ſhall be cut off from  
8 And they ſhall eat the fleſh in that ſeventh day. And in the firſt day  
9 And they ſhall eat the fleſh in that there ſhall be unto you a convoca-  
10 And they ſhall eat the fleſh in that tion of holineſſe, and in the ſeventh  
11 And they ſhall eat the fleſh in that day a convocation of holineſſe: not  
12 And they ſhall eat the fleſh in that any worke ſhall be done in them;  
13 And they ſhall eat the fleſh in that but that which ſhall be eaten of every  
14 And they ſhall eat the fleſh in that ſoule, that only ſhall be done of you.  
15 And they ſhall eat the fleſh in that And ye ſhall obſerve the (*feſt*)  
16 And they ſhall eat the fleſh in that unlevened cakes, for in this ſeſe-  
17 And they ſhall eat the fleſh in that ſame day have I brought forth your  
18 And they ſhall eat the fleſh in that armies out of the land of Egypr:  
19 And they ſhall eat the fleſh in that and yee ſhall obſerve this day  
20 And they ſhall eat the fleſh in that throughout your generations, by  
21 And they ſhall eat the fleſh in that an everlaſting ſtatue. In the fiſt  
22 And they ſhall eat the fleſh in that (*moneth*) in the fourteenth day  
23 And they ſhall eat the fleſh in that of the moneth, at the evening, ye ſhall  
24 And they ſhall eat the fleſh in that eat unlevened cakes, untill the one  
25 And they ſhall eat the fleſh in that and twentieth day of the moneth at  
26 And they ſhall eat the fleſh in that the evening. Seven dayes, old le-  
27 And they ſhall eat the fleſh in that ven ſhall not be found in your hou-  
28 And they ſhall eat the fleſh in that ſes; for whoſeuer eateth that which  
29 And they ſhall eat the fleſh in that is leuened, even that ſoule ſhall be  
30 And they ſhall eat the fleſh in that cut off from the congregation of  
31 And they ſhall eat the fleſh in that Iſrael, be he, of the ſtranger, or of  
32 And they ſhall eat the fleſh in that the home-borne of the land. Any  
33 And they ſhall eat the fleſh in that leuened thing ye ſhall not eat: in  
34 And they ſhall eat the fleſh in that all your habitations ye ſhall eat  
35 And they ſhall eat the fleſh in that unlevened cakes. And Moſes called  
36 And they ſhall eat the fleſh in that for all the Elders of Iſrael, and ſaid  
37 And they ſhall eat the fleſh in that unto them, Draw out, and take to  
38 And they ſhall eat the fleſh in that you lambes, according to your fa-  
39 And they ſhall eat the fleſh in that milies, and kill the Paſſeover. And  
40 And they ſhall eat the fleſh in that ye ſhall take a bunch of hyſlope, and  
41 And they ſhall eat the fleſh in that dip it in the bloud that is in the ba-  
42 And they ſhall eat the fleſh in that ſon, and ſtrike on the upper doore-  
43 And they ſhall eat the fleſh in that poſt, and on the two ſide-poſts,  
44 And they ſhall eat the fleſh in that with the bloud that is in the baſon:  
45 And they ſhall eat the fleſh in that and

23 and you, ye ſhall not goe forth any man out of the doore of his houſe, until the morning. For Iehovah  
24 will paſſe through to ſmite the Egyptians, and will ſee the bloud on the upper doorepoſt, and on the  
25 two ſide-poſts: and Iehovah will paſſe over the doore, and will not  
26 give the deſtroyer to come in unto your houſes to ſmite. And ye ſhall  
27 obſerve this thing for a ſtatute to thee, and to thy ſonnes for ever.  
28 And it ſhall be, when ye are come in unto the land which Iehovah will  
29 give you, even as he hath ſpoken, then yee ſhall keepe this ſervice.  
30 And it ſhall be, when your ſonnes ſhall ſay unto you, What is this ſervice to you? Then ye ſhall ſay, It  
31 is the ſacrifice of the Paſſeover, to Iehovah, who paſſed over the hou-  
32 ſes of the ſonnes of Iſrael in Egypr, when he ſmote the Egyptians, and  
33 delivered our houſes: And the people bended downe the head, and  
34 bowed themſelves. And the ſons of Iſrael went and did, even as Ie-  
35 hovah had commanded Moſes and Aaron, ſo did they. And it was,  
36 that at midnight Iehovah ſmote every firſt-borne in the land of  
37 Egypr, from the firſt-borne of Pharaoh that ſate on his throne, unto  
38 the firſt-borne of the captive that was in the priſon houſe, and every  
39 firſt-borne of beaſts. And Pharaoh roſe up in the night, he and all his  
40 ſervants, and all the Egyptians; and there was a great crie in Egypr, for  
41 there was not a houſe where there was not one dead. And he called  
42 for Moſes and for Aaron in the night, and ſaid, Riſe up, goe out  
43 from amongſt my people, both you and the ſonnes of Iſrael; and goe,  
44 ſerve Iehovah, as ye have ſpoken. Alſo take your flocks and your  
45 herds, as ye have ſpoken, and goe: and bleſſe me alſo. And the Egy-  
46 ptians were urgent upon the people, making haſte to ſend them away out  
47 of the land: for they ſaid, We be all dead men. And the people tooke  
48 up their dough before it was leu-  
49 ned, their lumps of dough, bound up in their cloathes, upon their  
50 ſhoulders. And the ſons of Iſrael did according to the word of Moſes;  
51 and asked of the Egyptians jewels of ſilver, and jewels of gold, and  
52 garments. And Iehovah gave the people grace in the eyes of the Egy-  
53 ptians, and they gave them their asking: and they ſpoiled the Egy-  
54 ptians. And the ſonnes of Iſrael journeyed from Rameſes to Succoth,  
55 about ſix hundred thouſand on foot; that were men, beſide little ones.  
56 And alſo much mixed people went up with them, and flocks and herds,  
57 a very great poſſeſſion of cattell. And they baked the dough which  
58 they brought forth out of Egypr, cakes unlevened, for it was not le-  
59 vened; for they were thruſt out from Egypr, and could not tarry;  
60 neither had they made ready for themſelves any victuall. And the  
61 dwelling of the ſons of Iſrael, who dwelt in Egypr, was four hundred  
62 G 3 yeres,

41 yeeres, and thirty yeeres. And it  
was, at the end of the four hundred  
yeeres, and thirty yeeres, even in the  
selfe-same day it was, all the armies  
of Iehovah went out from the land  
of Egypt. It is a night of observa-  
42 tions to Iehovah, for bringing them  
out from the land of Egypt: this is  
that night of Iehovah, of observati-  
ons for all the sons of Iſrael through-  
43 out their generations. And Iehovah  
ſaid unto Moſes and Aaron;  
This is the ſtaſture of the Paſſeover:  
no ſtrangers ſonne ſhall eat thereof.  
44 But every fervant of any man, bought  
for money, when thou haſt circum-  
ciſed him, then he ſhall eat thereof.  
45 A forreiner and an hired ſervant  
46 ſhall not eat thereof. In one houſe  
ſhall it be eaten; thou ſhalt not carry  
forth ought of the fleſh abroad out  
of the houſe, and ye ſhall not breake  
47 a bone thereof. All the congrega-  
48 tion of Iſrael ſhall doe it. And  
when a ſtranger ſhall ſojourne with  
thee, and will doe the Paſſeover to  
Iehovah, let every male of his be  
circumciſed, and then he ſhall come  
neere to doe it; and he ſhall be as the  
home-borne of the land: but any  
uncircumciſed ſhall not eat thereof.  
49 One law ſhall be to the home-borne,  
and to the ſtranger that ſojourneth  
50 among you. And all the ſonnes of  
Iſrael did; even as Iehovah com-  
manded Moſes and Aaron, ſo did  
51 they. And it was, in this ſelfe-same  
day, Iehovah brought forth the  
ſonnes of Iſrael out of the land of  
Egypt, by their armies.

Annotations.

And] or, *Alſo Iehovah had ſaid*: to wit,  
before Moſes had gone out from Pha-  
raohs preſence, and threatened the death of  
the firſt borne, Exod. 11. 4. for this paſſchal  
Lambe was got ready, the fourth day be-  
fore it was killed; as after is manifeſt in  
verſe 3. and 6. This month, ] named in  
Hebrew *Abib*, Exod. 13. 4. and *Niſan*, Nehem.  
2. 1. (by which name the Chaldees call it  
in this chapter, verſ. 18.) it is with us cal-  
led *March*, or *April*; for it fell out ſometime  
to be part of both, the head ] that is, as  
the Greeke tranſlatech, the beginning. So the  
head (that is, the beginning) of the yeere, Ege-  
40. 1. unto you; ] By reaſon of this their  
going out of Egypt, the yeere (which be-  
fore began in September, Exod. 23. 16.) hath  
his beginning to the Iewes eccleſiaſtically in  
*Abib*, or *March*: but for the Iubilees, and ci-  
vill affaires, it began as it had done before,  
Levit. 25. 8, 9, 10. This alſo *Joſephus* reſtri-  
cth, in *Antiq. b. 1. c. 4.* See the notes on Gen.  
7. 11. Becauſe this releaſe of Iſrael, was a  
figure of the Churches redemption by  
Chriſt, who reneweth the world, 1 Cor. 5. 7, 8.  
2 Cor. 5. 17. and who was to ſuffer death alſo  
in this month, *Iohn* 18. 28. &c. therefore  
God made it the head and firſt of the yeere:  
that by it the Church might be taught to ex-  
pect the acceptable yeere of the Lord, which  
Chriſt preached, *Luke* 4. 19.  
Verſ. 3. the tenth, ] that is, the 10. day: as,  
the firſt, *Matth.* 26. 17. is expounded, the firſt  
day, *Mar.* 14. 12. On this day the Iſraelites  
after did goe through Iordan, into the land  
of Canaan, *Iof.* 4. 19. And Chriſt (our paſ-  
chal Lambe) on this day entered Iuſalem,  
riding upon an aſſe colt, and was received of  
the people with palme branches, and crying  
*Hoſanna*, &c. *Iohn* 12. 1. 12, 13, &c. In him this  
type was truly fulfilled. that they ] or, and  
let them take: the Greeke tranſlatech, let them  
take: leaving out the word *and*; which the  
Hebrew ſometime doth, as is noted on Ge-  
neſis

verſe 8. 6. lambe ] or *kid*: a young ſheepe  
or goat; as is explained in verſ. 5. It was a fi-  
gure of Chriſt, the true Lambe of God, 1. Cor.  
5. 7. *1oh.* 1. 29. *louſe*, ] that is, as the  
Greeke tranſlatech, *houſe*. The whole armie  
of Iſrael was divided into twelve tribes,  
thoſe tribes into families, the families againe  
into houſes, and then to particular perſons;  
as appeareth by *Num.* 1. and *Iof.* 7. 14, &c.  
Verſ. 4. to be ſew, ] or, to be above a lambe;  
ſo that they cannot overcome the ſame by  
eating it up. The words following, ſhew this  
to be meant, for eating: and the Greeke  
tranſlatech thus, if there be ſew in the houſe, ſo  
that they are not enough for the lambe. As the  
word *little*, or *leſſe*, ſometime ſignifieth *un-  
profitable*, Gen. 32. 10. ſo here and elſewhere  
it ſignifieth *mainly*: which the Scripture  
maketh plaine; as, too little to receive, 2 Cor.  
8. 6, 4. is expounded, not able to receive, 2 Cor.  
7. 7. *ſew*, ] that is, perſons. make  
your count, ] or, ſhuld number; to wit, how  
many are meet and ſufficient, for the eating  
of the lambe. Our Saviour and his twelve  
apostles did eat the ſame together, *Matth.*  
26. 18, &c. Of this counting the Iewes doe  
write, (gathering it from this law) that  
it is uſt be made, *make* the Lambe is yet alive:  
and the paſſeover might not be killed, but for  
ſuch as were made count of; and thoſe they cal-  
led *ſew* of the ſockly, (that is, *communicants*).  
And that if the Lambe were killed for ſuch as  
were not counted therefore, or for any that  
could not eat thereof, (as infants, ſicke perſons,  
&c.) or for the *non-communicants*, or for the *un-  
lawful*; it was not allowable. *ſtanding* in *Ky-  
bour*, *ſew*, &c.  
Verſ. 5. perfect, ] that is, entire, whole, ſound  
in all outward parts, and ſo without blemiſh;  
as the Law elſewhere explaineth it; ſaying,  
it ſhall be perfect to be accepted, there ſhall be no  
blemish therein, *Levit.* 22. 21. And the Greeke  
in this place, tranſlatech it both, *1 s. perfect*,  
and *unblemished*. This alſo reſpecteth Chriſt  
our Paſſeover, called the Lambe unblemished,  
1 Pet. 1. 19. And all ſacerdotes, the types of  
his, were to be ſuch, *Levit.* 1. 5. 16, &c.  
And by perfect, and without blemiſh, is meant  
(not to be without ſpots or ſundry colours

in the ſkin or wooll; but) is meant to have  
neither want, nor ſuperfluities of members;  
to be neither blinde, nor broken, nor maimed,  
nor having a wen, nor ſcurvie, nor ſcabbed,  
nor bruised, nor cauldred, nor ſicke, &c. *Levit.*  
22. 22-24. *Mal.* 1. 8. And the Iewes write  
*ſittie* blemiſhes that doe diſable beaſts for ſa-  
crifices; five in the eare, three in the eye-  
lid, eight in the eye, three in the noſe, fix in  
the mouth, twelve in the members of gene-  
ration, fix in the feet, foure in any place of  
the body; as ſcabs, wens, &c. and three be-  
ſide over all the body, as trembling with old  
age, ſickneſſe, and ſouleweſſe with excre-  
ments. *Maimony* in *Mifnech*, treat. of entering  
into the Sanctuary, chap. 7. Likewiſe they men-  
tion other things, that make a beaſt unlaw-  
full to be ſacrificed unto God; as, if it were  
untimely, before it was eight daies old, *Le-  
vit.* 22. 27. if it were a beaſt of ſundry ſhapes,  
as part like a ſheepe and part like a goat, or  
a heepe brought forth of a goat, or a goat  
of a ſheepe: if it were both male and fe-  
male, or neither male nor female: if it had  
lien with, or had beene lien with of another  
kinde, contrary to *Lev.* 19. 19. and 20. 15, 16.  
if it had killed a man, *Exod.* 21. 28. if it were  
the hure of a whore, or price of a dog, *Deut.*  
23. 18. if it had beene dedicated to Idu-  
latry, for corruption is in them, contrary to  
*Levit.* 22. 25. and the liſe, ſhewed by *Maimo-  
ny*, in *ſiſe* of *ſtaziench*, chap. 3. of the  
firſt yeere: ] *Hebr.* *ſew* of a yeere, of which  
phaſe ſee the notes on Gen. 5. 32. So from  
the Law in *Lev.* 22. 27. and from this place  
it hath beene expounded by the Iewes, that  
the Lambe after it was eight daies old, and  
forward, was allowable to be offered for the  
Paſſeover: and it it were but an houre elder  
than a yeere, it was unlawfull. *Maimony* in  
*Mifnech*, treat. of the offering of the ſacrifices,  
chap. 1. 5. 15, 13.  
Verſ. 6. by you kept up: ] or, for you kept;  
*Hebr.* *ſew* a keeping up (or a ſtudy) to you:  
that is, kept apart from the reſt of the flocke,  
from the tenth to the fourteenth day. Of  
this rite there is no mention after in the  
Law, *Levit.* 23. 5-8. *Num.* 9. 2-11. and 28.  
16, 17. *Deut.* 16. where the Paſſeover is com-  
manded.

manded. And the Jew Doctors thinke it was but for this time onely : for they write of these particulars, 1. the eating of it in their houses *dispersed in Egypt*; 2. the taking up of the paschall Lambe, from the tenth day; 3. the charge to strike the blood on the doore posts; 4. and that they shuld eat it in haste: these things were not required of the generations after, neither were done, but at the Paschever in Egypt onely. *Maimony*, in *Korban Pesach*, chap. 10. S. 15. So in the *Bab. Talmud*, treat. *Pesachim*, chap. 2. whole Church] that is, as the Greeke translateth it, the whole multitude; all of the Church or assembly. the two evenings: ] that is, as the Greeke faith, towards evening: ] in the after noone and before sunne setting. For as God at the first made the day of evening and morning, *Gen. 1. 5.* so after among the Jewes, (as is also amongst us) all the forenoone was counted morning, and all the afternoone, evening. The latter evening began at sunne setting, *Jos. 10. 26, 27.* The day (from sunne rising to the setting, had 12. houres, as Christ saith, *Are there not twelve houres in the day? John 11. 9.* Their first houre, was about fixe of the clocke in the morning with us: their sixt houre, was our noone: their ninth houre, was three of the clocke in the after noone. By this we may understand the time of Christ crucified; which began at the third houre, (that is, at nine of the clocke in the morning, the ordinary time for the daily morning sacrifice) and ended at the ninth houre, (that is, at three in the afternoone, the time of the evening sacrifice: ) *Marke 15. 33-34-37.* Wherefore the ninth houre, was their houre of prayer, when they used to goe into the Temple, at the daily evening sacrifice, *Acts 3. 1.* And this was the ordinary time for the Paschever; as *R. Menachem* (upon this place) saith, *betweene the two evenings, at the time of prayer, at the oblation; as Isaac our father of blessed memorie hath directed, (Gen. 24. 63.)* Howbeit, God setteth no houre for the killing of the paschever, because it might vary occasionally: but if it were killed in the afternoone, and before sunne set, it was allowable. Further to the Jew this, the Hebrew Doctors in the *Babylunian*

*Talmud*, treat. of the *Paschevers*, chap. 5. doe write thus. *The daily evening sacrifice*, (whereof see *Exod. 29. 38, 39.*) was killed at the 8. houre and an halfe, (that is, halfe an houre before three of the clocke in the afternoone;) and it was offered up at the 9. houre and an halfe, (that is, halfe an houre after three) in the evening of the Paschever, it was killed at the seventh houre, and an halfe, and offered at eight and an halfe, (that is, halfe an houre before three.) And if the evening of the Paschever did fall to be on the evening of the Sabbath, it was killed at fixe and an halfe, and offered at seven and an halfe: (that is, halfe an houre before two of the clocke.) The reason hereof was, because they were first to kill the daily sacrifice, and then to roast the Paschever, and also to rest the evening before the Sabbath. Agreeable unto this, *Maimony* (in *Korban Pesach*, chap. 1. S. 4.) saith, *The killing of the Paschever is after mid-day, and if they kill it before it is not allowable: and they kill it not but after the day's evening sacrifice, and burning of incense: and after they have trimmed the lamps, they begn to kill the paschall Lambe, until the end of the day.* Thus he speaketh of their manner in the Temple. And by this time of the day God roareth the suitings of Chuilt in the evening of times, or in the last dayes, *Heb. 1. 2. 1 Pet. 1. 19, 20.* and also at the same time of the day, when the paschall Lambe ordinarily died, he died also, at the ninth houre, *Matt. 27. 46-50.*

*Verl. 7. give it, ] that is, strike it,* with the hyssopie sprinkle, as is explained in *verl. 22.* signifying the applying of Christs blood, sprinkled upon all beleivers hearts, *1 Pet. 1. 2. Heb. 9. 13, 14.* So the Law, was after to be written on their doore posts, *Deut. 6. 9.* intending it chiefly upon their hearts, *Hein. 8. 10.* Compare with this, the Law in *Exod. 45. 19.* where the blood of the sacrifice was also put upon the posts of the house of the Lord, for to cleanse the same. This ordinance was but for that time onely in Egypt: for after they might not kill the Paschever within any of their owne gates, but in the publique place of Gods worship, *Deut. 16. 5, 6, 7.* which at last was *Jerusalem*, where by the Priests the paschever was killed, and flayed in the

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court of the temple, and the blood sprinkled on the altar, *2 Chron. 35. 13, 6. 10, 11. Levit. 17. 3-6.* Then the owner of the Lambe took it of the Priests, and brought it to his house in *Jerusalem*, and roasted it, and ate it in the evening; as *Maimony* sheweth in *Korban Pesach*, chap. 1. S. 6. After this manner Christ with his disciples kept the Paschever; eating it in a chamber within *Jerusalem*, *Luke 22. 7, 8. 10, 11, &c.* upper doore post] but on the threshold under their feet, it was not commanded to be sprinkled. Hereby a reverent regard of the blood of Christ, seemeth to be taught: that men should not tread under foot the sonne of God; nor count the blood of the covenant wherewith they were sanctified, as *John 1. 29.*

*Verl. 8. unleavened cakes; ] or loaves;* but the word cake is expressed in the 39. *vers.* The signification hereof, Paul declareth saying; *Let us keepe the feast, not with old leaven, neither with the leaven of malice and wickednesse; but with the unleavened cakes of sinceritie and truth,* *1 Cor. 5. 8.* The manner of speaking which Moses here useth, and unleavened cakes with bitter herbs, is changed in *Numb. 9. 11.* thus the one explaine the other. Hereupon the Hebrews say, *The eating of the flesh of the paschall Lambe on the fifteenth night, is commanded to be done; and it may be eaten alone, if unleavened bread and bitter herbs cannot be gotten: but bitter herbs, without the paschall Lambe, are not commanded; for it is written, with unleavened bread and bitter herbs, shall they eat it.* *Maimony* in *Korban Pesach*, c. 8. S. 1. 2. bitter herbs] *Hebr. bitter-herbes;* but herbs are meant, as *echior, wild-lemon,* and the like: which they did eat with the Lambe, in remembrance of their afflictions in Egypt, where their flesh had beene bitter, *Exod. 1. 14.* And hereunto I seeme to have reference in his sorrowes, saying; *He hath seene to the full with bitter herbs (or bitternesse); he hath made me drinke with worm-wood,* *Lam. 3. 15.* They were also to type out the bitter sorrowes of Christ, and our mortification and afflictions with him, *1 Cor. 10. 5. 7. and 11. 26. Phil. 3. 10. Col. 1. 24. Zach. 12. 10. Revel. 10.*

10. Heereof the Hebrew cannons say; *The eating of bitter herbs, is not commanded by the Law, because of themselves; but dependeth on the eating of the paschall Lambe. For it is one commandment, to eat the flesh of the Paschever, with unleavened bread and bitter herbs. The bitter herbs spoken of in the Law, are Chazereth, and Grolphen, and Tameah, and Chavchabinah, and Achor: [that is, as is thought, Wild-lemon, Cichorie, Horhound, and the like: every one of these five sorts of herbs, is called bitter herbs; and they may eat of any one, or of all of them.* *Maimony* treat. of *Leven*, chap. 7. S. 12. 13. Moreover they used a certaine sauce, thicke like mustard; they called it *Charoseth*, and say it was a memoriall of the clay, wherein they wrought in Egypt: it was made, of the palme tree branches, or of rasyins, or other like berries; which they stamped, and put in vinegar thereunto, and seasoned it and made it like clay, and brought it unto the table in the night of the Paschever. *Maimony* *ibidem*, S. 11. This is thought of some, to be that wherein Christ dipped the sop, which he gave unto *Indas*, *John 13. 26.* for by the Hebrewes records, they used to dip the unleavened bread in that sauce (*Charoseth*) and to eat; then they dipped the bitter herbs in the *Charoseth*, and did eat them; *Maimony* treat. of *Leven*, chap. 8. S. 7. Together with the paschall Lambe, they used to drinke wine; for it was a feast of the Lord, and a sacrifice; therefore to be celebrated with ioy and with wine, by proportion from the Law in *Deut. 16. 11, 12. Numb. 15. 5.* They say, every one both of men and women, is bound to drinke that night, foure cups of wine without faile: and though he be poore, and live on almes, he must not drinke lesse than those foure cups; and every cup contained a quarter (or a Log, that is so much as an egge and an halfe; whereof see the notes on *Exod. 30. 24.*) He blessed (God) for every one of these cups severally; and for the fourth cup, he accomplisheth the praise, and blessing for it, the blessing of the Song. *Maimony* treat. of *Leven*, chap. 7. S. 7. 10. Unto these phrases, the new Testament seemeth to have reference, when it speaketh of the Cup of blessing, *1 Cor. 10. 16.* and of singing an hymne,

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was to suffer, while hee was made a curse for us, by his death, Galath. 3. 13. Iren. 4. 4. Lament. 1. 13. and 2. 4. This charge to roast it with fire, the few Doctors observed precisely, holding it unlawfull to bake it any manner of way; also to heat a furnace, and taking away all the fire, to hang the lambe therein, and so roast it, or the like, they say was unlawfull. *Maimon, Korban Pesach, chapter 8. §. 9, 10.* The particulate, *for the morning*; meaning that the lambe must be roasted all and whole; not cut into peeces. To signifie our full Communion with Christ, whole and undivided, 1 Corin. 1. 13. 30. Gal. 2. 20.

Verf. 10. *till the morning*; they were to eat up all (if they could) at that meale. To teach care for the present enjoying of Christ by faith, and of his whole covenant, without delay. For by the morning, the change of our estate is often signified, Psalm 30. 6. Esay 17. 14. 2 Kings 19. 35. for our sleepe is an image of death. And the Lewes have recorded that though it was lawfull to eat all the night long, till the day dawning; yet might none of the company eat againe after he had sup'd, though it were in the beginning of the night. *Maimon, Korban Pesach, chap. 8. §. 14.* So *Maimon*, might not be left till the morning, Exodus 16. 19. not so we other sacrifices, Lev. 22. 30. *burne*; that so it might be consumed; and such was the law for other sacrifices, which by being reserved over-long, were made abominable to be eaten, and must therefore be burned, Levitic. 7. 15. 18. and 19. 6, 7. So, *fieth of the sacrifices that touched any unclean thing, might not be eaten, but burne*, Levitic. 7. 19. Hereby also God might teach Israel, that when the morning, the time of grace in Christ is come, there should be no longer reservation of those legal shadowes, which should have their accomplishment and end at our Lords death; and be condemned as unlawfull, as if they were burned by the fire of Gods Word and Spirit, Coloss. 2. 16. 17. Galath. 4. 9, 10, 11. Hebr. 13. 9, 10. And so the Prophets fore-told, that the dayes should come when it should no more

be said, *The Lord liveth, which brought up the sonnes of Israel out of the land of Egypt*, Jerem. 16. 14. neither should they say any more, *The Arke of the covenant of the Lord, for it shall come no more to minde, neither shall they remember it*, &c. Lev. 3. 16.

Verf. 11. *grided*; ] this signifieth, a readiness to take a journey, or any other worke in hand, 2 Kings 4. 29. and 9. 1. Iren. 1. 17. Luke 12. 35, 36. and figured the guiding of the *loynes of the minde*, with strength, justice, vertue, &c. Prov. 31. 17. Esay 11. 5. Eph. 6. 14. Wherefore the Apostle saith, *Guard up the loynes of your minde, be sober, and hope perfectly for the grace that is to be brought unto you, at the revelation of Iesus Christ*, 1 Pet. 1. 13. *shoes on*; ] another signe first of readinesse to goe forth, Esay 5. 27. *Alis 12. 8.* Secondly, of deliverance out of bondage; (as the contrary to goe barefoot, was a signe of captivitee, Esay 20. 4.) and thirdly of joyfullnesse for their deliverance from affliction; (as contrariwise in sorrow men went barefoot, 2 Sam. 15. 30.) It was also a figure of the Gospel of peace, wherewith our text should be ready and firme, Eph. 6. 15. Of which the Holy Ghost saith, *How beautiful are thy feet with shoes, O Princes daughter*: Song 7. 1. *stiffe*; ] to sustaine their infirmities: and thus in their hand, was also for expedition to the journey, Zachar. 8. 4. Marke 6. 8. Compare herewith, Iakobs speech; *with my staffe I passed over this Jordan*, Genes. 32. 10. *in haste*; ] because they were now in danger, and for it to goe out of Egypt in haste, Deut. 16. 3. and so in haste, and as with violence, to apprehend and apply Christ unto them by faith, Math. 11. 12. The original word signifieth, an hastening away through feare or amazement; as in Deut. 20. 3. and so may signifie the sudden feares wrought in the conscience by the Gospel of Christ, at the first preaching thereof, (as in Acts 2. 37.) though after it giveth comfort and peace. This manner of eating, was peculiar unto the first pasche in Egypt: neither were the generations following bound to these rites, when they were come to their rest

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in Canaan; as is before noted on verse 6. Neither did Christ and his disciples thus eat it; for they stood not girded with staves in it; they stood not girded with staves in it; their hands: but *sat*, or rather *lay downe*, leaning one on anothers breast, as was then the Lewes manner, in signe of their rest and security otherwise than they had in Egypt: as their Doctors teach in the *Thal-mud-treat. of the Passover*. See Marke 14. 18. Iohn 13. 12. 25. Also Elaias prophesied, *ye shall not goe out in haste, nor depart by fleeing away*, &c. Esay 52. 12. *Passover*; ] called in Hebrew, *Pesach*; and after in the Ierusalemite language, *Pascha*: which name the Evangelists keepe also in the Greeke, Math. 26. 2, &c. and in other tongues, it is now called *Pasche*: we in old English called it *Fæst*, at this day we name it the *Passover*, according to the interpretation of the Hebrew word, which signifieth *to passe, or to leape over*, as God did over the houses of the Israelites, vers. 13, 27. And as the festival time, so the Lambe then killed, is called the *Passover*, Luke 2. 41. and 22. 7. and the Lambe of God Christ is so named also, 1 Cor. 5. 7. because for his sake God passeth over us, and destroyeth us not with the world, Iohn 3. 16. 18. Seven famous Passovers are recorded in Scripture to have bene kept. The first, this which Israel kept in Egypt. The second, that they kept in the wilderness, Numb. 9. The third, which Iesus kept with Israel, when he had newly brought them into Canaan, Ios. 5. 10. The fourth, in the reformation of Israel by King Ezarias, 2 Chron. 30. The fifth under King Iosias, 2 Chron. 35. The sixth, by Israel returned out of the captivity of Babylon, Esay. 6. 19. The seventh, that which Iesus our Saviour desired to earnestly, and did eat with his disciples before he suffered, Luke 22. 15, &c. At which time, that legal Passover had an end, and our Lords Supper came in the place. The memorial of Christ our Passover, instituted for us:

Verf. 12. *the gods*; ] the Chaldees translated, the idols: the lame is againe mentioned in Num. 33. 4. And after, a like thing is prophesied, *The Lord shall come into Egypt*,

and the idols of Egypt shall be moved at his presence, Esay 19. 1. and againe, *he shall breake the images of the house of the strange, &c. and the houses of the gods of the Egyptians, shall he burne with fire*, Jeremie 43. 13. So Laban lost his idols, when Israel fled from Syria, Genes. 31. 19. 30. the idols and images of Babylon perished, when it was destroyed, Iren. 50. 2. and all such shall perish in the time of their visitation, Ier. 10. 15. and 51. 18. Of this the Hebrew Doctors also say, when Israel came out of Egypt, what did the holy blessed God? he threw downe all the images of their abominations, and they were broken in peeces. Pirkei R. Eliezer, chapter 48. *judgements*; ] the Greeke translatheth it, *vengeance*. That God might be knowne to be greater than all the gods, Exod. 18. 11. and to avenge the corruption that Israel had gotten by the idols of Egypt, Ezek. 20. 8.

Verf. 13. *pasche*; or *leape*: the Hebrew is *pasch*, and this sheweth the reason of the name *Pasch* or *Passover*, and so Christ is called, because his blood cleanseth us from all sin, and delivereth us from wrath, 1 Ioh. 1. 7. 1 Thess. 1. 10. The Greeke translatheth, *I will protect you*: the Chaldee, *I will spare you*: and so in verse 27. *to destruction*; ] Hebr. *to corruption*; that is, to be corrupted, or destroyed, by the destroyer, as vers. 23.

Verf. 14. *festivally keepe*; ] it implieth mirth and joy, for their deliverance hereby remembered, see Exodus 5. 1. and arthur feasts, they were commanded to *rejoyce*, and forbidden to *mourne or weep*, Deut. 16. 11. 15. Nehemiah 8. 9. 12. *everlasting statute*; ] Hebr. *statute of eternity*; meaning an *eternall ordinance*, to be kept once a yeere, all daies of their life, till Christ became our Passover: since which time it is also kept eternally, in remembrance of his death untill hee come, Deut. 16. 1. 3. 1 Corin. 5. 7, 8. and 11. 25, 26.

Verf. 15. *Seven dayes*; ] after the paschal day, for it was a distinct feast and commandment. The *Passover* was to be kept on the fourteenth day of the first month, at even: the feast of *Unleavened bread*, beganne the fifteenth day of the same month, and lasted

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seven dayes, of which the first day, and the last, the seventh day, were holy convocations, wherein they might doe no seruite worke, as Moses plainly sheweth in *Leuit. 23. 5, 6, 7, 8*. The Paschever (in the ages following) might not be killed and eaten in any place, but where the Lord did chuse to place his name there, *Deut. 16. 5, 6, 7*, which afterward was in Ierusalem: but the feast of Vnleuened bread, the Hebrews thought themselves bound to keepe in every place, where they dwelled, if they could not be at Ierusalem. And the eating of it (they say) depended not on the eating of the Paschever, but was a commandment by it selfe: *Maimony treat. of Leuen and Vnleuened bread, chap. 6. S. 1.* Howbeit, with the Paschever they might eat no leuen, as before is shewed in *verse 8*. It is unlawful to eat Leuen, in the fourteenth day, from mid-day and upward, which is from the beginning of the seventh house of the day: and who so eateth it at that time, is to be beaten by the law; for it is said (in *Deut. 16. 3.*) Thou shalt eat no leuen with it, meaning with the sacrifice of the Paschever. Thus they have expounded thus, Thou shalt not eat leuen from the house that the Paschever may be killed, which is betwene the two eveninges, and that (beginning) at mid-day. *Maimony wisdom, c. 1. S. 8.* These seven dayes wherein they might eat no Leuen, figured the whole time of our life, which must be holy, with the vnleuened cakes of feruencie and truth, *1. Corinths. 5. 8.* and with thankfull remembrance of our deliuerance out of miseries; as this vnleuened bread is called the bread of affliction, *Deut. 16. 3.* For seven is a full and perfect number of dayes, and the whole world was created therein: see the notes on *Genesis 2. 2.* and *Leuiticus 4. 7.* cause to cease; that is, put away, or abolish, as the Greeke explaineth it. The Hebrews expound it thus, that a man should abolish it in his heart, and count it as dust; and detest it in his heart, that he will have no Leuen in all within his power, but whatsoever Leuen is in his power, it be as dust, and as a thing whereof he will have no use at all. And by the exposition of the Scribes, he is to search after Leuen in secret places, and in corners, and to finde it out,

and to bring it forth out of all the bowels of his habitation. And so they search out and abolish Leuen that night, at the beginning of the night of the fourteenth (day) by the light of a candle, out of all houses and corners, &c. And the putting away thereof was thus, either they burnt it, or broke it small, and threw it into the winds, or threw it into the sea. *Maimony treat. of Leuen, chap. 2. S. 2. 3.* and *3. 11.* This ordinance the Iewes carefully observed; for in the day before they did eat the Paschever (called the Preparation, *Ioh. 19. 14.*) the Father of the familie, with other men, having lighted wax candles, searched all corners, to purge out all the remnants and crummes of Leuened bread very diligently: first blessing the Lord, who sanctified them by his commandments, and had hidden them put away Leuen; as is recorded in *Thalmud Bab. treat. of the Paschevers, chap. 2.* It figured the putting away of wickednesse and malice out of our hearts, and of wicked persons out of the Church, *1. Cor. 5. 7. 8. 13.* old Leuen] Two words are used for Leuen, by Moses, in this verse; the one *Sear*, which hath the name of being left, or remaining: this we may call old Leuen, as Paul speaketh in *1. Cor. 5. 7.* The other *Chames*, so called of the fourtenesse of the taste: of it, the Greekes (by translating the letters) call *Leuen*, *Zimor*. These signified two sorts also of spiritual Leuen, the one hidden and secret, which our Saviour saith is *Hypocrisie*, *Luk. 12. 1.* the other more open and apparent, as false and corrupt Doctrine, *Matth. 16. 6. 12.* evil manners, as Malice and Wickednesse, *1. Cor. 5. 8.* and wicked persons, unto whom the Saints are opposed, as being *Vnleuened-cakes*, *1. Corinths. 5. 6. 7. 13.* So David censureth the malicious man, and him that corrupteth the Word of God, and infecteth with errors, a Leuened perion, or Leuener, *Psalms. 71. 4.* and the heart infected with error, and vexed with griefe, is said to be Leuened, *Psalms. 73. 21.* Wherefore Leuen was forbidden at the paschal Feast, to lead men unto soundnesse in the faith of Christ, and sinceritie in all their conuersion. The

The footsteps of this Law remained among the heathens; for, the *Flamen Dialis* (or the heathens) might not, by their canons, *Romane Priest*) might not, by their canons, touch any leuened meale; *Ant. Gellius, b. 8. c. 15.* and *Plutarch* (in *Quæst. Rom.*) scanth the reason of it; because Leuen it selfe proceedeth from corruption, and corrupteth also the meale with which it is mixed. Now what Leuen properly was, the Hebrew Doctors shew thus: Nothing is forbidden by the name of Leuened bread in the Paschever, but of five sorts of corne onely; which are two sorts of wheat, namely the common Wheat, and the Rye: and three sorts of barley; which are the common barley, and the Fox-eare (barley) and Oates. But the kindes of pulse, as Rice, and Millet, and Beanes, and Lentilles, and the like; these are not of any leuened bread. For though there is not of them any leuened bread, and coe the meale of Rice and the like, be kneaded, and covered with clothes, like dough which is leuened: yet is it lawfull to be eaten, for it is not leuened, but putrified. The five sorts of corne are forbidden, if they be kneaded with the liquor of fruits onely, without any water, they are never counted leuened, but are lawfull to be eaten; for the iuyce of fruits doe not leuen, but putrifie. And the liquors of fruits, are as wine, and milke, and honey, and oyle olue, and the iuyce of apples, and pomegranats, and all such like. But if any water be mixed with them, they doe leuen. They may not boyle wheat in water, neither the beaten graine, nor the meale, for then it is perfectly leuened; and if that it be burnt in the boyling, they may not fire the paste in oyle in a pan. But they may boyle the graine and the meale of pottage in the liquor of fruits, or fire it in a pan in oyle, it is lawfull: for the liquor of fruits leuen not, &c. In any broth or pottage that they boyle; if any Barley or Wheat be found therein, and the graine be burst, all that broth is unlawful; for leuen is mixed with it, if the graine be not broken, they take them out and burne them, and the rest of the pottage they may eat: for corne so mixed in boiled, and not burst, is not by the Law, perfectly leuened, &c. *Maimony treat. of Leuen and Vnleuened bread, chap. 5. S. 1.*

&c. that soweth the Chaldee expounds it, that man. So in *verse 19.* cut off, ] the Greeke faith, destroyed: see *Genesis 17. 14.* The Hebrew cannons say, *Uho so eateth so much as an olue of leuen in the Paschever, from the beginning of the night of the 15 night, unto the end of the one and twentieth day of Nisan, if he doe it presumptuously, is guilty of being cut off: if ignorantly, he is bound to bring the same offering appointed for the same. If he eat any wine of leuen at all, it is forbidden by the Law; and though he be not to be cut off, or bring an offering but for the same quantity of an olue, yet he that eateth lesse than totid presumptuously, is to be chastised with stripes. *Maimony treat. of Leuen, chap. 1. S. 1. 7.* from the first &c. ] that is, who so eateth leuen any of these dayes.*

*Verf. 16. convocation, ] an holy assemblie, of all the people: and so a Sabbath, as Leuit. 23. 39.* The like order was at other feasts, *Leuit. 23. 2. 3. 7. 21. 24. 27. 35.* So these feasts were for the honour of God, and increase of faith and holinesse in his people, assemblie for religious exercises. done, ] dressed and made ready to eat: which yet on the Sabbath day, was unlawful to be done: *Exodus 16. 5. 23. 29.* and *35. 2. 3.*

*Verf. 17. selfe same: ] Hebr. the strength (or, body) of this day: so verse 41. and 51. see Genesis 17. 23.* f brought forth ] God did this by his Angell, as it is written, he sent an Angell and brought us forth out of Egypt, *Numbers 20. 16.* The Hebrew Doctors say, The redemption from Egypt, was by the hand of the Angell the Kedecems, with the power of the great God, as is said (in *Exodus 32. 11.*) which thou hast brought forth out of the land of Egypt, with great power, and with a strong hand. *R. Menachem, on Exodus 12.*

*Verf. 18. first, ] The Chaldee nameth it, in Nisan, in the tenth day: see verse 1.* The Greeke faith, Beginning in the fourteenth day of the first month.

*Verf. 19. not be found: ] from hence the Hebrew Doctors gather; Whosoever leaveth leuen within his power at the Paschever, although he eat not of it, yet he transgresseth two prohibitions; no old leuen shall be seene with thee. *Exod.**

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Exod. 12. 7. and, old leaven shall not be found in your houses, Exod. 12. 19. Moreover, Leaven when the Passover is gone over it, is for ever unlawful to be put to any use. Maimony, treat. of Leaven, chap. 1. S. 2. 4. *Stranger* that is, *strangers*, as the Greeke translatheth it: opposed to the naturall Israelites to be borne afterward in the land of Canaan.

21 Veri. 21. *elders*] by whom hee would signifie this law to all the people, as *verf. 3.* So before, in *Exodus 3. 16.* *draw out*] separate from the rest of the flocke, and destinate unto this end; as before in *verse 5, 6.* The Greeke translatheth, *Go and take.* *lambs*] or, *flocke beasts*; of the sheepe or goats, as *verse 5.* So the Greeke and Chaldee translate it plurally: neither is the Hebrew word *lamb* used for one particular lamb, but for many. *Passover*] that is, the *paschall Lamb*, called by figure of speech, and sacramentally, the *Passover*, as circumcision is called the *covenant*, *Genesis 17. 13.* the *Rocke*, *Christ*, *1 Corin. 10. 4.* bread and wine, the *body and blood of Christ*, *Mark. 14. 22. 24.* and many the like. So Paul followeth this speech, *1 Corin. 5. 7.* *Christ our Passover* (that is, our lamb) is killed for us.

22 Veri. 22. *hyssope*] called in Hebrew, *azob*, in Greeke (by the Apostle) *hyssopos*, *Heb. 9. 19.* whereupon we English it *crope*, or *hyssope*: but whether it were that herbe, which wee commonly call by that name, is uncertaine. It grew out of wals, *1 King. 4. 33.* The Lewes write, that there were *four sorts of hyssope*, and that this *spoken of in the Law*, was such as men used to cat, and season potage with. And the *bushe* spoken of, was *three stalkes of hyssope bound together*. Maimony in *Mishn*, treat. *Of the red Cow*, chap. 3. S. 2. and chap. 11. S. 1. This herbe was used to sprinkle with, in other services, and purifications: See *Exod. 24. 6. 8.* *Levit. 14. 4.* *Numb. 19. 6. 18.* and signified the instrument whereby the blood of Christ is sprinkled upon, and applied unto our hearts, which is, the preaching of faith; for faith purifieth the heart of sinners, *Acts 15. 9.* and it cometh by the preaching of the Word,

*Rom. 10. 14. 17.* which ministreth unto us the spirit, *Galat. 3. 2.* and wee are clef through sanctification of the spirit, unto obedience and sprinkling of the blood of Iesus Christ, *1 Peter 1. 2.* which purgeth our consciences from dead works, to serve the living God, *Hebrews 9. 14.* See *Psalme 51. 9.*

*strike*] or *sprinkle*: Hebrew make touch: which the Greeke translatheth *set* (or put) the Chaldee, *sprinkle*. *not epe*] This alio was but at the Passover in Egypt; for the present danger of death by the destroying Angell: after, it was not required: and Christ with his Disciples, went out that night they ate the Pasche, *Matthew 26. 30.* The houses of the Israelites thus sanctified by the paschall Lamb, and blood thereof; out of which they might not goe that night, (when great cries were in Egypt, *verse 30.*) signified the safety of Gods people by faith, keeping themselves in the holy assemblies, where Christ and his blood preserveth them from death, *Acts 2. 47. 1 John 2. 19.* So the Prophet warneth us, to enter into our chambers, and shut our doores about us, hiding our selves for a little moment, till the indignation be overpast; *Esa. 26. 20, 21.* So Noe was saved, being shut up in his Arke, *Gen. 7. and Rahab in her house, Jos. 2. 18, 19.*

23 Veri. 23. *smite*] or *plague*; as *Exodus 8. 2.* so after, and in *verse 27.* *not give the destroyer*] that is, *not suffer him*, as the Greeke translatheth it. But the Hebrew speech is more forcible, to expresse Gods providence and hand in all things. As God by an Angell delivered his people, *Numb. 20. 16.* so by an Angell he destroyed their enemies; as in the pestilence that was in Israel, he is called the *Angell that destroyed the people*, *2 Sam. 24. 16.* And Paul faith (speaking of this Passover) *left he that destroyed the first borne, should touch them*; *Hebr. 11. 28.* Compare alio *Psalme 78. 49.*

24 Veri. 24. *this thing*] *Hebr. this word*, the commandment of the Passover every yeere: excepting the speciall rites foretold, that were onely observed in Egypt, *verse 7. 11, 12.*

Veri. 25.

25 Veri. 25. *the land*] of Canaan, *Jos. 5. 10, 11.* howbeit, they kept it once in the wilderness, before they came into the land, *Numb. 9.*

26 Veri. 26. *what is*] that is, *what signifieth*: So both the outward rite, and the meaning of it, was to be taught to their children. Touching whom the Lewes hold from the Law, in *Exod. 23. 14. 17.* *Deut. 16. 14. 16.* that every child that could hold his father by the hand, and goe up from Ierusalem (gates) to the mountaine of the Temple; his father was bound to cause him to goe up, and to appeare (before God) with him, to the end he might catch him in the commandments. And who so was bound to appeare, was bound to keepe the feast. Maimony in *Hagigah*, chap. 2. S. 3. 4. Also they say, A child that is able to cat a morsell of bread, they catechise him in the commandments, and give him to eat so much as an olive, of the unleavened bread. Maimony treat. of Leaven, and Unleavened bread, c. 6. S. 10.

27 Veri. 27. *bended*,] and so humbly thanked God for this mercie: see *Exod. 4. 31.* in the annotations.

28 Veri. 28. *and did*,] in faith, Moses and they obeyed Gods word, for which it is witnessed of them; by faith, he did (keepe) the Passover, and use sprinkling of blood: that hee would destroy the first-borne might not touch them, *Hebr. 11. 28.* Unto the keeping of this Passover, the Hebrew Doctors doe apply that speech in *Song 2. 9.* *My beloved is like a Roe, or a young Hart; behold he standeth behinde our wall &c.* thus: The congregation of Israel said; At what time the glory of the Lord was revealed in Egypt, in the night of the Passover, and killed all the first-borne: he ascended upon swift lightning, and came as a Roe, or as a young Hart, and protected the houses where we were, and stood behinde our walls, and looked through the windows, and shewed himselfe through the lattices: and he saw the blood of the sacrifice of the Passover, (and the blood of Circumcision) which was sprinkled on our gates: and from the high heavens he did behold, and saw his people, which did use the sacrifice of the solemne feast, roasted with fire, with the pueril name, and with wild lettuce, and unleavened cakes; and he spared us, and gave not

the destroying Angell power for to destroy us. *Thargum on Song 2. 9.*

29 Veri. 29. *at midnight*:] at the time of mens most secure rest, when they say peace and safety, then cometh sudden destruction, *1 Thes. 5. 2, 3.* So, at mid-night was a cry made, when all slumbered and slept, *Math. 25. 5, 6.* and, *In a moment shall they die, and at mid-night, Job 34. 20.* where the Chaldee paraphrase applyeth it to the Egyptians here. The night, signifieth alio the time of judgement. *[note]* that is, as the Chaldee expoundeth it, killed. And the Thargum called Ionathans, addeth, *The word of the Lord killed.* every first-borne] or, all the first-borne: to avenge the wrong they had done to Gods first-borne Israel, *Exod. 4. 22, 23.* These first-borne were the beginning (or chiefest) of all their strength, *Psalme 105. 36.* the dignitie of such, is noted on *Genes. 25. 31.* as the first-borne of Israel, whom God saved alive, figured his elect, called the Church of the first-borne, which are written in heaven, *Hebr. 12. 23.* so the first-borne of Egypt whom God destroyed, figured the Reprobate, on whom Satan and the second death shall have power. This tenth plague is after celebrated, in *Psalme 78. 51.* and *105. 36.* and *135. 8.* and *136. 10.* that saie] the Chaldee faith, that should sit: see *Exodus 11. 5.* prison house] or, *dungeon*: *Hebr. the house of the pit*; which the Chaldee translatheth, *house of prisoners*: where they ground at the mill &c. *Exod. 11. 5.*

31 Veri. 31. *goe out*:] to wit hastily; for an extraordinary price in the Hebrew word, implieth so much: see alio *Gen. 19. 14.* Compare *Math. 25. 6.* where at midnight there was a cry made, Behold the bridegome cometh, goe ye out to meet him.

32 Veri. 32. *blesse me*,] that is, as the Chaldee translatheth, *pray for me*. In that Pharaoh desired the prayers and blessing of Gods people, both before, (*Exod. 8. 3. 28.* and *9. 28.* and *10. 16, 17.*) and now at their departing: it sheweth, that in his heart he was convicted of sinne, in oppressing Gods servants, and that with reluctance of conscience, he had refused to let Israel goe.

Veri. 33.



33 Verſ. 33. *were urgent*] or, *were strong*: and as the Greeke tranſlateth, *forcibly urged*. This was with humble intreatie, Exod. 11. 8. and they rejoyced when they went out, for the dread of them was fallen upon them, Pſal. 105. 38. they ſaid] the Jeruſalem Thargum expounds it, the Egyptians ſaid, if Iſrael torrie one houre, loe all the Egyptians are dead men.

34 Verſ. 34. *lumps of dough*] ſo the Greeke here tranſlateth it. The word may alſo be interpreted, *kneading troughs*: ſee Exod. 8. 3.

35 Verſ. 35. *instruments*] or *instruments*: ſee Exod. 3. 22. and 11. 2. Pſal. 105. 37.

36 Verſ. 36. *grace*] Hebr. the grace of the people: ſee Exod. 3. 21. gave them their asking] the Greeke tranſlateth, *lent unto them*. Thus the promiſe to Abraham was fulfilled: They ſhall come out with great ſubſtance, Gen. 15. 14.

37 Verſ. 37. *Ramſes*] a citie in Egypt, Gen. 47. 11. This journey began the 15. day, the day after the Paſſeover was killed; and they went out with an high hand, in the ſight of all the Egyptians, Num. 33. 3. Succoth] by interpretation, *Booths*, or *Tabernacles*: ſo called of the Iſraelites making them booths of the boughes of trees, in this place: for perpetuall memorie whereof, God appointed a feaſt of booths to be kept in Iſrael every yeere, Levit. 23. 42, 43. about 600000] and not a feeble perſon among them, Pſal. 105. 37.

Thus the bleſſing of God in multiplying Iſrael was fulfilled, Gen. 15. 5. and 46. 3. The word about (or as it were) is not of doubt, or uncertaintie, but often affirmeth a thing fully and certainly: as is ſaid of the Prophets, about 400 men, 1 King. 22. 6. which another expoundeth, Prophets 400 men, 2 Chron. 18. 5.

38 Verſ. 38. *mixed people*] Egyptians and other nations; (the Chalde ſaith, *many ſtrangers*) who were moved by Gods works ſhewed in Egypt, to goe out with Iſrael. Theſe afterward fell a luſting, and turned away, Num. 11. 4. great] Hebr. *weightie poſſeſſion*: ſee the notes on Gen. 13. 2.

39 Verſ. 39. *thrust out*] as was foretold of God, Exod. 6. 1. A yeerly remembrance of this their manner of leaving Egypt, was by the feaſt of unleavened cakes, Deut. 16. 3.

Verſ. 40. *dwelling*] or, *peregrination*, that is, *dwelling as ſtrangers*; for ſo the Greeke tranſlateth, and the Apoſtle confirmeth, in Act. 13. 17. So in Exod. 2. 15. Alſo Abraham was ſaid to dwell in Canaan, Gen. 13. 12. who yet did but ſojourne there, as in a ſtrange country, Heb. 11. 9. And his dwelling is implied alſo here. *ſonnes of Iſrael*] theſe were ſojourners with Abram in Canaan, in ſuch ſenſe as Levi paid tithes there, being yet in the loynes of his father, Heb. 7. 9, 10. For things done by the fathers, doe concerne the children: ſee Pſal. 66. 6. Hoſ. 12. 4. Amos 9. 25, 26, 27. dwell] as ſtrangers, that is, *ſojourners* in Egypt: to which the Greeke addeth, *and in the land of Canaan, they and their ſubſters*; which addition is according to the true ſenſe. 430 yeeres] Theſe could not be all in Egypt, but muſt be underſtood of dwelling alſo in Canaan and Meſopotamia: for Kohath ſonne of Levi, was one that came firſt into Egypt, Gen. 46. 8. 11. hee lived but 133. yeeres, Exod. 6. 18. Amram his ſonne (the father of Moſes) lived 137 yeeres, Exod. 6. 20. and Moſes was but 80 yeeres old when he ſpake unto Pharaoh, for the releaſe of Iſrael, Exod. 7. 7. and after 40 yeeres travell in the wilderneſſe, hee died 120 yeeres old, Deut. 34. 7. ſo that their dwelling in Egypt was ſcarce ſhort of 430 yeeres, and muſt needs implicate their fathers dwelling alſo in Canaan, even from the promiſe given to Abraham, Gen. 12. 1, 3, 4, 5. And this the Greeke verſion manifeſteth, and the Apoſtle confirmeth, when he ſaith, that the Law was 430 yeeres after the covenant that was confirmed before of God in Chriſt, with Abraham, Gal. 3. 16, 17.

Verſ. 41. *ſeſe ſonnes*] Hebr. the body (or ſtrength) of that day; as Gen. 17. 23. The few Doctors gathered from this, that God brought Iſrael forth at mid-day, (as hee ſee the firſt-borne of Egypt at mid-night) Purke R. Eliezer, chap. 48. And Moſes ſaith, it was with an high hand, in the ſight of all the Egyptians, Num. 33. 3. But, for the beginning of their riſing up to goe their journey, they are ſaid to be brought forth by night, Deut.

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Deut. 16. 1. with Num. 33. 3. *armies* or *hoſts*; meaning the tribes of Iſrael: ſee Exod. 6. 26.

Verſ. 42. *of obſervations*,] that is, *to be much and carefully obſerved*, of the people.

Verſ. 43. *the ſtatutes*,] or *ordenance*; in Greeke, *the law*. *ſtrangers ſome*] that is, *paſſenger*, or *gentile*: ſee Gen. 17. 12. This is meant whiles he continued in his unbeleeſe,

as appeareth by verſe 48. and ſo by proportion, forbiddeth all ſuch as ſhould forſake the faith: and the Chaldee paraphraſt tranſlateh it, *no ſonne of Iſrael that is apoſtate (or fallen from the faith) ſhall eat of it*. So David calleth the persecuting Iewes ſtrangers, Pſalm. 54. 5. and heathens, Pſalm. 59. 6. Alſo by the Iewes ancient canons, it was unlawfull to let the Paſſeover be eaten of any Apoſtate (that changed his true religion) or any idolater, or forſwearer, or hired ſervant: *Maimony* in *Korban Pelach*, chap. 9. 5. 7. And for unclean perſons, the law forbiddeth ſuch, Num. 9. 2, 3. and 9. 6, 13. and 19. 13.

Verſ. 44. *bought for*] Hebr. the purchase of ſilver; that is, of money, or for any price. Compare this with the law of circumciſion, Gen. 17. 12, 13. then hee ſhall eat,] after his voluntary entering into the covenant with Iſrael, and due time for his cleaning; which by proportion with the Law, Num. 19. 11. was to bee ſeven daies. And ſo the Iewes obſerved, for any ſtranger that became a proſelyte on the 14. day of the firſt month, and was then circumciſed and baptiſed, yet they killed not the paſcha for him; becauſe he might not eat of it eevening, for he was as one coming out of the grave, [having beene] as Paul ſaith, *dead in ſinnes*, Eph. 2. 1, 2. and he muſt abide ſeven daies, and afterward be cleane. *Maimony* in *Korban Pelach*, chap. 6. 5. 7. Compare alſo herewith, Num. 31. 19-24. verſ. 6. 23.

Verſ. 45. *ſtranger*] or *ſojourner*, (as Gen. 23. 4.) one that dwelleth in the land, but not his owne; that hireth his houſe, or is an in-marke (ſo differing from a ſtranger, who dwelleth in another country) no ſuch, nor hired perſon, might eat. Such forreiners,

(leaving the worſhip of idols, and other heatheniſh practiſes) though not circumciſed nor joyned to the Church, might dwell in the land of Iſrael, even in Priests houſes; ſee Levit. 22. 10. and 25. 4, 45, 47. Such a ſtranger the Iewes called *Ger toſhab*, a ſojourner among them; or, a *ſtranger without their gates* (as Moſes ſpeaketh) Deut. 14. 21. and he was to ſubmit unto the ſeven commandments given unto the ſonnes of Noe; whereof ſee the notes on Gen. 9. 4. not eat:] and ſo by proportion, not have communion with the other rites, as ſprinkling of the blood and the like, unleſſe hee were circumciſed, verſe 48. So the Iewes explained this law, if they kill (the Paſſeover) for perſons circumciſed, and ſprinkle the blood in the name of the circumciſed and uncircumciſed, it is uncleanly (or abominable) for the ſprinkling is a weighty matter, for it is the route (the principall) of the ſacrifice. *Maimony* in *Korban Pelach*, chap. 2. 5. 6.

Verſ. 46. *one houſe*] in the ſame houſe, or roome: which the Chaldee tranſlateth, *in one ſocietie*. The few Doctors explaine it thus: *no ſo eateth of the paſche, may not eat, but in one ſocietie*, (or, in the ſame company) neither may they come out thereof out of the ſocietie where-in they eat. And, the fleſh of the Paſſeover that is carried out of the ſociety, whether preſumptuouſly or ignorantly, is unlawfull to be eaten, &c. but muſt be burnt. Alſo, two ſocieties that eat in one houſe, muſt each make them a ſigne (of diſtinction) &c. and the one company muſt turne their faces togethward, and the other company muſt turne their faces togethward and eat, ſo that they appeare not mixed. *Maimony* in *Korban Pelach*, chap. 9. 5. 1, 2, 3. *abſent*] for out: which the Iewes (as before is noted) doe underſtand, not onely of the ſtreets, but not out of the roome nor ſocietie where it is to be eaten. a bone:] to foreſhew; that not a bone of Chriſt our Paſſeover ſhould be broken; as was fulfilled John 19. 33, 36. which ſignified his victory and deliverance out of affliction and death, (from which he roſe the third day;) as Pſalme 34. 20, 21. the Lord keepeth all

all his bones, not one of them is broken. And in hope of resurrection, Ioseph gave charge of his bones, and they were carried into Canaan, Heb. 11. 22. Exod. 13. 19. The bones of the Paschever were burnt (with the flesh that remained, vers. 10.) as is testified by the Hebrew Doctors, who also say, that though it were a little kid whose bones were tender, yet might they not eat them, for that were the breaking of the bones. Maimony in Korban Pasach, chap. 10. S. 9.

47 Vers. 47. do it] that is, prepare, offer, and eat the pasche, as is ordained. For neglected, and not doing it, men were to be cut off, Numb. 9. 13.

48 Vers. 48. a stranger,] The Greeke translates, when any proselyte come unto you : and so the Chaldee saith, when a stranger shall become a proselyte (or joyne himselfe) wih you. So this differeth from that which was before in vers. 43. and also in vers. 45. and is meant of a third sort of strangers that were converts, in Greeke called proselytes, such as were joynto the Lewes Church, Act. 13. 43. and 2. 10. Matth. 23. 15. Such they were wont to call strangers within the covenant; and just strangers; to distinguish them from strangers within the gates (that did but dwell among them) mentioned in Deuteronomie 14. 21. and here in vers. 45.

doe the Paschever] that is, keepe or celebrate it. This phrase is used in Matih. 26. 18. Heb. 11. 28. and then,] so not only himselfe, but his male children must be circumcised, ere he might be admitted to the Paschever; for he was yet in his sinne, whiles his children were (through his default) uncircumcised; (see Gen. 17. 12, 13; Exodus 4. 24, 26. And thus the Lewes have interpreted this place, that as the circumcision of himselfe, (if it be omitted) debarreth him from doing the Paschever, so doth the circumcision of his sonnes, and of his servants, &c. and if he kill it before he doe circumcise them, it is unlawfull. Maimony in Korban Pasach, chap. 5. S. 5. uncircumcised:] the Chaldee turneth it, profane person. So God saith, No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary, Ezek. 44. 9. And the Hebrew Doctors

say, whiles the power of uncleanness, and the superfluous foreskin is upon him, he is unfit to be united with the divine majestie; &c. R. Menachem on Exod. 12.

49 Vers. 49. that sojourne,] the Greeke here, (as in vers. 48.) translates, the proselyte that is come among you. So the obedient heathens, might by faith in Christ have part in all the holy things with Israel alwaies; for in Christ all are one, Galath. 3. 28. Acts 15. 9. And unto strangers, is promised inheritance with the tribes of Israel in the holy land, Ezek. 47. 22, 23. The Jew Doctors of old, have thus written concerning this; Moses our master gave the inheritance of the law and commandments to Israel onely, as it is written (Deut. 31. 4.) the inheritance of the congregation of Iacob: and unto any of the other nations that wuld joyne himselfe a proselyte, as it is written, (Numb. 15. 15.) as yet are, so shall the stranger be before the Lord. But whosoever is not willing, they force him not to receive the law and the commandments. But they force all that come into the world, to receive the commandments given to the sonnes of Noe, [whereof see on Genesis 9. 4.] and who so receiveth not them, is killed; and he that receiveth them, is called the stranger that sojourne, &c. Maimony in Mishneh treat. of Kings, chap. 8. S. 10. Likewise in their commentary upon Exodus 12. they say, This is that which is written (in Esay 56. 3.) And let not the some of the stranger that hath joynt himselfe to the Lord, speake saying, The Lord hath utterly separated me: for Job saith, The stranger shall not lodge in the street, (Job 31. 32.) And why? Because the holy blessed (God) excludeth no creature, but receiveth all. For his gates are open every howe, and whosoever would be received in, he entereth and is received. For this, it was said by Job, the stranger shall not lodge in the street. And againe he saith in the person of God, I will open my doores to the traveller, (Job 31. 32.) Rabbi Barachias said, in whose person speakest Job this? Doubtlesse because it shall be that the strangers shall be Priests, ministering to the holy blessed (God:) as it is written, and the stranger shall be joynt with them, (Esay 14. 1.) and thus saying.

is not meant but of the Priests, as it is written, joyne me unto one of the Priests offices, (1 Sam. 2. 36.) For it shall come to passe, that proselytes shall eat of the Shew-bread, &c.

# CHAPTER XIII.

1. God commandeth to sanctifie all the first borne, unto him : 3. to remember the day of their going out of Egypt : 5. to keepe the feast of Unleavened bread, in Canaan : 8. to shew their sonnes the cause thereof : 12. to set apart for the Lord, the firstlings of beests. 16. Phylacteries, for a signe of Gods summer mercies. 17. The way by which God led Israel in the wilderness. 19. The carrying of Iosephs bones with them. 20. Israel carpeeth in Eitham. 21. God guideth them by a pillar of a cloud, and a pillar of fire.

1 AND Iehovah spake unto Moses, saying, Sanctifie unto me every first borne, that which openeth every wombe, among the sonnes of Israel, of man and of beast; it is mine. 2 And Moses said unto the people, Remember this day, in which yee came out from Egypt, from the house of servants; for by strength of hand Iehovah brought you out from hence : and no leavened bread shall be eaten. 3 This day you come out, in the moneth of Abib. 4 And it shall be, when Iehovah shall bring thee into the land of the Canaanite, and the Chetite, and the Amorite, and the Evite, and the Iebusite, which he sware unto thy fathers to give thee, a land flowing with milke and honey : that thou shalt serve this

service, in this moneth. Seven 6 dayes thou shalt eat unleavened cakes : and in the seventh day shall be a feast 7 to Iehovah. Unleavened cakes shall be eaten seven dayes ; and no leavened bread shall be seene with thee, 8 and no old leaven shall be seene with thee, in all thy border. And thou shalt shew thy sonne in that day, saying ; because of that which Iehovah 9 did unto me when I came out from Egypt. And it shall be to thee for a 10 signe upon thy hand, and for a memoriall betweene thine eyes, that Iehovahs Law may be in thy mouth; 11 for with a strong hand hath Iehovah brought thee out from Egypt. And thou shalt keepe this statute in his 12 season, from yeere to yeere. And it shall be, when Iehovah shall bring thee into the land of the Canaanite, 13 as hee sware unto thee, and unto thy fathers, and shall give it thee : That thou shalt cause all that openeth the wombe, to passe unto Iehovah : and all that openeth 14 (the wombe) of the young of a beast, which thou shalt have, the males shall be Iehovahs. And all that openeth (the wombe) of an asse, thou shalt redeeme with a lambe ; and if thou wilt not redeeme it, then thou shalt breake the necke of it : and all the first-borne of man, amongst thy sonnes, shalt thou redeeme. And it shall be, when thy sonne shall aske thee to morrow, saying, What is this ? that thou shalt say unto him ; By strength of hand Iehovah brought us out from Egypt, from the house 1 of

15 of servants. And it was, when Pharaoh was hard, to send us away, that Iehovah slew every first-borne in the land of Egypt, from the first-borne of man, even to the first-borne of beast; therefore I sacrificed Iehovah all that openeth the wombe, the males; and every first-borne of my sonnes, I redeeme. And it shall be for a signe upon thy hand, and for phylacteries betwene thine eyes; for by strength of hand Iehovah brought us out from Egypt.

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37 And it was, when Pharaoh had sent away the people, that God led them not the way of the land of the Philistines, though that was neere; for God said, lest the people repent, when they see warre, and they returne to Egypt. But God led the people about, by the way of the wilderness of the red sea; and the sons of Israel went up harnessed, out of the land of Egypt. And Moses tooke the bones of Ioseph with him; for he had swearing sworne the sonnes of Israel, saying; God will visiting visit you, and yee shall carry up my bones from hence with you. And they journeyed from Succoth, and encamped in Etham, in the edge of the wilderness. And Iehovah went before them by day, in a pillar of a cloud, to lead them the way; and by night, in a pillar of fire, to give them light, for to goe by day and night. He tooke not

away the pillar of the cloud by day, and the pillar of fire by night, before the people.

### Annotations.

**S**anctific [or, Hallow, Consecrate; that is, put apart unto holy use for me and my service. The men and unclean beasts were to be redeemed with money, which was given to the Lords Priests: the cleane beasts were to be killed in sacrifice to the Lord, Num. 18. 15, 16, 17. Moses is commanded here, to teach this unto Israel. Afterwards the Levites were taken for all the first-borne Israelites, and imployed in the service of the Lord, Num. 3. 6. 12. that which openeth] so the holy Ghost translateth it in Greeke, Luk. 2. 23. but the Hebrew phrase is, the opening (or emission) of every wombe (or matrix) meaning the first birth of man or beast; and so the Chaldee, in verse 13. expoundeth it, the first-borne; and in Exod. 34. 19, 20, the Greeke translateth it first-borne, (or firstling). This law signified, that Gods people (which are a congregation of first-borne, Hebr. 12. 23. Exod. 4. 22. being redeemed from death by the blood of Christ) should both themselves and theirs be consecrated to the service of the Lord, Rom. 6. 13, 19, 22. and 12. 1. even as he is their God, and sanctifieth them to himselfe from the wombe, Psal. 22. 11, Eph. 46. 3. 1er. 1. 5. Gal. 1. 15.

**Verse 3. Remember.]** The Hebrew *Zachor*, here and in Exod. 20. 8. and Ios. 1. 13. are properly indefinites, signifying *To remember*; but used for Imperatives, as *Remember*, *To goe*, 2 Sam. 24. 12. is explained *Lok, Goe thou*, as 1 Corin. 14. 10. *To eat and to drinke*, Eph. 2. 13. is expounded *Let us eat and drinke*, 1 Cor. 15. 32. and in Greeke, *Charis*, *To rejoice*, for *Rejoice thou*, 1 Th. 1. 10. But there be of the Hebrews that say, the word *Zachor* is infinitive, because we are bound for ever to remember this matter.

matter: R. Elias in *Sepher veshich choenah*, treat. of Holinesse, chap. 6. This remembrance heere commanded, was not only to keepe in minde for themselves, but to mention and speake of it to others; as after Moses saith in verse 8. *Thou shalt shew thy sonne*, &c. The Hebrew canons say; It is commanded by the Law, to tell of the tentations and marvellous workes which were done to our fathers in Egypt; upon the fifteenth day of Nissan (that is, March) as it is written (in Exod. 13. 3.) Remember this day &c. and (in verse 8.) Thou shalt shew thy sonne, &c. And although he have no sonne, though they be great wise men, they are bound to tell of the going out of Egypt; and who so maketh a long speech of the things that fell out and came to passe, it is commendable in him. Maimony in *Mishneh*, treat. of Leven, c. 7. S. 1. servants] the Greeke and Chaldee expound it servitude, or bondage. strength of hand] the Greeke expoundeth it, strong hand: and so Moses himselfe speaketh in v. 9. This manner of deliverance, figured also our redemption by Christ; who being stronger than (Satan) the strong man armed, overcame him, and tooke from him all his armour wherein he trusted, and divided his spoiles, Luke 11. 21, 22. leavened] of this, see Exod. 12. 8, 15. It figured our sanctification, in abstaining from all corruption in doctrine and conversation, Mat. 16. 12. 1 Cor. 5. 8.

**Verse 4. Abib,]** which the Greeke translateth *Nisan*: it is the word signifieth, a greene ear (or fennel): of corne, Exod. 9. 31. and because in those countries corne was eared and beganne to ripe in this moneth, (as witnesseth Philo in his 3. booke of Moses 19.) it was called *ancient Abib*; some of the Greekes name it the moneth of flowers, as *Macarius* Egyptian, in *Hom.* 47. It was part of March, and part of April, as we now call the moneths. See also Exod. 12. 2.

**Verse 5. Canazmite]** that is, as the Greeke translateth, *Cananites* and *Cethites*, &c. see Genes. 10. 16, 18. Iebusite] the Greeke version addeth, *Gergesites* and *Pherezites*; to make up the number of seven, which is here understood, as in Deut. 7. 1. serve] that is, observe, as Exod. 12. 25. or (as the

Greeke translateth) doe this service; which after followeth.

**Verse 6. Seven]** or, a seven (a weeke) of daies: figuring our whole life: see Exod. 12. 15. a feast] which among other duties, was kept with an holy convocation, Levit. 23. 8.

**Verse 8. shew thy sonne]** It is commanded that we shew our sonnes, though they be not: according to the knowledge of the sonne, must his father teach him, saith Maimony in treat. of Leven, chap. 7. S. 2. because,] or, for this which Iehovah did unto me: understand, This is done; or, This feast we keepe, for, or because of that. Such want of words is oft in the Scripture; as in 2 Sam. 23. 8. against 800. meaning, he left up his speare against 800. as the words are supplied in 1 Chron. 11. 11. So before in Exod. 4. 5. The Hebrew Doctors understand it mystically, saying, what is that which the Scripture saith, For this? It is like This is my God, Exod. 15. 2. as if he should say; for his names sake, and for his glorie, did he unto us, and brought us out of Egypt; and not for our righteousness, R. Menachem, on Exod. 13.

**Verse 9. a signe]** or, a token: so in verse 16. but in Deut. 6. 8. and 11. 18. it is said, Thou shalt binde them for a signe upon thy hand, and they shall be for phylacteries betwene thine eyes: and thou shalt write them upon the posts of thy houses, and upon thy gates. a memoriall] or, a monument. This is an explication of that word *Totapoth*, the Phylacteries mentioned after in the 16. verse. The manner of keeping these lawes among the Iewes, was; They wrote four sections of the law upon parchments, namely these, Sanctifie unto me every first-borne, &c. Exod. 13. 2. to the end of verse 10. And it shall be when ye be at: shall bring thee into the land, &c. Exod. 13. 11. to the end of verse 16. Heare O Israel; Iehovah our God, Iehovah is one &c. Deut. 6. 4. to the end of c. 9. And it shall be, if hearkning ye shall hearken unto my commandment: &c. Deut. 11. 13. to the end of verse 21. These four sections (containing in all 30 verses) written on parchments, folded up, covered with leather, they tyed to the forehead, and to the hand. Those that were for the head, they wrote on four parchments,

ments, and rolled them up every one severally, and put them in four places which were joynted together in one skinner, or peece of leather. For the hand, they wrote the same 4. sections of the law, in 4. columns upon one parchment, and rolled it up from the end to the beginning. These all were written exactly according to Moses copy, not a letter more or lesse, otherwise the phylacteries were not lawfull to be worn. They were also artificially sown up in the lether, and tied with strings upon the head, from the crowne forward; and upon the left hand or arme, above the elbow, on the inside, that they might be towards the heart? (as *Deut. 6. 6.*) Howbeit the Sadducees used to wear them upon the forehead (or brow) and upon the palme of the hand (as *Maimony* observeth in *Tephillim*, chap. 4. S. 3.) They used these phylacteries religiously, always blessing God for the commanding of these things, when they put them on, which they used to doe by day onely, not by night; and upon the working daies, not on Sabbaths or feast daies, because (say they) it is written, *It shall be to thee for a signe*, whereas the Sabbath it selfe was a signe. And though they might wear them all the day, (so it were not in an uncleane place) yet specially they put them on when they went to read the Law, or to pray, (whereupon they call them in their tongue, *Tephillim*, that is, *Oratories*, or *Prayer ornaments*;) and abused them to great superstition, teaching, that all the while a man had the phylacteries upon his head and arme, he was meeke and fearing God, and not drawne away by laughter or vaine meditation, nor conceived any evil thoughts, but turned his heart to the words of truth and justice. These and many other particulars about them, are largely set downe by *Maimony* in his treat. *Tephillim*: and the like rites they had for their *post-muzzings*, (from the law in *Deut. 6. 9.*) and for their *fringes*, (from the Law in *Numb. 15. 38.*) And our Saviour blameth the Pharisees hypocritic, in wearing their phylacteries broad, and their fringes long; *Matth. 23. 5.* And how well they thought of themselves for these things, appeareth by the saying of the Chal-

dee paraphrast, upon *Song 8. 3.* *The congregation of Israel said. I am chosen above all peoples, because I binde phylacteries to my left hand, and to my head, &c.* But God hereby taught them diligently to regard, and dutifully to profess and practise his Lawes, having them written and laid up in their heart and soule, *Deut. 6. 6.* and *11. 18.* *Prov. 3. 3. 21.* and *7. 2. 3.* With this we may compare that in *Rev. 14. 1.* of those holy ones that had Christs Fathers name written in their forehead, as a signe of the protection of Gods Law: (for that which in the Gospell is called his Name, *Matth. 12. 21.* in the Prophets is called his Law, *Esay 42. 4.*) So againe, Antichrist exacteth the obedience of his precepts, as by a marke upon mens right hands, or on their foreheads, *Rev. 13. 16.*

Verl. 10. from yeere, ] Hebr. from daies to daies: but daies often signifieth a full yeere, as is shewed on *Genf. 4. 3.* The Chaldee translateth, from time to time: the Greeke keepeth the Hebrew phrase: wherefore daies are prophetically used for yeeres, in the Greeke of the new Testament, *Rev. 11. 2.*

Verl. 12. to passe ] namely either through the fire; as this phrase is explained in *Deut. 10. 10. 2. King. 16. 3.* and 1. *Chron. 20. 6.* *Levit. 18. 21.* and the Law for the hittlings, sheweth in *Numb. 18. 17.* and here in verse 15. it is expounded sacrifice. Or, thou shalt cause to passe, namely, under the rod, as in *Levit. 27. 32.* and so consecrate, or (as the Greeke translateth) put apart unto the Lord: and so make it passe from vnder thy power, and all, &c. ] Hebr. and every opening: whi in the Greeke translateth, all that openeth the wombe: see verse 2. And this is meant of cleane beasts, as the exception of the ass, and of mankinds, in the verse following sheweth: therefore and, in Hebrew is by way of explanation of the former speech, for even, or that is, as is noted on *Genf. 13. 15.* of the young; the increase; or, as the Greeke translateth it, of the heards: for this word is spoken of kine, as flocke is applied to sleepe, *Deut. 28. 4. 18. 51.* but the Chaldee here expoundeth it youngling. shall be leborah ] or, thou shalt make passe (shalt sacrifice) to le-

borah;

borah; the Chaldee faith, thou shalt sanctifie before the Lord.

Verl. 13. an asse ] so in *Exod. 34. 20.* but in *Numb. 18. 15.* it is said, of an uncleane beast: so that by the asse here, may be implied all other uncleane beasts, not meet for sacrifice. Howbeit some of the Iew Doctors understand the uncleane beast there, to meane the asse onely; as *Maimony* in *Misneh*, treat. of First fruits, chap. 12. S. 3. and R. *Salomon* *Larchi*, upon this text. a lambe ] or kid, as the word implieth both, *Exod. 12. 3.* And this the Iewes take strictly, of a living lambe onely, saying, it may not be redeemed with a calfe, or with a wilde beast, nor with a lambe that is killed, &c. *Maimony* treat. of First fruits, chap. 12. S. 8. This lambe was to be given to the Lord, that is, to his Priest, *Numb. 18. 15.* and then the owner of the asse might use it for his owne service; which otherwise he might not doe, *Deut. 15. 19.* break the necke ] not doe, *Deut. 21. 4.* and *Esay 66. 3.* where it is spoken of a dogge. The Ierusalem paraphrast heere expoundeth it, kill it. redeeme: ] for five shekels of money, *Numb. 18. 16.* And (by the Hebrew Doctors) the Father when he redeemed his sonne, was to blesse God who gave this commandement, and preserved his sonnes life. And if the father transgressed, and redeemed not his sonne; he was when he came to age to redeeme himselfe. *Maimony* treat. of First fruits, chap. 11. S. 2. 5. See the annotations on *Numb. 18.* Heereby was figured the redemption of Gods elect, (the Church of the first-borne which are written in booke, *Hebr. 12. 23.*) from the second death: for in respect of the first death, no man can give any ransom to God, *Psalm 49. 8. 9.* *Hebr. 9. 27.*

Verl. 14. to morrow ] that is, in time to come: see the notes on *Genf. 30. 33.* The Greeke translateth, hereafter: elsewhere the Greeke keepeth the Hebrew phrase, as in *Deut. 6. 20.* *Josf. 4. 6. 21.* us out: ] the things done to the fathers, are to be remembered as if they were done to the children: so the Prophets explaine things, as

*Psalm 66. 6.* they passed through the river on foot, there did we rejoyce in him: and *Hof. 12. 4.* he found him in Bethel, and there he spake with us. So the Hebrew canons say, *Thou shalt not say, a man is bound to shew himselfe, as if it were he himselfe that came now out from the bondage of Egypt, as it is written, AND HE BROUGHT VS OUT &c. and for this cause the holy blessed (God) hath commanded in the Law, AND THOU SHALT REMEMBER THAT THOU WAST A SERVANT; (Deut. 15. 15.) as if he should say, as they, so thou thy selfe wast a servant, and camest out free, and wast redeemed. Maimony* treat. of Leven, chap. 7. S. 6. The Apostle speaking of the things that befall Israel, faith, these things were our examples, *1 Corinth. 10. 6.* and the Rabbinnes have a common saying, *It hath ever happened to the fathers, is a signe unto the children. R. Menachem* on *Gen. 12.*

Verl. 15. was hard to send us ] that is, was stubborn, refusing to send us away. Or, hardened himselfe, against sending us away, so that he would not let us go. The Hebrew word which commonly signifieth to, is sometime used for from, as is noted on *Gen. 36. 6.* and so here Pharaoh hardened his heart, from sending; that is, he would not send. In *2 Chron. 11. 4.* it is said, they returned from going: whereas in *1 Kings 12. 24.* it is written, they returned to goe. Compare both for phrase and matter, that in *Iob 9. 4.* who hath hardened himselfe against (God) and hath prospered? the males ] or, being males: and this the Iewes understand of moles simply: for if it be a female, or both male and female, they hold it free from this service; not holdy as in *Maimony*, treat. of the First-borne, chap. 2. S. 5.

Verl. 16. phylacteries: ] or, fromlets: in Hebrew *Totaphoth*, typical monuments: called in verse 9. a memoriall: the Greeke translateth them, an unmoveable monument: the Hebrew Doctors usually call them *Tephillim*, prayer monuments, because they used to binde them upon them when they prayed; as is noted on verse 9. The Syriack in *Mat. 23. 5.* keepeth that name, but the Euangelist in Greeke nameth them phylacteries, of

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confering

confering or keeping the memorial of Gods Law: whom we follow in this translation. So in *Deut.* 6. 8, and 11. 18. see the annotations there.

Here beginneth the 16. Section of the Law: see *Gen.* 6. 9. and 23. 10.

Verf. 17. *the way of it* that is, towards the land: so in *Numb.* 14. 25. *the way of the red sea*, is towards it. Or, *by the way*; as in the verse here following. *the way*, that is, be wared against by the Philistines; who would deny them passage: for they had before this killed some of the Israelites, whilst they dwelt in Egypt; in the daies of Ephraim sonne of Iosaph: as is mentioned in *1 Chron.* 7. 21, 22, 23. Thus God provideth for his peoples mirrour, lest at the first they should be discouraged; and would not suffer them to be tempted about that they were able. *1 Cor.* 10. 13. So in his law, he ordained that no *sc.* full or *sc.* casted should goe to warre, *Deut.* 20. 3. See also the note on *Gen.* 11. 31.

Verf. 18. *went up* it is the usuall phrase in the Scripture, to call the journeying from Egypt to Canaan (which was northward) *going up*, as here, and in *Gen.* 13. 1. and 44. 17. and often. On the contrary, from Canaan into Egypt, they are said to *goe downe*, *Gen.* 12. 10. and 26. 2. *Deut.* 10. 22. *Acts* 7. 15. and usually. *laminated*, or *maniflated by fire in a range*: the word in Hebrew hath the name of fire, either of the harnesse girded under the six ribs; (as the Chaldee translate it *graced*;) or, of marching five in a rowe. The Greeke version saith, *in the first generation*: but not well; for Israel went out in the fourth generation, as God foretold, *Gen.* 15. 16. and this word is elsewhere used for *armed*, or *laminated*; as *Ios.* 1. 14. and 4. 12. *Iudg.* 7. 11. Thus God led cut his people with an high hand, *Exod.* 14. 8. and trained them for future wars, to conquer Canaan. See *Numb.* 13. and 14. 3. 9. &c.

Verf. 19. *following* (*proceeding*) or, as the Greeke hath it, *proceeding with an army*, that is, bravely and earnestly adured. Of this, see *Gen.* 50. 25.

Verf. 20. *Succoth* the place of Boathes: see *Exod.* 12. 37. *Etham* in Greeke, *Othom*. Of this and their other journeyes, see *Numb.* 33. 6. &c. *the edge* of the end; that is, which Etham was in the end (or edge) of the wilderness, *Numb.* 33. 6. The Greeke translate it, *by the wilderness*.

Verf. 21. *Iehovah* called in *Exodus* 14. 19. the *Angell of God*; meaning Christ whom the Israelites *tr*-*sted* in the wilderness, *1 Cor.* 10. 9. hee is named *Iehovah our Justice*, *Ierem.* 23. 6. *went before them* that is, as the Greeke expoundeth, *guided them*. *pillar* which in Hebrew is named of *standing up*, or *stabilite*; and is by similitude here applied to the cloud and fire, that stood over the host of Israel, (as elsewhere *smoke* arising is called a *pillar*, *Iudg.* 20. 40. and *pillars of smoke*, *Ios.* 2. 30. are by the Apostle called *column of smoke*, *Acts* 2. 19.) In *Psalm* 105. 39. this cloud is said to be spread for a covering; so that it shadowed them from the heat of the Sunne: and in it they were baptised, *1 Cor.* 10. 2. and as there was occasion it removed, sometime before, sometime behinde them, *Exod.* 14. 19. and in it God sometime appeared and spake, *Deut.* 31. 15. *Psalm* 99. 7. but the ordinary use of it, was to leade and to cover them, *Numb.* 9. 17, 18. And it figured Christ his guidance and protection of his Church, travelling through this world, unto his heavenly rest; as it is said, *The Lord will create upon every dwelling place of mount Sion, and upon her adversaries, a cloud, and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a covering*, &c. *Ezaj* 4. 5, 6. of fire the same white cloud, which shadowed them by day, was also fire, and gave them light by night, *Exodus* 14. 19, 20, 24. So Christ baptised the Israelites in the cloud, with the Holy Ghost and with fire, *1 Cor.* 12. 13. *Matth.* 3. 11. *Ezaj* 4. 2, 4, 5. Therefore Israel in faith, did betake themselves under the shadow of Gods Majestie in this cloud; and Moses sanctified the action by prayer, *Numb.* 9. 17, 18, 19, 23. and 10. 34-36. *1 Cor.* 10. 1.

CHAPTER XIV.

1. God instructeth the Israelites in their journey. 5. Pharaoh pursueth after them. 10. The Israelites are sore afraid, and murmur. 13. Moses comforteth them. 15. God instructeth Moses to leade the people forward, and with his hand and rod to divide the sea, for Israel to goe and mid to divide the sea, for Israel to goe forward. 19. Gods Angell and cloud remove before them. 21. The Israelites passe through the red sea. 23. The Egyptians follow them into the sea. 24. The Lord out of the cloud troubleth the Egyptians. 25. Hee biddeth Moses stretch his hand over the sea, 27. It returneth to his strength, and drowneth the Egyptians.

AND Iehovah spake unto Moses, saying; Speake unto the sonnes of Israel, that they turne, and encampe before Pi-hahiroth, betwene Migdol and the sea, before Baal-zephon: over-against it shall ye encampe, by the sea. And Pharaoh will say of the sonnes of Israel, They are intangled in the land, the wilderness hath shut them in. And I will make strong the heart of Pharaoh, and he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; and the Egyptians shall know that I am Iehovah: And they did so. And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people; and they said, Why have we done this, that we have sent away Israel from serving us? And he bound his charer, and

tooke his people with him. And he tooke six hundred chosen charers, and all the charers of Egypt, and capraines over every one of them. And Iehovah made strong the heart of Pharaoh king of Egypt, and he followed after the sonnes of Israel: and the sonnes of Israel went out with a high hand. And the Egyptians followed after them, and overtooke them encamping by the sea, all the horses, the charers of Pharaoh, and his horse-men, and his armie, beside Pi-hahiroth, before Baal-zephon. And Pharaoh drew nigh; and the sonnes of Israel lift up their eyes, and behold the Egyptian marched after them; and they were sore afraid: and the sons of Israel cried unto Iehovah. And they said unto Moses, Because there were no graves at all in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou done this unto us, to bring us forth out of Egypt? Is not this the word which wee spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had beene better for us to serve the Egyptians, than that we should die in the wilderness: And Moses said unto the people, Feare yee not, stand still, and see the salvation of Iehovah, which he will doe for you to day: for the Egyptians whom ye have seene to day, ye shall not againe see them any more for ever. Iehovah will fight for you, and you shall hold your peace. And Iehovah

16 said unto Moses, Wherefore criest thou out unto me? Speake unto the sonnes of Israel, that they goe forward. And thou, lift up thy rod, and stretch out thy hand over the sea, and cleave it: and the sons of Israel shall goe in to the miditt of the sea, on drie ground. And I, behold, I will make strong the heart of the Egyptians, and they shall goe in after them: and I will be honoured upon Pharaoh, and upon all his armie, upon his charets, and upon his horse-men. And the Egyptians shall know that I am Iehovah, when I am honoured upon Pharaoh, upon his charets, and upon his horse-men. And the Angell of God, which went before the campe of Israel, removed and went behinde them; and the pillar of the cloud removed from before them, and stood behinde them. And it came betweene the campe of the Egyptians, and the campe of Israel; and it was a cloud and darknesse, and it made light the night: and the one came not neere the other all the night. And Moses stretched out his hand over the sea; and Iehovah caused the sea to goe backe, by a strong east winde, all the night, and made the sea drie land: and the waters were cloven. And the sonnes of Israel went in to the miditt of the sea, upon the drie ground: and the waters were a wall unto them, on their right hand and on their left. And the Egyptians followed, and went in after them, all Pharaohs

horses, his charets, and his horse-men, into the miditt of the sea. And it was in the morning watch that Iehovah looked unto the campe of the Egyptians, in the pillar of fire, and of the cloud, and troubled the campe of the Egyptians. And tooke off their charet wheeles, and led them heavily: and the Egyptians said, Let us flee from the face of Israel, for Iehovah fighteth for them, against the Egyptians. And Iehovah said unto Moses, Stretch out thy hand over the sea, and the waters shall returne upon the Egyptian, upon his charets, and upon his horse-men. And Moses stretched out his hand over the sea, and the sea returned to his strength, at the looking forth of the morning: and the Egyptians fled against it; and Iehovah shooke off the Egyptians into the miditt of the sea. And the waters returned, and covered the charets and the horse-men, with all the armie of Pharaoh that came after them, into the sea: there remained not so much as one of them. But the sons of Israel walked on drie land, in the miditt of the sea, and the waters were a wall unto them on their right hand, and on their left. And Iehovah saved Israel in that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea shore, And Israel saw the great hand which Iehovah did upon the Egyptians; and the people feared Iehovah, and they beleeved in Iehovah, and in Moses his servant.

Annotations.

## Annotations.

1 **P**l-hithroth, ] or, the mouth of Hithroth; that is, the straight (or passage) betweene the mountaines of Hithroth: for in Numbers 33. 8. the word *Pi*, (that is, Mouth) is left out of the name. Into these straights did God lead Israel, both to free them from warre with the Philistines, Exodus 13. 17, 18, and to give the Egyptians occasion hereby to pursue them, (as the verses following here shew;) as also to try the faith of his people; which even here at first was turned to unbeliefe and rebellion, verse 11, 12. Deut. 8. 2. Psalm 106. 7. Migdol ] in Greeke Magdol: the name of a cite of the Egyptians, Jerem. 44. 1. by interpretation it signifieth a Tower. Baal-zephon ] in Greeke Belessephon. The Idoll of Thargum expoundeth it, the idoll of Zephon: and so it seemeth to be an idolatrous place or monument of the Egyptians; as Baal-Pebor was the Idoll of the Moabites, Numb. 25. 3. and Baal-mehon, the name wherof the Israelites changed, when it came into their possession, Numb. 32. 38. For as Israel passed from Egypt to Canaan, God did let them see the abominations and idolls of the nations; wherof he warned them to beware, Deut. 19. 16, 17, 18.

3 Ver. 3. *unwinded* ] or perplexed, not knowing what to doe, as the Greeke translatheth, *they wander* (or *stray*) and the word is used in Job 1. 18. of cattle perplexed for want of pasture. So Pharaoh seeing the Israelites to take this indirect way, thought they were afraid of the wilderness, and in perplexity of mind: whereupon he hardened his selfe to follow after, and bring them againe into his bondage.

4 Ver. 4. *make strong* ] that is, as the Greeke saith, *harden*: so after, verse 8. 17. See Exodus 4. 21. *honoured* ] or, as the Greeke translatheth, *glorified*: *will get me honour*, by their destruction, verse 17, 18. For God hath glory by wrath upon the wicked, as by

mercy upon the elect, Rom. 9. 22, 23. So Ezek. 28. 22.

Ver. 6. *bound* ] in Greeke *joyced*, to wit, the horses to his chariot; *made ready*: so Gen. 46. 29.

Ver. 7. *captaines* ] or *Princes*, the third sort of governours in the kingdom: having the name of *three*, or *third*: the Chaldee calleth them *Mighties*.

Ver. 8. *a high hand*, ] that is, powerfully, openly and boldly, like armed men, as in Exodus 13. 18. and in the sight of the Egyptians, Numb. 33. 3. not like fugitives. So to sinne with a *high hand*, Numb. 15. 30. is to doe it boldly and openly. The Chaldee changeth the phrase, saying they went out *with uncovered* (or *open*) head: which meaneth, openly, boldly, cheerfully: as, the covering of the head, signifieth sorrow and shame, 2 Sam. 15. 30. Jer. 14. 4.

Ver. 9. *armie* ] Hebr. *power*; used for an armie or host, as the Greeke here translatheth it; so in verse 17. 28. And here againe is to be understood, *they followed and overtook them*.

Ver. 10. *were sore afraid*: ] or, *fear'd vehemently*. This was for want of faith and love towards God, Matt. 8. 26. 1 Iohn 4. 18. But was occasioned by the straights they now were in: the congregation of Israel was shut in, from the foure parts of the world: before them was the sea, behinde them followed the enemy: and on each side of them were wildernesses full of fierie serpents, which did bite and kill men with their venom: saith the Chaldee paraphrase upon Song. 2. 14.

Ver. 11. *at all*, ] or, *none*: a double denying all shewing the earnest passion and discontentment of their unfaithfull and unthankfull mindes. Of this David said, *they remembered not the multitude of thy mercies, but rebelled at the sea, at the red sea: yet be saved them for his names sake*, Psalm 106. 7, 8.

Ver. 12. *Let us alone*, ] or, *Cease from us*. They returne to their former rebellious carriage in Egypt, mentioned in Exodus 6. 9.

Ver. 13. *fear not* ] the Greeke saith, *be bold*, (or, of good comfort.) *whom yee have feared* ] or, as the Greeke translatheth, *so yee see*: meaning, they should see that no more

more alive, but dead, as *verse 30.* *not againe* [see] Hebr. *not addo to see.* By these promises, God would stay their murmuring, strengthen their faith, and shew his grace to an undeserving people: for which he is after celebrated, in *Neh. 9. 9. thou heardest their cry by the red sea.*

14 *Verf. 14. shall hold your peace* or, *shall be silent, shall cease* from speaking or doing any thing in this battell. The originall word is often used for ceasing to heare or speake, as they that are deafe; but applied also to actions, signifieth silence or ceasing from deeds, as they that neglect and sit still, *2 Sam. 19. 11. Psal. 83. 2. and 50. 3. Esa. 42. 14. 15.* It may also be meant, *bold ye your peace*, that is, cease from murmuring against God and me.

15 *Verf. 15. wherefore* Hebr. *what*, that is, *For what criest thou?* God encourageth Moses to goe on with the worke in hand, which the peoples murmuring began to hindr. So after (in *Exod. 17. 4.*) he cried unto the Lord, upon the like occasion. Though here no words of prayer be mentioned, yet Moses might cry unto God by the Spirit, *which maketh intercession for the Saints, with groanings which cannot be uttered, Rom. 8. 26.* The Chaldee paraphrast turneth it, *I have accepted thy prayer: speake to the Sonnes of Israel, &c.* as if he had cried out for feare of wrath to come upon them for their sinne, as they deserved. So elsewhere another Chaldee paraphrast (on *Song 1. 9.*) more plainly saith, *When Pharaoh and his host were drowned, Israel also had likewise perished, if Moses the Prophet had not stretched out his hands in prayer before the Lord, and turned away the Lords wrath from them.* A like preservation of them by Moses prayer, is after recorded in *Deut. 9. 13, 14-19, 20.*

16 *Verf. 16. thy rod* wherewith miracles were done in Egypt, *Exod. 4. 2. and 7. 9. &c. the rod of God, Exod. 17. 9.* it signified the word of God, which is the rod of his mouth, wherewith he smiteth the earth, *Esa. 11. 4.* but feedeth his people, *Mic. 7. 14. cleave it* that is, *forcibly divide*, and (as the Greeke translateth) *rent it.* It is a commandement implying a promise,

*Verf. 17. honoured upon* or, as the Greeke turneth it, *glorified in Pharaoh:* get me glory and honour upon him. The Lord knew that they dealt proudly against his people, so hee made himselfe a name, as it is *this day, Neh. 9. 10.*

19 *Verf. 19. the Angell,* that is, *Christ*, called *Jehovah, Exod. 13. 21.* So the Hebrew Doctors have acknowledged this Angell to bee *Michael the great Prince, who was made a wall of fire, betwene the Israelites and the Egyptians; Perke R. Eliezer, chap. 42.* And others of them say, this Angell was (*Shechinah*) the presence (or Majesty) of God, and called an Angell and Prince of the world, because the government of the world is by his hand: *R. Menachem* upon this place. This 19. verse, and the 20. and 21. following, have every of them in the Hebrew, 72. letters; from which the Hebrew Rabbines have their curious speculations, of so many Angels, concurring in this glorious worke of dividing the sea, and leading Israel throught it.

20 *Verf. 20. a cloud and darknesse,* that is, the cloud was thicke and darke to the Egyptians, and made light (or illumined) the night to the Israelites. And so the Chaldee paraphrase, and Thargum Ierusalem explaineth it, *the cloud was halfe light, and halfe darknesse: the light, gave light unto Israel; and the darknesse, gave darknesse unto the Egyptians.* The Greeke translates it, *and there was a darknesse and thicke darknesse, and the night came.* Alike manifestation of Gods glorie, the Psalmist celebrateth; *He set darknesse, his secret place; round about him his pavilion: darknesse of waters, (that is, of warre clouds), thicke clouds of the skies, Psalme 18. 12.*

21 *Verf. 21. to goe backe,* [O] *sa what asked thee, that thou feedest* [Psa. 114. 5.] *The waters saw thee O God, the waters saw thee, they trembled: the depths also were troubled, Psal. 77. 17.* This worke of God figured the afflictions of this world, made ease for Christs people to passe thorow by the power of God, *Psalme 66. 12. Eysay 43. 2. captivate* which being violent, is used to denote Gods anger, *Ierem. 18. 17. Ezck. 19. 12. Psal. 48. 8.* And of this worke, the Prophet saith, was *thy wrath* (Lord) *against the sea?*

*sea? Habakkuk 3. 8. and David saith, he rebuked the sea, and it was dried up, Psalme 106. 9.* It figured also the power of Gods Spirit, for the salvation of his Church by Christ, *Eysay 11. 15. who for the helpe of his people, fliteth swiftly on the wings of the winds, Psalme 18. 11. dry land;* Come and see the works of God, he is fearfull in his doing, toward the sonnes of men; *he turned the sea into dry land, Psalme 66. 5, 6. cloven* or, *forcibly divided*, into parts, as *Psalme 136. 13.* from which the Jew Doctors teach, that there were 12. according to the number of the 12. tribes of Israel: *Perke R. Eliezer, cap. 42. and Thargum Ierusalem, on Deut. 1. 1.*

22 *Verf. 22. ment in* following the Lord by faith: for he led them *by the right hand of Moses, with his glorious arme dividing the water before them, to make him selfe an everlasting name, Eysay 63. 12. and by faith they passed through the red sea: by dry land, which the Egyptians assuring to doe, were drowned, Hebr. 11. 9.* And in this sea they were baptised, *1 Corinth. 10. 2. a wall* standing up steadfast, as *in hope, Psal. 78. 13.* so they went safely: God led them through the deepe, as *in hope in the wilderness, that they should not stumble: as a beast goeth downe into the caldye, the Spirit of the Lord quietly led the people, to make him selfe a glorious name, Eysay 63. 13, 14.*

24 *Verf. 24. watch,* or ward, custodie; so called because men kept watch and ward there certaine houres in the night. As here, and in *1 Sam. 11. 11.* is mentioned the morning watch; so in *Luce. 2. 19.* the beginning of the watches; and in *Iudg. 7. 19.* the middle watch is spoken of: in *Luke 12. 38.* the *seems and third watch;* and in *Matth. 14. 25.* the fourth watch of the night; which in *Mar. 13. 35.* are named, *evening, midnight, cock-crowing and day-dawning.* See also after in *verse 27. looked,* and manifested his presence with Israel, and wrath against Egypt; for the clouds *froamed downe waters, the skies gave out a sound, Gods arrows (or quales) went abroad, the voice of his thunder was in the aere, lightnings lightned the world, the earth trembled and quaked, Psalme 77. 18, 19. pillar of fire,* wherewith God did as it were ride upon his bowes, his

*chariots of salvation, for his people, Habak. 3. 8, 9. troubled the campe* or made a tumult in their host; and *terribly strooke them downe.* The Ierusalem Thargum here saith, *God threw downe upon them pitch, and fire, and hailstones, and assailed the host of the Egyptians.* This word is after used, when God promifeth to destroy the Canaanites from before his people, *Deut. 7. 23.* And David in like sort, celebrateth his victories, saying; *he sent out his arrows, and scatted them: and he bent forth lightnings, and troubled them, Psalme 18. 15.*

25 *Verf. 25. heavie,* [Hebr. with heavinesse: Greeke, by force.] For the raine and tempest [so] fottened the ground, that they could drive but slowly, and with much adoe. *Egyptians* [Hebr. the Egyptians] *said, let me flee:* spoken as of one man, to note their joynt consent. So in *verse 26.*

26 *Verf. 26. shall retaine* the Greeke translates, *let the water retaine and cover the Egyptians.* The word *cover*, is borrowed from *verse 28.* This was done with a winde, as before, *verse 21. Exod. 15. 10.*

27 *Verf. 27. the looking forth,* or, *turning towards of the morning* at the day dawning: which time the Scripture noteth, both for judgement upon the wicked, as in this place; and for mercy to the city of God, as in *Psalme 46. 6.* It was also the time of Christs resurrection, *Matth. 28. 1, 2.* The like phrase as of the evening, in *Genes. 24. 63. shooke off;* that is, *cast away, destroyed:* so this word is elsewhere used, *Job 38. 13. Zechem. 5. 13.* Herein God recompensed them, according to their workes; for they had drowned the children of Israel in the river, *Exod. 12. 2.* and now they themselves were drowned in the sea. This overthrow of the Egyptians, was as to a figure of Christs victory over our spiritual enemies, by *subduing our iniquities, and casting allow finnes into the depths of the sea, Mic. 7. 15, 19.*

29 *Verf. 29. watch* [Hebr. watch] *dry land,* as before, so *wholesome waters* returned and drowned the Egyptians. Of this miracle Alaph sung, *O God, thy way was in the sea, and thy pathes in the many waters; and thy*

thy foot-steps were not knowne: it was didst lead thy people like a flocke, by the hand of Moses and Aaron, Psal. 77. 20, 21. A like marvellous worke, was at the river Iordan, when Israel entred into Canaan, Ios. 3. 16.

30  
31  
Verf. 30. shore.] Hebr. lip of the sea.  
Verf. 31. hand,] that is, handy worke; so in Psalme 109. 27. the Chaldee translatheth it, the power of the great hand. in Iehovah] the Greeke translatheth, beleueed God: so in Genes. 15. 6. where is shewed, that the Apostles approve the version, in Moses,] that is, in the word which Moles

taught them from God; as the Chaldee explaineth it, they beleueed in the word of the Lord, and in the prophesie of Moses his servant. So in 2 Chron. 20. 20. it is said, beleue in Iehovah &c. beleue in his Prophets; and in Exod. 19. 9. that they may beleue in thee. It meaneth trust or confidence in the faithfulness of any; as in 2 Cor. 2. 3. Gal. 5. 10. Alike speech is of Sion, in Esai. 14. 32. the poore of his people shall trust in it. So in 1 Sam. 12. 18. the people feared Iehovah and Samuel. See further in the notes on Exod. 19. 9.

CHAPTER XV.

1. The song of Moses and Israel; wherein they celebrate Gods power and grace, for drowning the Egyptians and saving of Israel, in the red sea: 13. for leading his people through the wilderness. 14. for terrifying the nations round about. 17. for seating his people in Canaan. 20. Marie and the women, answer the men in singing Gods praise. 22. The people in the wilderness, are brought to bitter waters. 25. a tree sweeteneth them. 27. At Elim are twelve wells, and seuentie palme trees.

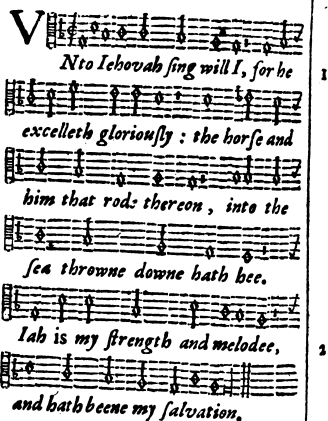
1  
2  
3  
Then sang Moses and the sonnes of Israel this song unto Iehovah; and they said, saying; I WILL SING unto Iehovah, for he excelleth gloriously: the horse and his rider hath hee throwne into the sea.

2  
3  
Iah is my strength and song, and he hath beene to me a salvation: this is my God, and I will make him an habitation; the God of my father, and I will exalt him.

3  
Iehovah is a man of warre: Iehovah is his name.

This may be sung also as the 113. Psalme.

V



Nto Iehovah sing will I, for he  
excelleth gloriously: the horse and  
him that rode thereon, into the  
sea throwne downe hath bee.  
Iah is my strength and melodee,  
and hath beene my salvation.

This is my God, and for his sake  
I will an habitation make;  
God of my father is this same,  
And I will highly him preferre.  
Iehovah is a man of warre:  
Iehovah his renowned name.

Charets

4 Pharaohs charets and his host  
hath he cast into the sea; and the  
choise of his captaines are drowned  
in the red sea.

5 The depths have covered them:  
they sanke downe into the bottomes  
as a stone.

6 Thy right hand, O Iehovah, is be-  
come glorious in power: thy right  
hand, O Iehovah, hath dashed in peces  
the enimie.

7 And in the greatnesse of thine ex-  
cellencie, thou hast overthrowne  
them that rose up against thee: thou  
sentest forth thy wrath, which did eat  
them up as stubble.

8 And with the blast of thy nostrils  
the waters were gathered together;  
the floods stood upright as an heape,  
the depths were congealed in the  
heart of the sea.

9 The enimie said, I will pursue, I  
will overtake, I will divide the  
spoile: my soule shall be filled with  
them; I will draw out my sword;  
mine hand shall destroy them.

10 Thou didst blow with thy winde,  
the sea covered them; they sanke as  
lead, in the mighty waters.

11 Who is like thee amongst the  
gods, O Iehovah? who is like thee,  
glorious in holinesse, fearfull in prais-  
es, doing wonders!

12 Thou stetchedst out thy right  
hand; the earth swallowed them.

13 Thou ledest forth in thy mercie,  
this people which thou hast redeem-  
ed: thou guidest them in thy  
strength, unto the habitation of  
thine holinesse.

The

Charets of Pharaoh, and his host,  
He downe into the sea hath cast:

His captaines eke each chosen one,  
He did them in the Red sea downe.  
The deepes them cover'd: they sanke  
Into the bottomes, as a stone. (downe

Thy right hand, O Iehovah, is  
Glorious become, in powerfullnesse:

Iehovah, thou with thy right hand,  
Hast dashed in peces th enimie.  
And in thy great excellencie, (stand:  
Thrown down them that did thee with-

Thy servet wrath thou forth didst poure,  
Which them as stubble did devoure.

And waters with thy nostrils blast,  
Together gathered were; as heaps  
The floods stood upright; &c. the deepes  
In seas heart were congealed fast.

The enimie said, I will make  
Pursuit, I will them overtake,  
I will divide the gotten spoile:  
My soule shall be replenished  
With them; my sword I will unsheath;  
Mine hand shall utterly them soile.

Then with thy wind thou diddest blow,  
The sea them covered: they sanke low,  
As lead, in waters vehement.

Among the Gods, who is like thee,  
Lord? who like thee? in sanctitie  
Glorious, in praises reverent;

Thou doest wonders! Hast out-stred  
Thy right hand; the earth swallowed.  
Thou in thy mercy ledest on

This people which thou didst redeeme:  
And in thy strength thou guidest them  
Vnto thine holy mansion.

L

The



14 The peoples shall heare, and be  
stirred: sorrow shall take hold on the  
inhabitants of Palestina.

15 Then the Dukes of Edom shall be  
amazed; the mighty men of Moab  
trembling shall take hold upon  
them: all the inhabitants of Canaan  
shall melt away.

16 Terror and dread shall fall upon  
them; by the greatnesse of thine arme  
they shall be as still as a stone; till  
thy people passe over, o Iehovah,  
till this people passe over, which  
thou hast purchased.

17 Thou wilt bring them in, and  
plant them in the mountaine of  
thine inheritance, in the place, o  
Iehovah, which thou hast made for  
thee to dwell in, in the Sanctuary, o  
Lord, which thy hands have esta-  
blished.

18 Iehovah shall reigne for ever and  
aye.

19 For the horse of Pharaoh went  
in, with his charrets and with his  
horsemen, into the sea, and Iehov-  
ah broughte againe the waters of the  
sea upon them: but the sonnes of Is-  
rael went on drie land, in the mids of  
the sea.

20 And Mary the Prophetesse, the  
sister of Aaron, tooke a timbrell in  
her hand, and all the women went  
out after her, with timbrels, and  
with dances.

21 And Mary answered them: SING  
ye to Iehovah, for he excellethe glori-  
ously; the horse and his rider hath  
he throwne into the sea.

And

The peoples they shall heare & quake:  
Sorrow shall hold upon them take,  
That in Palestina remaine.

The Dukes of Edom shall be then  
Amazed; Moabs mighty men, (paine,  
Take hold on them shall trembling

In Canaan shall melt away  
The dwellers all. Fearfull dismay  
And dread shall fall on the fiō thee:  
They shall as still be as a stone,  
By thy great arme, till over gone  
Thy people, o Iehovah, be;

Untill this people over past  
Shall be, which purchased thou hast.  
Thou wilt bring in & plant the ſure,  
In mount of thine inheritance,  
In place which for thine habitatione  
Thou, o Iehovah, dost procure:

Even in the Sanctuary, Lord,  
Which thy hands firmly have prepar'd.  
Iehovah ev'r and aye is king.  
For Pharaohs horse, cars and horsemen,  
Went into sea; Iehovah then  
Did the sea waters on them bring:

But goe the sonnes of Is'el did  
Upon drie land, the sea amid,  
Unto Iehovah sing doe yee,  
For he excels with glorious fame;  
The horse and rider on the same,  
Into the sea throwne downe hath he.

22 And Moses removed Israel for-  
ward from the red sea; and they went  
out into the wilderness of Shur:  
and they went three dayes in the wil-  
derness, and found no water. And  
23 they came to Marah; and they could  
not drinke of the waters of Marah,  
for they were bitter; therefore the  
24 name of it was called Marah. And  
the people murmured against Mo-  
ses, saying, What shall we drinke?  
25 And he cried out unto Iehovah; and  
Iehovah shewed him a tree, and he  
cast it into the waters, and the waters  
were made sweet: there he appoint-  
ed to him a statute and a judgement,  
26 and there he tempted him. And he  
said, If hearkning thou wilt hearken  
to the voice of Iehovah thy God, and  
wilt doe that which is right in his  
eyes, and wilt give care to his com-  
mandements, and keepe all his sta-  
tures; I will not put upon thee any  
of the diseases which I have put up-  
on the Egyptians; for I am Iehovah,  
27 that healeth thee. And they came  
to Elim, and there were twelve Wells  
of water, and severie palme trees,  
and they encamped there by the wa-  
ters.

## Annotations.

**V**nto Iehovah] that is, unto his praise,  
as David saith, They beleved in his  
words, they sang his praise, Psal. 106. 12. So  
the Chaldee beginneth the song thus, We will  
sing praise and confesse unto the Lord. With this  
song of victory over Pharaoh, the Holy  
Ghost compareth the song of those that

have gotten victory over the spirituall Pha-  
raoh, the Beast ( Antichrist ) when they stand  
by the sea of glasse mingled with fire, ( as Israel  
here standeth by the red sea, ) having harps of  
God, ( as the women here had timbrels, verse  
20. ) and they sing the song of Moses the servant of  
God, and the song of the Lambe, the Sonne of  
God, Rev. 15. 2, 3, 4. gloriously ] or excel-  
lently; Hebr. excellēt excellēt; which the  
Greeke translath, is become gloriously glorious.  
The Chaldee paraphrasth, for he excellethe a-  
bove the excellent, and excellencie is his.

Verf. 2. Iah, ] this is one of the proper  
names of God, Psalme 68. 5, first used in this  
song; and seldome but in songs and psalmes.  
The Hebrew Halelujah, ( that is, Praise ye Iah )  
is kept by the Holy Ghost in Greeke, Alle-  
louia, Rev. 19. 1, 3, 4, 6. The memoriall of this  
name, was kept also among the Heathen Ro-  
mans, who called their greatest god Iu-piter,  
that is, Iah father. The Greeke Bible usually  
translateth Iah Lord, the Chaldee, Feare; and  
Thargum Ierusalem on this place expoundeth  
it, the Feare of all the world. Other Hebrewes  
make it an abridgement of the name Iehov-  
ah, and a part of it; Maimonij in Iesudei ha-  
torah, chap. 6. S. 4. so it signifieth the essence  
or being of God, ( as Iehovah also doth,  
whereof see the notes on Genesis 2. 4. ) or,  
as Iah is pronounced with breathing, it may  
signifie God, who giveth to all, Life and Breath,  
and all things, Acts 17. 25. my strength ] he  
which giveth me strength, as in Psalme 68.  
36. ( so the Greeke here translath it Hel-  
per: ) or, he to whom I give strength, that is,  
strong praise; as in Psalme 29. 1. give ye to Ie-  
hovah glorie and strength: so, out of the mouth  
of babes and sucklings, thou hast founded strength,  
Psalme 8. 3. is expounded by our Saviour,  
thou hast perfected praise, Matth. 21. 16. Howbe-  
it, we may heere retaine the name Strength,  
which the Holy Ghost often ascribeth to  
God among other his praises; as in 1 Tim.  
6. 16, to whom be honour and strength: in 1 Pe-  
ter 4. 11. to whom be glory and strength; and  
sundry the like, Revelat. 1. 6. and 5. 13.  
Strength is here and alwaies ascribed unto  
God, for by his owne strength shall no man pre-  
vail, 1 Sam. 2. 9. song ] or psalme, me-  
lo- die;

die; that is, the argument of my song; or, whom I praise with Psalm; so the Chaldee translateth it, *my praise*: also the Greeke in *Esay* 12.2, though here it turneth it, *my protector*. It is generally all *melodie*, with voice of man, *Esay* 51.3. or instruments of musike, *Amos* 5.23. These words the Prophets after use, when they sing of Christ and of his graces, as *Psalm* 118.14. and *Esay* 12.2, where the name *Iehovah* is added, for *Iah Iehovah* is *my strength and song*. There immediately before, he hath reference to Israels salvation from the Egyptians, *Esay* 11.15,16, which being by him applied to our salvation by Christ, sheweth that *all these things* happened unto them for types, as the Apostle saith, *1 Cor* 10.11. and be ] or, for be: as, and be heard, *Esay* 39.1. is expounded For be heard, 2 *King* 10.12. And thou wilt save, 2 *Sam* 22.28. is For thou wilt save, *Psalm* 128.28. a *salvation*] or, for *salvation*: that is, hath saved ] helped or delivered ] me from mine enemies, who were too strong for me. So this phrase meaneth, as in 2 *Sam* 10.11. If the Syrians be too strong for me, then thou shalt be to mee a *salvation*; that is, shalt helpe or rescue mee. Thus Christ is called Gods *salvation*, *Luke* 2.30, because by him God hath saved and delivered us out of the hands of our enemies, *Luke* 1.71.74. The Chaldee here paraphraseth, he said by his word, and hath beene to me a redeemer. an *habitation*] or a *comely dwelling*; and so, will dwell with him: the Chaldee explaineth it, I will build him a *sanctuarie*. Or we may English it, I will adorne him; will doe him seemely honour; as the Greeke translateth, I will glorifie him. my *father*] this the Chaldee expoundeth my *fathers*: it seemeth principally to intend Abraham, the father of many nations, *Genesis* 17.5. and with him, Isaac, Iakov, and the rest, to whom God gave his promises; which now beganne to be performed to their children, *Genesis* 15.14. exalt ] with song and praise, as this word is often used in *Psalmes*, wherein God his name and actions are extolled, *Psalm* 30.2. and 118.28. and 145.1. *Esay* 25.1.

Verf. 3. man of warre,] that is, a noble

warrior: for the word *man*, added to other things, often signifieth excellencie: as, a man of arme, is a mighty one, *Iob* 32.8. a man of words, is an eloquent person, *Exod* 4.10. And so the Chaldee here expresth it, calling him the Lord, and Victor of warre: and the Greeke, a breaker of warres. Now did the Lord ride upon his horses, and his chariots of salvation: his horse was made quite naked; *Habakkuk* 3.8.9. This also may have reference to Christ, the Conquerour, as *Psalm* 24.8. *Revel* 19.11, &c. Iehovah ] this name among other things, noteth Gods powerfull effecting of judgements upon his enemies, for the salvation of his Church; and he is therefore called Iehovah of hosts, *Psal* 83.14-19. and 46.7,8-11. See the notes on *Gen* 2.4. and *Exod* 6.3.

Verf. 4. the choise ] that is, as the Greeke translateth, his chosen captaines; meaning the fairest, best and valiantest; as the Chaldee translateth, the fairest: so in *Genesis* 23.6. Of these captaines, see *Exodus* 14.7. Like triumph shall be over the enemies of Christ, when all the fowles of heaven shall be called to eat the flesh of Kings, and of Captaines, and of mightie men, and the flesh of horses, and of them that sit on them, &c. *Rev* 19.17,18.21.

Verf. 5. as a stone: ] that they could not helpe themselves with swimming; neither rise up any more for ever; as *Ierem* 51.63.64. So after in verse 10. they sank as lead. This is remembered in *Nehemiah* 9.11. their persecutors thou throwest into the deeper, as a stone into the mighty waters. A like judgement God will bring upon Babylon, the spiritual Egypt; for as a stone cast into the sea, so with violence shall that great citie Babylon be thrown downe, and shall be found no more at all, *Rev* 18.21.

Verf. 6. become glorious, ] or, wondrous excellent, ample and magnificent. It may also imply, is become glorious to me. So David extolled the workes of Gods right hand, *Psalm* 118.15,16.

Verf. 7. against thee, ] the Chaldee saith, against thy people: for that which is done against them, is against God himselfe, *Zac* 2.8.

Matth.

*Matth* 25.45. *Alf* 9.4. eat them up ] that is, devoure and consume them; as the Chaldee explaineth it, consumed them as the fire doth the stubble. So Gods wrath is likened to fire, *Psalm* 89.47. and the wicked, to stubble, *Esay* 5.24. and 47.14.

Verf. 8. blast, ] or, spirit, or winde of thy wrath, as the Greeke translateth it: because the Hebrew *Aph*, signifieth both anger, and the nostrils: and this speech is used in cales of judgement upon Gods enemies, as in *Iob* 4.9. by the blast of God they perish, &c. The Chaldee here translateth, with the word of thy mouth. It respecteth Gods command, in *Exodus* 14.26,27. which was performed also by a winde; as after verse 10. So the Lord will consume Antichrist, with the spirit of his mouth, 2 *Thessal* 2.8. gathered ] or, heaped-up: became as heaps. And this being done with a mighty winde, was with a great noise; to which the Prophet hath reference, saying; the deepe uttered his voice, and lift up his hands on high, *Habakkuk* 3.10. congealed, ] as ice, frozen, hardened. It may be meant of the seas bottome, which being muddy and soft, was hardened, that they went as on dry land. He led his people through the deepe, as an horse in the wilderness, *Esay* 63.13. Some understand it of the waters, that they were congealed as ice.

the heart ] that is, the mids, or deepe of the sea, *Psalm* 46.3. *Ezek* 28.2. And now, the chunnels of waters were seene, and the foundations of the world were revealed: at the rebuke of the Lord, at the breath of the winde of his anger; as David singeth for his victories, *Psalm* 18.16.

Verf. 9. divide the spoile ] which is done after victory, *Luke* 11.22. and with joy, *Esay* 9.3. Thus the enemy vainly promised themselves the victory: so in *Judg* 5.30. soule, ] that is, life, or will: so in *Psal* 27.12. and 41.3. and 78.18. destroy them ] or, repulse them: for so the original is used sometime for destroying or dismembering; as *Numb* 14.12. sometime for causing to inherit, or taking possession, *Numb* 14.24. The Chaldee here translateth it, destroy: the Greeke, have dominion, (or Lord over them) The Egyptians came

out as a whirlwinde to scatter Israel: their rejoicing was even to devoure the poure, in secret, *Hab* 3.14.

Verf. 10. blow; ] the Chaldee translateth it, thou shalt say with thy word. Of this winde there was no mention in *Exod* 14.27. but it is gathered from verse 21. where the Lord, by a strong east winde, caused the sea to goe backe. covered them ] God made the waters of the red sea to flow over their faces, as they pursued after Israel, *Deuteronomie* 11.4. the waters covered the discomfited of Israel; not one of them was left, *Psalm* 106.11. And here God brake the heads of the Dragons, in the waters: the heads of *Livjathan*, *Isaiah* 27.1,13,14.

Verf. 11. the Gods, ] or, the Mighties, the Potentates: so the Princes of the world are called, *Psal* 82. and 89.7. wonders ] or marvels: so the Greeke also and Chaldee translateth it: the Hebrew being singular, a wonder, or miracle: but one is often put for many, as is noted on *Gen* 3.2. So in *Psal* 78.12.

Verf. 12. the earth, ] in the bottome of the sea: so Ionas in the sea, said the earth with her bars was about me for ever, *Jon* 2.6.

Verf. 13. leade, ] to wit, softly or quietly, as a flocke is led: this was done by the pillar of the cloud and fire; also by the hand of Moses and Aaron, but ascribed to God as the principall; even as in verse 12. God is said to stretch out his hand, which was ministerially done by Moses, *Exodus* 14.26. So in *Psalm* 77.21. thou shalt leade thy people like a flocke, by the hand of Moses and Aaron. habitation of thine holmes ] in Greeke thine holy lodging (or mansion) It is a continuance of the former similitude of a shepherds lodge or habitation, which is in pleasant pastures to feed & give rest to his flocke; as, in all the cities thereof, shall be an habitation of shepherds, causing their flocke to lie downe, *1 Cor* 33.12. It meaneth the land of Canaan, where God would give his people rest, & feed them with his Word. So when God promiseth to returne them out of Babylon, he useth this word, I will bring Israel againe to his habitation, and he shall feed, &c. *1 Cor* 50.19. and in that land Ierusalem was as the fold of the flocke, and

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is called a quiet habitation, *Ezay* 33. 20. The fulfilling of this prophesie, is celebrated by Asaph, shewing how God made his people to goe forth like sheepe, and guided them like a flocke in the wilderness; and led them on in safety, and they dreaded not: but the sea covered their enemies. And he brought them to the border of his Holiness, to that mountaine which his right hand had purchased, *Psal.* 78. 52, 53, 54.

14 Ver. 14. *stirred*,] with feare, or anger: both which doe stirre the minde and body, and cause it to quake and tremble: and these were in the peoples hearing of Gods works for Israel, *Deut.* 2. 25. *Ios.* 2. 10, 11. *Numb.* 20. 18, 20. and 22. 3. 6. The Greeke here translates it, *angrie*.

15 Ver. 15. *amazed*] or suddenly troubled: it implieth both feare and haste; and so the Greeke translates it *hasten*. See this fulfilled in *Deut.* 2. 4. and of Edoms Dukes, see *Gen.* 36. *take hold*] that is, they shall greatly tremble. For passions of the minde, feare, trembling, astonishment, and the like, are said to take hold, or fall upon men, when they are overcome by them. In *Luke* 5. 26. it is said, *amazement took all*; which in *Mar.* 2. 12. is expounded, *all were amazed*. *mel*,] that is, faint with feare: as was accomplished *Ios.* 2. 9, 10, 11. and 5. 1. A similitude whereby the heart is likened to waxe, which melteth with feare, as wax with fire, *Psalme* 22. 15. and 68. 3.

16 Ver. 16. *terror*;] this also is signified in *Deut.* 2. 25. and 11. 25. Thargum Ierusalem expounds it the terror of death: which phrase David useth in *Psalme* 55. 5. *terrors of death are fallen upon me*. The Hebrew *emathab* hath here aliter added in the end, to denote the exesse of feare, great terror. This, though it was in respect of the people, as it is said, *your terror is fallen upon us*, *Ios.* 2. 9. yet proceeded it from God, as he saith, *I will send my terror before thee*, *Exod.* 23. 27. *purchased*] or gotten, bought, and possessed. The Hebrew *Kanab* significth to get either by generation, as *Gen.* 4. 1. or by buying and purchasing, whereby it becometh ones owne possession, *Gen.* 25. 10. *Exod.* 21. 2. All are in God,

creating, redeeming, and regenerating his people in Christ. So Moses elsewhere saith, *Is not he thy father that hath gotten (or bought) thee?* *Deut.* 32. 6. and Asaph saith, *Remember thy congregation which thou hast purchased*, *Psal.* 74. 2. and the Apostle speaketh of such as deny the Lord that hath bought them, *2 Pet.* 2. 1. The Chaldee here translates it, *redeemed*, as in *vers.* 13.

17 Ver. 17. *plant*,] that is, give them a settled dwelling: a similitude from the vine tree, as *Psal.* 80. 9. and 44. 3. *mountaine*] that is, mountany country; such as Canaan was, *Deut.* 11. 11. and in speciall, Mount Sion, where the Temple was after builded. This land and Sanctuarie, did also figure heaven, as is noted on *Gen.* 12. 5. and *Exod.* 25. 8. So the Hebrew Doctors say here, the *Sinai*, significth the Jerusalem which is above. R. Menachem on *Exod.* 15.

18 Ver. 18. *and eye*,] or, and yet: in this world, and that which is to come: as the Chaldee explaineth it *for ever, and for ever and ever*. God is said to reign or be King, when he manifesteth his power and goodnesse, in subduing his enemies, and saving his people. So after Antichrists overthrow, *voices in heaven doe say*, *The kingdomes of this world are become (the kingdomes) of our Lord, and of his Christ; and he shall reigne for ever and ever*. We give thee thanks O Lord God almighty, &c. because thou hast taken to thee thy great power, and reigne, *Rev.* 11. 15, 17.

20 Ver. 20. *Marie*] in Hebrew *Miriam*, in Greeke *Marian*: which was also the name of the mother of Christ, *Matth.* 1. 16. This *Marie* the prophete, was one of the three principal guides, which God sent before his people, which mercy is remembered in *Mich.* 6. 4. *I sent before thee, Moses, Aaron, and Marie*. *timber*,] see the notes on *Gen.* 31. 27. These and other instruments were used not only in civill mirth, but in spiritual joy, and thanksgiving unto God: as here, lo in *Iudg.* 11. 34. *1 Sam.* 18. 6, 7. *2 Sam.* 6. 5. prophesied also of, in *Ier.* 31. 4. *O Virgin Israel thou shalt againe be adorned with thy timbers*, &c. *dances*] or, flutes, as the word sometime significth, *Psal.* 150. 4. and 149. 3. but the Greeke and Chal-

dee translate it here, *dances*: which were wont to be used religiously, as *Iudges* 21. 21. *Ier.* 31. 4, 14.

21 Ver. 21. *them*:] that is, the men, to whom the word in the original, plainly hath reference. Wherefore her words answer to theirs in *vers.* 1. which it may be also she repeated at the end of every verse of the torseid song, as the 136. *Psalme* repeateth in every verse, *for his mercie endureth for ever*. So also in *2 Chron.* 5. 13.

22 Ver. 22. of *Shur*,] called also, the wilderness of Etham, *Numb.* 33. 8. *Exodus* 13. 20. Of *Shur*, see *Gen.* 16. 7. *three daies*;] so long a journey they requested of Pharaoh, *Exod.* 3. 18. and now found it full of wants and tentations. So after, in *Numb.* 10. 33.

23 Ver. 23. *Marah*,] that is, by interpretation Bitternesse: so called of the bitter waters. Which the Israelites not being able to drinke, leade us to consider the nature of afflictions; both spiritual by the terrors of the Law, upon the consciences of sinners; and other tentations, wants, and earthly miseries, all which are bitter as wormwood, and sorrowfull to the flesh, *Lament.* 3. 15. *Psalme* 80. 6. *Mc.* 10. 38. and 14. 36. *Heb.* 12. 11. was called] to the Greeke also translates the Hebrew phrase he called: which may intend chiefly Moses, who called it to: or, he, that is, every one called it. So where it is said, in *2 Sam.* 5. 9. he called: in *1 Chron.* 11. 7. it is said, *thy called*. See the notes on *Gen.* 16. 14.

25 Ver. 25. a tree,] the Ierusalem Thargum saith, *and Moses prayed before the Lord, and the Word of the Lord showed him the tree Arapthae*. This is said to be a tree that hath flowers like lilies, but very bitter: Elias in *Levitic* Chald. It seemeth to figure out the Tree of Christ, the Crosse; whereby the bitterness of our afflictions, (likened to waters, *Psal.* 69. 2.) is turned into sweetnesse and joy, *Galat.* 3. 13. *1 Pet.* 2. 21, 24. *2 Cor.* 1. 5. 7. 10. *Rom.* 5. 3. and 6. 3. 4. So Elisius healed evill waters with salt, *2 King.* 2. 21. The Hebrew Doctors, (in *Thanchuma*,) upon this, say; *it is the manner of the blessed God, to make that which is bitter, sweet, by that which is bitter*. Some thought, the wood it selfe had this vertue to sweeten the waters:

of whose minde was *Isus* the Sonne of Syrach, saying, *It is not the water made sweet with wood, that the vertue thereof might be knowne?* *Ecclef.* 38. 5. Others expound it mystically, of the tree of life, which removed Satan away: as R. Menachem on this place sheweth. he appointed to him,] or he (meaning God) imposed upon him, that is, upon Israel, the people, spoken of as one man, *tempted him*,] meaning Israel: whom God tempted or proved by this affliction, as by other the like afterward, to know what was in their heart, and to doe them good at their latter end; as *Deut.* 8. 2, 15, 16.

26 Ver. 26. *right*] or, pleasing; for so the phrase also significth, *2 Sam.* 19. 6. and so the Greeke translates it here: and the Holy Ghost useth the like, in *1 Iohn* 3. 22. *Whatsoever we aske, we receive of him, because we keepe his commandments, and doe those things that are pleasing in his sight*. This is often mentioned in the scriptures; see *Deut.* 6. 18. *discomfies*,] or, *sickenes*: is the plagues of Egypt, threatened to the transgressors, in *Deut.* 28. 27. 60. So Gods blessings, under the name of health and welfare, are promised to the keepers of his Law, *Prov.* 3. 7, 8. and 4. 22. *Psal.* 103. 3. *healeth*:] this word is applied to the soule as well as to the body: and implieth the forgiveness of sinnes: as *heale my soule, for I have sinned against thee*, *Psalme* 41. 5. And Christ when he healed diseases, forgave sinnes also, *Matth.* 9. 2. 6. and healing of men, *Mat.* 13. 15. is expounded to be *forgiving of their sinnes*, *Mathe* 4. 12.

27 Ver. 27. *palme trees*,] or, *datetrees*: which are upright and tall of stature, beare sweet fruits, the leaves alwaies greene and flourishing, good for shadow, *Song.* 7. 7, 8. *Levit.* 23. 40. *Psal.* 92. 13. To beare the branches of this tree, is a signe of victory over afflictions, *Rev.* 7. 9. The number of 12. *mel*, and 70. *palme trees*, the Ierusalem Thargum maketh answerable to the 12. tribes of Israel, and the 70. Elders of the Synedrion, mentioned in *Gen.* 49. 28. and *Num.* 11. 16. It accordeth also to the number of 70. soules of Israel, that came into Egypt, *Gen.* 46. 27. Likewise to the 12. Apostles, and 70. Disciples of Christ, *Luke* 9. 1. and 10. 1. *Rev.* 21. 12, 14.

## CHAPTER XVI.

1. The Israelites come to the wilderness of Sin.  
2. They murmur for want of bread. 4. God prom-  
iseth them bread from heaven. 11. Quails are  
sent. 14. and Manna. 16. The ordering of the  
Manna. 25. It was not to be found on the Sab-  
bath. 32. An Omer of it is kept for the gener-  
ations following.

1 AND they journeyed from Elim;  
and all the congregation of the  
sonnes of Israel came unto the wild-  
erness of Sin, which is betwene  
Elim and Sinai, in the fifteenth day  
of the second moneth after their de-  
parting out of the land of Egypt.  
2 And all the congregation of the sons  
of Israel murmured against Moses  
and against Aaron in the wilder-  
ness. And the sons of Israel said  
3 unto them, O we wish we had died  
by the hand of Iehovah, in the land  
of Egypt, when we sate by the flesh  
pots, when we did eat bread to the  
full: for ye have brought vs forth in-  
to this wilderness, to kill this whole  
4 assemble with hunger. And Iehov-  
ah said unto Moses, Behold, I will  
raine unto you bread from the hea-  
vens; and the people shall goe out  
and gather a dayes portion in his  
day, that I may prove them, whether  
5 they will walke in my Law, or not.  
And it shall be, in the sixth day, then  
they shall prepare that which they  
bring in; and it shall be twice so  
much as they gather day by day.  
6 And Moses and Aaron said unto all

the sonnes of Israel, In the evening  
then ye shall know that Iehovah  
hath brought you out from the land  
of Egypt. And in the morning,  
then ye shall see the glory of Iehov-  
ah, for that he heareth your mur-  
murs against Iehovah: And what  
are we, that ye murmure against us?  
And Moses said, (This shall be)  
when Iehovah shall give unto you  
in the evening flesh to eat, and bread  
in the morning to the full: for that  
Iehovah heareth your murmurings,  
which ye murmure against him: and  
what are we? your murmurings are  
not against us, but against Iehovah.  
And Moses said unto Aaron, Say  
unto all the congregation of the sons  
of Israel, Come neere before Iehov-  
ah: for he hath heard your mur-  
murings. And it was, as Aaron  
spake unto all the congregation of  
the sonnes of Israel, and they looked  
toward the wilderness, that behold  
the glory of Iehovah appeared in  
the cloud. And Iehovah spake un-  
to Moses, saying, I have heard the  
murmurings of the sons of Israel:  
11 Speake unto them, saying, Betwene  
the two evenings ye shall eat flesh,  
and in the morning ye shall be filled  
with bread: and ye shall know that I  
am Iehovah your God. And it was  
12 in the evening, that the Quails  
came up, and covered the campe;  
and in the morning there was a dew  
that lay round about the campe.  
And the dew that lay went up, and  
behold, upon the face of the wilder-  
ness was a small round thing, small  
14 as

as the hoare frost, on the earth.  
15 And the sons of Israel saw it, and said,  
each man unto his brother, It is  
Manna; for they knew not what it  
was: and Moses said unto them, This  
is the bread which Iehovah hath gi-  
ven unto you to eat. This is the  
16 word which Iehovah hath comman-  
ded: gather ye of it, every man ac-  
cording to his eating; an Omer for  
an head, according to the number of  
your soules; ye shall take every man  
for them which are in his tent.  
17 And the sonnes of Israel did so; and  
they gathered, both he that did (ga-  
ther) more, and he that did (gather)  
lesse. And they did mete it with an  
18 Omer; and he that had gathered  
much, had nothing over; and he  
that had gathered little, had no lacke:  
they gathered, every man according  
19 to his eating. And Moses said un-  
to them, Let no man leave of it till  
the morning. And they hearkened  
20 not unto Moses, but some men left  
of it untill the morning, and it bred  
wormes, and stauke: and Moses was  
21 wroth with them. And they ga-  
thered it morning by morning,  
every man according to his eating:  
and when the Sunne waxed hot, it  
22 melted. And it was in the sixth day,  
they gathered twice so much bread,  
two Omers for one man: and all the  
23 rulers of the congregation came, and  
told Moses. And hee said unto  
them, This is that which Iehovah  
hath spoken, To morrow is the sab-  
bath, the Sabbath of holiness to  
Iehovah: bake that which yee will

bake, and seeth that which yee will  
seeth; and all that remaineth over,  
lay up for you, for a reservation un-  
till the morning. And they laid it  
up untill the morning, as Moses  
commanded; and it did not stinke,  
neither was there a worme therein.  
24 And Moses said, Eat that to day, for  
it is the Sabbath to day unto Iehov-  
ah: to day ye shall not finde it in  
the field. Six dayes ye shall gather  
it: but in the seventh day, the Sab-  
bath, in it there shall be none. And  
25 it was, in the seventh day some of  
the people went out to gather, and they  
found none. And Iehovah said  
26 unto Moses, How long refuse yee to  
keepe my commandments, and my  
lawes? See, because Iehovah hath  
27 given you the Sabbath, therefore he  
giveth you in the sixth day the bread  
of two dayes: abide ye every man in  
his place; let no man goe out of his  
place in the seventh day. And the  
28 people rested in the seventh day.  
And the house of Israel called the  
name thereof Manna: and it was like  
coriander seed, white; and the taste  
of it was like wafers with honey.  
29 And Moses said, This is the word  
which Iehovah commandeth: Fill  
an Omer of it, for a reservation for  
your generations, that they may see  
the bread which I have given you to  
eat in the wilderness, when I  
brought you forth from the land of  
30 Egypt. And Moses said unto Aa-  
ron, Take thou one golden pot, and  
put there an Omer full of Manna,  
and lay it up before Iehovah, for a  
31 refer-

34 reservation for your generations. As Jehovah commanded unto Mo-  
35 ses, so Aaron laid it up before the Testimonie, for a reservation. And  
36 the sons of Israel did eat Manna forty yeeres, untill they came to a land in-  
habited : they did eat Manna untill they came unto the border of the  
land of Canaan. Now an Omer is the tenth (part) of an Ephah.

Annotations.

OF Sin ] after they had beene againe by the red sea; which journey here omitted, Moses expresseth in Num. 33. 10, 11. It had the name of Sin a strong citie of Egypt, neere which this wilderness lay, Exek. 30. 15, 16. The wilderness whereinto God brought his people, was a place of great wants and afflictions, as is noted on Exod. 3. 18. therein God tried their faith and patience, and suffred their manners forty yeeres, Aik. 13. 18. It figured the peoples of the world, through whom God leadeh his Church; as it is said, I will bring you into the wilderness of the peoples, and there will I plead with you face to face, as I pleaded with your fathers, in the wilderness of the land of Egypt, Exek. 20. 35, 36. Sinai the mount called also Horeb, where the Law was given; see Exod. 3. 1. and 19. 1, 18. after ] or, from their departing : so an whole moneth, they lived of their provision brought out of Egypt : which being spent, they murmure. Here the Hebrew lesseith, of departure, is put for mislike, from or after their departure : so in Exod. 19. 1. Num. 33. 38. Exek. 3. 8. The Scripture sometime sheweth this, as Iakeheth, 2 Kings 12. 24. is explained milke-hesh, from gen. 2. Chron. 11. 4. Ver. 3. O we misse ] Hebr. who will give : which is a wish, oh that some would give ; or, that God would grant; namely to have ones request, as is explained in Job 6. 8, by the

hand; ] the Chaldee saith, by the word : the Greeke explaineth it, smitten of the Lord. This was in them a desperate unthankfulness, with contumelious cariage against God and his ministers : and is written for an ensample to us, not to doe the like ; as 1 Cor. 10. 10, 11. So they murmured againe, Num. 14. 2. this whole assemblie ] or, all this Church. The wilderness wherinto God brought his people, was a land of drought, and of the shadow of death ; a land that no man passed through, and where no man dwelt, Ier. 2. 6. They that wandered there, hungerie and thirsty, their soules faunted in them, Psalme 107. 5. There the Lord afflicted Israel, and suffered them to hunger, that he might prove them, and doe them good at their latter end, Dent. 8. 3. 16. But as yet, this generation had not prepared their heart aright, and their spirit was not faithful with God, Psal. 78. 8.

Ver. 4. bread, ] Manna, the wheat of heaven, whereof they made themselves bread or meat, Psal. 78. 24. portion, ] Hebr. word : put for any thing ; and here for the portion of meat by the day. Whereby God taught them also, to take no thought for the morrow, what they should eat or drinke ; as Mat. 6. 31. 34. prove them ] or tempt them, Heb. him, meaning the peoples, spoken of as of one man. Therefore the Scripture ulch these indifferently, as is shewed on Gen. 22. 17. And this end of proving (or tempting) the people, is also mentioned in Deut. 8. 2. Exod. 15. 25.

Ver. 5. then they shall ] Hebr. and they shall prepare. This is meant of every sixth day, the evening of the Sabbath : there were they to make ready their foode, that there might be no working, or fire kindled on the Sabbath day : as verse 23. and Exod. 35. 3. day by day, ] that is, daily : see Gen. 39. 10.

Ver. 6. Jehovah hath brought ] and not we of our selves, as was objected, verse 3. So he assured them (by the miracle of Quales which God would give) that their calling into that place and state, was of the Lord.

Ver. 7. the glorie ] a visible signe of Christs glorious presence among them ; appearing in the cloud ; as verse 10. to assure them, that

that the Lord was with them in the midst of all their wants : (whereof they also doubted now, as againe afterward, in Exod. 17. 7.) and that he heard their murmurings. By such apparitions God used to reprove the peoples tumultuous rage, Num. 14. 10. and 16. 42. and 12. 5. But when hee withdrew the cloud, it was a signe of his face and favour withdrawn from them, Exod. 33. 7, 9, 10. Or by the glorie of Jehovah, may be meant that glorious worke of his, the Manna which they saw in the morning, verse 15. So Christs divine worke, in raising Lazarus from the dead, is called the glorie of God, Iohn 11. 40. So glory is used for glorious worke, in Num. 14. 21. 22.

Ver. 8. This shall be, ] or, understand from verse 6. ye shall know this. Such wants are often to be supplied, as in Exod. 4. 5. not against us, ] to wit, us onely, or, us so much as against the Lord : for it was also against them, verse 2. The like speech is in 1 Sam. 8. 7. Iohn 12. 44. See also Gen. 32. 28. against Jehovah, ] the Chaldee expounds it, against the word of the Lord.

Ver. 9. before Jehovah ] that is, assemblie together before the cloud : wherein Jehovahs glorious presence was manifested, verse 10. So Vzzah died before God, 1 Chron. 13. 10. that is, by the Arke of God, 2 Sam. 6. 7. And the commandment to appeare before the Lord Jehovah, Exod. 23. 17. was at the place which he did chuse to put his name there ; namely, the Tabernacle, or Temple, Deut. 12. 5, 6. Levit. 17. 45. 1 King. 14. 21.

Ver. 10. the wilderness ] where the cloud went before the people to guide them, Exod. 13. 21.

Ver. 12. between the two evening, ] towards eventide, as the Greeke explaineth it : see Exo. 12. 6. The Quales came at evening, for naturally they flew in the day time over the sea, and came to land towards even : see Num. 11. 31. And Manna came at morning, because it fell with the morning dew. The Quales are not in Scripture noted to be a spiritual meat, as was the Manna, 1 Cor. 10. 3. the flesh therefore which was to fill their bellies came towards night, the time of darknes : but the bread of heaven came in the morning, which

usually signifieth the time of grace from the Lord, Psal. 30. 6. and 143. 8. Lam. 3. 22, 23. filled with bread, ] meaning with Manna, a figure of Christs, the Bread of life that came downe from heaven, Iohn 6. 48, 58. Vato this speech Moses seemeth to have reference, in Psal. 90. 14. Fill us in the morning with thy mercy.

Ver. 13. the quales, ] Hebr. the quail : put for a multitude of quales : (as frogs, for frogs, Exod. 8. 6.) A like miracle God wrought for them about a yeare after this, Num. 11. 31. This David rehearseth, in Psal. 105. 40. they asked, and he brought the Quale. that lay, ] or, that lay poured out : Hebr. a bed (or, an effusion) of dew : the Chaldee translareth a defension of dew, that is, dew which defended or fell downe ; which agreeth with Num. 11. 9. And the Psalmist saith, God opened the doores of heaven and rained upon them Manna, Psal. 78. 23, 24. The dew is often used to signifie the blessing and favour of God, as Gen. 27. 28. Job 29. 19. Ezech. 16. 19. Hos. 14. 6. Mich. 5. 7. Zach. 8. 12. and in mysticall speech of the birth of Christs, (figured by this Manna) the dew is mentioned, Psal. 110. 3. And as the preaching of the Word is likened to the dew, Deut. 32. 2. so Manna falling in and with the dew, figured Christs given unto us by the preaching of the Gospell, Rom. 1. 16, 17. and 10. 8. 14. Gal. 3. 1, 2. The Hebrew Doctors say of the dew, that the holy blessed God will raise up the dead unto life therewith, in the time that is to come : and that is the Manna prepared for the just in the world to come. R. Menachem on Exod. 16.

Ver. 14. went up, ] into the ayre, vanishing with the heat of the Sun. So going up is used for going away, or vanishing, in Ierem. 48. 15. round-thing, ] or bare thing, as the Chaldee translareth it, pulled. The Greeke saith, like coriander ; according to verse 31. So that the Manna was covered, and so it were hidden with the dew upon it, till it ascended, and lay also upon dew under it, Numbers 11. 9. to which it seemeth the Scripture hath reference, when it promisseth Manna that is hid, Revelat. 2. 17. Man- that is hid, the Chaldee and the Holy Ghost call it, Iohn 6. 31. of the He- in Greeke calleth it, Iohn 6. 31. of the He- brew Man, which by interpretation signifieth

fieth a prepared (or distributed) portion: for it was a ready meat to eat as it was gathered, if they would, or to beat, grind and bake, as the people liked, *Num. 11.8.* And the Iew Doctors, some of them to explaine it, calling it *Angels food*; a prepared bread sent from heaven, without mens labour, able to content every mans delight, and agreeing to every taste, *Wisd. 16.20.* Others, as the *Lxxj.* Greeke interpreters, *Philo. b. 2. of the Allegories of the Law, R. Solomon, &c.* and others translate it, *What is this? because (as Moses said) they knew not what it was.* The *Manna* whereof *Galen* and other Physicians write, and which at this day is used for medicine, not for meat, differeth in many things, from this *Manna* which God gave unto Israel every day, the space of 40. yeares, till they came into the land of *Canaan, Ios. 5. 12.* God by it both fed their bodies and soules, teaching them hereby, that *man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord, Deut. 8.3.* and it was a spirituall meate, *1 Cor. 1.30.* and a figure of Christ, the true Bread, whom the Father hath given us from heaven, *Iohn 6. 31, 32, 48, 49, 51.* and of the spirituall comforts which Christ filleth his people with, *Revelat. 2. 17.* And for the Iewes (though now ignorant of this grace) have heretofore acknowledged it to be a figure of the food of just men in the world to come; *R. Isha on Gen. 1. and R. Menachem on Exodus 16.* See more in *Num. 11.7, 8. Psal. 78.23-25.*

Verf. 16. an Omer,] or Omer, as the Greek calleth it *Omor*: the tenth part of an Ephah, or bushell; see *verse 36.* an head,] or shuld, pol: that is, for a person; the head being put for the whole man. So in *Exod. 38.26.*

Verf. 17. both be that did gather more,] or some did gather more, and some lesse: but the former exposition the Greeke followeth, here and in the 18. verses, which the Apostle also approveth; *2 Cor. 8.15.*

Verf. 18. nothing over,] to wit, besides an Omer full for a man, according to the number of persons in his familie: and so there was an equalitie both for poore and rich; and hereupon the Apostle gathereth a reason to perswade unto liberality, and com-

munication of Gods blessings one with another, *2 Cor. 8.14, 15.* It figured also the equall portion which all sorts of beleevers have in Christ our heavenly Manna, *Galat. 3. 28, 29, 2 Pet. 1.1.*

Verf. 20. it bred,] Hebr. *wormed mannes*, that is, bred abundantly, or crawled full of worms. This miraculous judgement God shewed for their unbeleeffe, urisotie, and disobedience; and taught them to be contented with things present, without covetous caring for the morrow; as *Heb. 13.5. Mat. 6.31, 34.* Compare also the law of the Passover, whereof nothing might bee left till the morning, *Exod. 12.10.* Iesus said unto the Iewes, *Moses gave you not the bread from heaven, but my Father giveth you the true Bread from heaven, Iohn. 6.32, 36.* *Manna* was but a shadow and figure, which when the truth is come by Christ, is (as all other shadowes) become vaine and unprofitable, to the corruption and hurt of those that retaineth them, *Col. 2.16, 17. Gal. 4.9, 10, 11. Heb. 13.10.*

Verf. 21. and when,] or, for when the Sonne mixed bat, and so heated the Manna, it melted; therefore they were to gather it in the morning: whereby God taught them diligence to provide for the food of their bodies and soules, whiles they had time and means. Compare *Pro. 10.4, 5.* and *6.6, 8. Job. 12.35. Gal. 6.10.* The like here followeth, for no Manna to be found on the Sabbath day, *verse 25, 26.*

Verf. 23. Sabbath me,] that is, rest, or cessation: but as the Hebrew *Shabbath*, is retained by the holy Ghost in Greeke, *Sabbaton, Mat. 12. 5. 8.* so the Hebrew *Shabbathion*, (here used) is by the Apostle *Sabbatismos*, a sabbatisme, in *Hebr. 4.9.* by interpretation, a Rest, wherof see *Gen. 2. 2.* Hereby it appeareth, that the keeping of the Sabbath was before the Law given at mount Sinai, *Exod. 20. 10 of holiness*] that is, an holy Sabbath: and both these joynted together, signifie an exact and carefull rest. So *Exodus 35.2. Levit 23.3. for a reservation*] that is, to be reserved or kept: so in *verse 32, 33, 34.*

Verf. 25. eat that to day,] as they that laboured in the sixth day, had what to eat on the Sabbath: so they that in this life (whiles God

God giveth time to worke,) doe labour in Christ, shall have in the life to come, the fruition of their labours, with eternall rest in heaven, *Iohn 6.27, 29, 38. Gal. 6.7, 10.*

Verf. 26. there shall be none,] This life and world is the time and place of working; the world to come is for reward; when it will be too late to seeke for Manna, if wee have gathered none before, *Mat. 25.8, 9, 10.* And thus the Hebrewes of old understood this figure, saying; *As in the six dayes a man must prepare for the Sabbath, both in respect of food and of worke: so if a man prepare not aright his worke in this world, hee shall have nothing to eat in the world to come.* Again they say, *The Sabbath, in it there shall be none, Exod. 16. this signifieth the world which shall be all Sabbath; for there shall be there no doing of the Law, but receiving of reward; as our Doctors of blessed memory have explained it, Who so laboureth in the evening of the Sabbath, he shall eat in the Sabbath.* R. Elias, in *Sepher reshit chometh*, treat. of *Holineffe*, cap. 2. folio 194. b.

Verf. 29. Out of his place] The Sabbath was sanctified with an holy concocation, or assembling of the people in Synagogues, *Levit. 23. 3. Acts 15.21.* This place therefore whereto God restraineth them, was not their private tents, but the camp of Israel: out of which they might not goe on the Sabbath. From hence the Hebrewes gathered a generall prohibition of going out of towne on such dayes; and held it unlawfull to travell beyond the suburbs of any cite, which suburbs they set to be two thousand cubits, from the Law in *Num. 35.5.* and a like space was betwene the Arke of God and the people, at their passage over Iordan; *Ios. 3.4.* The Chaldee paraphrase on *Ruth 1. 16.* (in the Maiorics Bible,) saith, *Naomi said unto Ruth, wee are commanded to keepe the Sabbaths and good dayes, (that is, feasts,) and not to goe above two thousand cubits.* The like measure is set in the *Rab. Thalmud*, in *Eruvin*, chap. 4. And R. D. Kimchi in his annotations on *Exod. 48.7.* saith, *two thousand cubits are a mile*; meaning an Italian (or English) mile. Hereupon in the Apostles dayes the speech was common of a Sabbath dayes journey; and so far Mount Olivet

was from Ierusalem, *Acts 1.12.* where the Syriack explaineth it, *almost seven furlongs.* In the Hebrewes canons it is said; *Who so goeth out of the limits of a cite on the Sabbath day, is to be beaten: for it is said, Let no man goe out of his place in the seventh day, (Exodus 16. 29.) This place is the limits of the cite, &c.* By the doctrine of the Scribes no man may goe out of a cite above two thousand cubits; to goe further, is unlawful; for 2000. cubits, are the suburbs of a cite, &c. *Maimony in Misnech*, treat. of the Sabbath, c. 27. S. 1. 2.

Verf. 31. like coriander,] in shape and quantity: but the colour white as bedelium or crystal, *Numb. 11.7.* The Hebrew Gad is not found in this signification, but here, and in *Numb. 11.7.* some thinke it to be mustard seed: but the Greeke corion, and the Chaldee Cishbar, (in *Thargem Ierusalem*), which is the Arabick name of Coriander, do confirm the common translation. *Isaie of it,] to wit, as it was gathered and uncoqued, was like honey meyles; but being baked &c. it tasted like fresh oyle, Numb. 11.8.*

Verf. 33. golden-pot,] so the Apostle in *Hebr. 9.4.* (following the common Greeke version) translateth this word, which is not found but in this onely place. *put there,] Hebr. give there the summe of an Omer. before Ierusalem:] that is, before the Arke of Testimonie, which was a signe of Gods presence.* So it is explained in *verse 34.* And in *2. Chron. 20.13.* all Iudah stood before Ierusalem, *that is, in the house of Ierusalem, verse 5.*

Verf. 34. Testimonie,] that is, the tables of Gods Law which were in the Arke, which testified Gods will to the people: see *Exodus 5.16. 21.* These were given afterward at mount Sinai, and there the Arke was made; although therefore Moses rehearseth the thing here, to make a full end of the storie of Manna, yet the performance of this was not till after.

Verf. 35. did eat Manna:] all of them for their naturall food, and it preserved their life: but many of them pleased not God, by reason of their unbeleeffe, *1 Corinthians 10. 5. Jude verse 5.* therefore though they did eat Manna, yet they are dead,

dead, Job. 6. 49. even as they that now eat the Lords Supper unworthily, are guilty of his body and blood, and doe eat judgement to themselves, not discerning the Lords body, 1 Cor. 11. 27. 29. but they that by beleiving in Christ, doe eat the true bread which came downe from heaven, doe not die, but have life eternall, and he will raise them up at the last day, Iohn 6. 35. 47. 51. 54.

Verf. 36. Ephah, a common measure, much like an English bushell, containing three Seahs (or pecks) mentioned in Gen. 18. 6. as the Chaldee here translateth, an Omer is one of ten (that is, the tenth part) of three Seahs: so also the Greeke saith, the tenth of three measures. The Ephah therefore contained so much as 432. hens eggs; about 7. gallons and a halfe of our measure. So the Omer was more than twice so much as the Chenix, (a measure spoken of in Rev. 6. 6.) which Chanix was wont to be a mans allowance of bread corne for a day. By which Gods bounty appeared to his people, in allowing for every of them daily, an Omer of Manna (verse 16.) which contained so much as 43. hens eggs, and somewhat more.

## CHAPTER XVII.

1. The people murmure for water at Rephidim.  
4. Moses crieth to the Lord, who sendeth him for water to the Rocks in Horeb. 7. The place is called Massah and Meribah. 8. Amalek fighting with Israel, is overcome by the holding up of Moses hands. 14. God threatneth to root out Amalek. 15. Moses buildeth the altar Iehovah Nissi.

AND all the congregation of the sonnes of Israel journeyed from the wilderness of Sin, after their journeyes, according to the mouth of Iehovah: and they camped in Rephidim; and there were no waters for the people to drinke. And the people contended with Moses, and

said, Give ye us waters, that we may drinke: and Moses said unto them, Why contend you with me? why tempt ye Iehovah? And the people thirsted therefor waters, and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us, and our sonnes, and our cattell, with thirst? And Moses cried unto Iehovah, saying, What shall I doe unto this people? they be almost ready to stone mee. And Iehovah said unto Moses, Goe on before the people, and take with thee of the Elders of Israel; and thy rod, that wherewith thou smotest the river, take it in thy hand, and goe. Behold, I will stand before thee there, upon the rocke in Horeb, and thou shalt smite the rocke, and waters shall come forth out of it, and the people shall drinke: and Moses did so, in the eyes of the Elders of Israel. And he called the name of the place Massah, and Meribah, because of the contention of the sonnes of Israel, and because they tempted Iehovah, saying, Is Iehovah among us, or not? And Amalek came, and fought with Israel, in Rephidim. And Moses said unto Ioshua, Chuse us out men, and goe thou out, fight with Amalek: to morrow I will stand on the top of the hill, and the rod of God in my hand. And Ioshua did as Moses had said to him, to fight with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it was, when Moses

fesheld up his hand, then Israel prevailed; and when he let downe his hand, then Amalek prevailed. And Moses hands were heave; and they tooke a stone, and put it under him, and he sat upon it: and Aaron and Hur staid up his hands, one on this side, and one on the other side; and his hands were steadie untill the going downe of the Sunne. And Ioshua discomfited Amalek and his people, with the edge of the sword. And Iehovah said unto Moses, write this for a memoriall in a booke, and put it in the eares of Ioshua, That wiping I will wipe out the remembrance of Amalek from under the heavens. And Moses built an altar, and called the name of it, Iehovah Nissi. And said, Because the hand upon the throne of Iah, Iehovah will have warre with Amalek from generation to generation.

## Annotations.

After their, ] or, by their journeyes; which were from Sin to Dophkah, from Dophkah, to Alufu: and from thence to Rephidim, the place here spoken of, Num. 33. 12. 14. the mouth ] that is, as the Greeke and Chaldee doe translate, the word of the Lord. See Gen. 24. 57. Rephidim ] in Greeke Raphiden.

Verf. 2. contended ] or, did chide: with many and reproachfull provoking speeches: so they did againe in Num. 20. 3. 4. upon the like occasion. give ye, ] thou and Aaron who have brought us hither: see Exod. 16. 2, 3. tempt ye ] by unbelieve: for they

doubted of Gods presence with them, verse 7. and would by miracles be assured thereof: which is to tempt God; as Math. 16. 1. Psalme 78. 18, 19.

Verf. 3. us, ] so the Greeke also translateth it: the Hebrew is, me, and my sonnes, &c. speaking of the multitude, as of one man.

Verf. 4. cried, ] the Chaldee translateth, praised. This was Moses usual refuge, in such troubles: see Exod. 14. 15. and 15. 25. Num. 11. 10, 11. they be almost ready: ] Hebr. yet a little, and they will stone me. Like outrage they shewed also, in Num. 14. 10.

Verf. 5. Goe on, ] or, passe on: that is, journey towards Mount Horeb, and goe thou and the Elders foremost. rod, ] or staffe, mentioned also in Exod. 7. 20. Num. 20. 8, 9.

Verf. 6. I will stand, ] Hebr. I standing: to wit, in the pillar of the cloud, (the signe of my presence) standing at mount Horeb: whereof see Exod. 3. 1. in the eyes, ] or, before the eyes of the Elders, as witnesses of this glorious miracle: whereby God (turning the rocke into a lake of water, the first into a fountain of water, Psalme 114. 8.) gave them drinke, both for their bodies and soules. For the Rocke, and water out of it, signified Christ, and is therefore called a spirituall Rocke, 1 Cor. 10. 4. He being smitten with Moses rod, and bearing the curse of the Law, for our finnes; and by the preaching of the Gospell also, crucified among his people, Gal. 3. 1. from him floweth the spirituall drinke wherewith all beleiving hearts are refreshed; and out of their bellies flow rivers of water of life, Iohn 7. 37, 38, 39. Esay 51. 4, 5. Gal. 3. 13. Therefore this water out of the rocke, is often mentioned to the praise of God, and strengthening of his peoples faith, Deut. 8. 15. Psal. 78. 15, 16. and 105. 41. Neh. 9. 15. The Hebrew Doctors say, the turning of the rocke into water, was the turning of the property of judgement, signified by the rocke, into the property of mercie, signified by water. R. Menachem, on Exod. 17.

Verf. 7. Massah ] that is in English Temptation: which name was given both for a memoriall of their sinne, and for a warning to generations following, that they should not tempt the Lord, as they tempted him in Massah, Deut.



Deut. 6. 16. *Psalme 95. 8. 9. Heb. 3. 8. 9. Meribah,* ] that is, *Contention*, or, *Bitter chiding*, and so *provocation* to anger: which therefore the Holy Ghost calleth in Greeke *Paraprosaitismos*, that is, *Provocation*, or *bitter contention*: which here was with Moses verse 2. and not so much with him, as with the Lord himselfe, Exod. 16. 8. *Numb. 20. 2. 13. Heb. 3. 8. 9. Is Iehovah &c.* ] that is, the gracious presence of Iehovah, and testimony thereof: or, are we deluded by Moles: The Chaldee explaineth it thus; *Doth the Majestie of the Lord dwell among us, or not?* Of this they would be confirmed by some signe or miracle, which was to tempt God; whose presence and power they had so often seene.

Verf. 8. *Amalek* ] the Amalekites, the posteritic of Amalek, a Duke of Eliphaz, the sonne of Esau, the brother of Israel, *Genes. 36. 15. 16.* This was the first of the nations, who warring against Israel, procured their owne utter destruction, *Numb. 24. 20. Deut. 25. 19. 1 Sam. 15. 2. 3.* But for Israels sinne, came this chastisement upon them; as the Iewes themselves acknowledged, saying, *After they had passed through the sea, they murmured for waters: then came against them, the wicked Amalek, who hated them for the first birth-right and blessing, which our father Iakob had taken from Esau; and hee came and fought against Israel, because they had violated the words of the Law, &c. Thargum on Song 2. 15.* *fought,* ] or, *warred*; but treacherously: for he smote the hindmost of Israel, even all that were feeble behinde them, when they were faint and weary, and be feared not God, *Deut. 25. 18.*

Verf. 9. *Ioshuah* ] or, *Iesus*: in Hebrew *Iehoshuah*, whom the Holy Ghost calleth in Greeke *Iesusus*, *Acts 7. 45. Heb. 4. 8.* He was first called *Hoseas*, and Moses called his name *Iesus*, that is, *Saviour*, *Numbers 13. 17.* Hee was a figure of Iesus Christ the Saviour of the world, both in his name and actions, fighting the battels of the Lord, and bringing his people into Canaan: he was the minister or servant of Moses, and his successor in the government of Israel,

*Exodus 24. 13. Numbers 27. 18. 23. Deut. 34. 9. Iof. 1. &c.* the top ] Hebr. the head of the hill: so in *verse 10.* There Moses holding up his rod as an ensigne, might be seene of the people, for the strengthening of their faith. Compare *Iof. 8. 18. 19. rodde of God:* ] the Chaldee expoundeth it, *the rod wherewith miracles have bene done from before the Lord.* Of it, see *Exodus 4. 20.* and *7. 9. &c.*

Verf. 10. *to fight,* ] that is, as the Greeke explaineth it, and fought. See the notes on *Genes. 2. 3.* A like phrase also is in *Numbers 18. 22. Deut. 2. 16. 1 Kings 12. 33.* The Hebrew text sometime manifesteth this; as *to build,* *1 Chron. 14. 1.* for which in *2 Sam. 5. 11.* is written, *and they build.* *To say,* (or *Saying*) *1 Chron. 13. 12.* for which in *2 Sam. 6. 9.* is written, *and said.* So in *1 Chron. 34. 16.* compared with *2 Kings 22. 9.* *Hur* ] or *Chur*: called in Greeke *Oor*, he was a Prince of the Tribe of Iudah, being the sonne of Caleb, the sonne of Ezron, the son of Pharez, the sonne of Iudah, *1 Chron. 2. 5. 9. 18. 19.* This *Hur* was also left with Aaron to judge controversies, when Moles went up unto God, upon mount Sinai, *Exod. 24. 14.* His sonnes sonne Bezaleel, was the master workman of the Lords tabernacle, *Exod. 31. 2. 5.*

Verf. 11. *held up,* ] or, *held aloft* his hand, with the rod of God in it, for a signe of Gods power and helpe unto his people; and consequently, praying unto God for assistance; as the lifting up of the hands also signifieth, *Psalme 28. 2.* And so the Thargum *Ierusalem* explaineth it, *when Moles held up his hands in prayer, the house of Israel prevailed; and when hee let downe his hands from prayer, the house of Amalek prevailed.* *Hand* is heere for *hands*, as the Greeke translateth, and the verse following manifesteth.

Verf. 12. *heavy:* ] that he could not continue to hold them up: a signe of mans infirmities, not able to endure long in spirituall exercises. *The spirit is willing, but the flesh is weak,* *Matth. 26. 41. 43.* See also *Luke 18. 1. Rom. 12. 12.* a stone ] under

der this similitude of a stone, Christ is often signified, *Efay 28. 16. Psalme 118. 22. Zach. 3. 9. 1 Peter 2. 4.* upon whom our weak faith is sustained in prayer, and by whose spirit our infirmities are holpen, *Iohn 14. 13. 14. 16. 17. Romans 8. 26.* *werd* *steadie* ] Hebr. *was steadinesse*, (or *faithfulness*). And here the force of the Hebrew word *amalek*, which signifieth *faith*, is shewed to bee a *steadie* or  *firme* perswasion in the promises of God: and that which is most necessarie in prayer, *Matth. 21. 22. James 1. 6. 7. and 5. 15. Rom. 4. 20. 21.* And this phrase his hands was, meaneth that both his hands were stedfast. For *steadinesse*, the Chaldee faith; *Moses hands were spread-out in prayer.* *going downe* ] Hebr. *going in of the Sume*: which was the end of the day, and withall of the victorie and salvation of Israel. *So hee that endureth to the end, hee shall be saved.* *Mat. 24. 13. V*

Verf. 13. *edge:* ] Hebr. *mouth*: which the Greeke translateth *slaughter of the sword*: and that phrase the Apostle followeth, in *Heb. 11. 37.* So in the Greeke version of *2 Sam. 21. 24. Deut. 13. 15.*

Verf. 14. *put in the eares,* ] that is, *rehearse* it in the hearing of Iesus; hee was to be Moles his successor; and so the charge was to continue successively, till it was accomplished. *Wiping I will wipe* ] that is, *will utterly wipe* (or  *blot*) out. This God performed by the hands of Israel, to whom hee gave this charge, *thou shalt wipe out the remembrance of Amalek, from under the heavens; forget it not.* *Deut. 25. 19.* Whereupon the Hebrew Canons say, *We are commanded to destroy the remembrance of Amalek* (*Deut. 25.*) *and commanded to remember continually his evil deeds, and his treacherie; to the end to stirre up enmitie against him, &c. and it is unlawfull to forget his enmitie and his hatred.* *Maimony in Misn. treat. of Kings, chap. 5. S. 5.* This, as it figured the destruction of Antichrist: so the fulfilling of it, is by the Iewes themselves referred to the dayes of Christ: for they say; *In the dayes of the Messias, the seed of Esau and of Amalek shall be wiped out, through the strength of Israel,*

which shall prevail most highly. *R. Menachem on Exodus 17.*

Verf. 15. *Iehovah nissi,* ] that is, *Iehovah* is my banner. So the altar was to sacrifice thanke offerings upon to the Lord; and acknowledge the victorie to bee from him. The Greeke translateth it, *the Lord my refuge.* It is a sacramental speech; whereof see *Gen. 22. 14.* The Chaldee paraphraseth thus, *And Moses built an altar; and served upon it before God, who had done signes (or miracles) for him.*

Verf. 16. *upon the throne* ] or, *against the throne of Iab*; that is, of God. This referred to Amalek, meaneth thus; *because the hand of Amalek is upon (or against) the throne of the Lord:* therefore *Iehovah* will have warre with Amalek. By the throne of Iab, meaning heaven, (as *Efay 66. 1.*) and so God himselfe that sitteth thereon, (as *Mat. 23. 22.*) against whom Amaleks hand was, while it was against his people and Church, *Zach. 2. 8. Acts 9. 4. 5.* And so *Ierusalem* is called the Lords throne, *Ier. 3. 17.* Otherwise, if it bee referred to God, or Moles his servant, and his hand upon (or  *upon*) the throne of Iab, it may signifie an oath, vowing perpetuall warre with Amalek: for so the lifting up of the hand to heaven, (which is Gods throne), is a signe of swearing, *Revel. 10. 5. 6. Gen. 14. 22.* And thus the Chaldee paraphraseth upon this place; *With oath this is said from before the fearfull (Gods) whose majestie is upon the throne of glorie; to wage warre from before the Lord, against the men of the house of Amalek, to destroy them from the generations of the world.* So Thargum *Ierusalem* explaineth it to bee in each, and applyeth the fulfilling of it, to King Saul, and to Mordecai and Esther, *1 Sam. 15. Efb. 8. and 9. &c.* The Greeke translateth, *with hidden hand, the Lord will warre against Amalek, from generation to generation.* In *Pirkes R. Eliezer, c. 44.* it is said, *When God would root out and destroy all Amaleks seed, hee stretched forth his right hand, and took bold on the throne of his glorie, and swore to root out and to destroy all Amaleks seed, out of this world, and out of the world to come.*



## CHAPTER XVIII.

1. Iethro bringeth to Moses his wife and two  
sonnes. 7. Moses entertaineth him, and sheweth  
him what the Lord had done for Israel. 10. Ie-  
thro blesseth God, and offereth sacrifices. 13. Mo-  
ses sitting alone to judge the people, Iethro coun-  
selleth him to appoint Iudges for inferior cau-  
ses, that the burden might be eased. 24. Moses  
hearkeneth to his counsell, and chooseth able men  
into office. 27. Iethro departeth to his owne  
land.

□ □ □

1 AND Iethro the Priest of Midi-  
an, the father in law of Moses,  
heard of all that God had done for  
Moses, and for Israel his people; that  
Iehovah had brought forth Israel  
out of Egypt. And Iethro Moses  
father in law, tooke Zipporah Mo-  
ses wife, after he had sent her backe.  
3 And her two sonnes, of which the  
name of the one was Gershom: for  
he said, I have beene an alien in a  
4 strange land. And the name of  
the other was Eliezer: for the God  
of my father hath beene my helpe,  
and delivered me from the sword  
5 of Pharaoh. And Iethro Moses  
father in law, came, and his sonnes  
and his wife, unto Moses into the  
wildernesse, where he was encamp-  
6 ing, at the mountaine of God.  
And he said unto Moses, I thy fa-  
ther in law Iethro, am come unto  
thee, and thy wife, and her two  
7 sonnes with her. And Moses went

out to meet his father in law, and  
bowed himselfe downe and kissed  
him; and they asked each other of  
their peace; and they came into the  
tent. And Moses told his father in  
law, all that Iehovah had done un-  
to Pharaoh, and to the Egyptians  
for Israels sake: all the travaile that  
had found them in the way, and  
how Iehovah had delivered them.  
And Iethro rejoiced for all the  
goodnesse which Iehovah had done  
to Israel: whom he had delivered  
out of the hand of the Egyptians.  
And Iethro said, Blessed be Iehovah,  
who hath delivered you out of the  
hand of the Egyptians, and out of  
the hand of Pharaoh: who hath  
delivered the people from under the  
hand of the Egyptians. Now I  
know that Iehovah is greater than  
all gods: for in the thing wherein  
they dealt proudly, (he was) above  
them. And Iethro Moses father in  
law, tooke a burnt offering and sacri-  
fices for God: and Aaron came, and  
all the Elders of Israel, to eat bread  
with Moses father in law, before  
God. And it was on the morrow,  
that Moses sate to judge the people:  
and the people stood by Moses, from  
the morning unto the evening.  
14 And Moses father in law saw all that  
he did to the people: and he said,  
what is this thing that thou doest  
to the people? why sittest thou thy selfe  
alone, and all the people stand by  
thee, from morning unto evening?  
And Moses said unto his father in  
law: because the people commeth  
unto

unto

16 unto me, to enquire of God. When  
they have a matter (every one) com-  
meth unto me; and I judge betweene  
a man and his neighbour: and I  
make knowne the statutes of God,  
and his lawes. And Moses father in  
law said unto him: the thing is not  
17 good which thou doest. Fading  
thou wilt fade away; both thou and  
this people that is with thee: for the  
18 thing is too heavy for thee; thou  
art not able to doe it thy selfe alone.  
19 Now hearken unto my voice, I will  
give thee counsell, and God shall be  
with thee: Be thou for the people  
to God-ward; and thou shalt bring  
20 the matters unto God. And ad-  
monish them of the statutes and the  
lawes; and make knowne unto  
them the way wherein they shall  
walke, and the worke that they shall  
21 doe. And thou provide out of all  
the people, men of ability, fearing  
God; men of truth, hating cove-  
tousnesse: and set them over them,  
(to be) rulers of thousands, rulers  
of hundreds, rulers of fifties, and ru-  
22 lers of tens. And let them judge  
the people at all time: and let this  
be, every great matter let them  
bring unto thee, and every small  
matter let them judge: so make thou  
(the burden) lighter for thy selfe;  
23 and let them beare it with thee. If  
thou shalt doe this thing, and God  
command thee so, then thou shalt  
be able to stand; and all this people  
also, shall come to their place in  
24 peace. And Moses hearkned to  
the voice of his father in law, and

did all that he had said. And Mo-  
ses chose men of abilitie out of all  
Israel, and made them heads over  
the people; rulers of thousands, ru-  
lers of hundreds, rulers of fifties,  
and rulers of tens. And they judged  
the people at all time: the hard mat-  
ter they brought unto Moses, and  
every small matter they judged  
themselves. And Moses sent away  
his father in law; and he went his  
way unto his owne land.

## Annotations.

□ □ □ Here beginneth the 17. Section  
of the law: see Gen. 6. 9.

The priest] the Chaldee calleth him prince;  
the Greeke, Iothro priest of Midiam: see  
Exod. 2. 16. and 3. 1.

Verf. 2. he had sent her backe] Heb. after her  
sendings backe: that is, the and her children  
were sent backe by Moses, for that trouble  
which befell in the way, Exod. 4. 26.

Verf. 3. as alien] or, forreiner: so Ger,  
the first part of his name signifieth: see Ex-  
od. 2. 22.

Verf. 4. Eliezer] by interpretation, My  
God is my helpe: Abrams steward was of  
this name, Genes. 15. 2. hath beene my  
helpe] Heb. in my helpe; which the Greeke  
translateth my helper: the Chaldee, his word  
hath beene for my helpe.

Verf. 5. of God] the mountaine (saith the  
Chaldee,) upon which the glorie of God was  
revealed: that was Horeb, where God gave his  
Law, Exod. 3. 1. Deut. 5. 2.

Verf. 6. he said] to wit, by messengers sent  
before him. So the Centurion said unto  
Iesus, that which his messengers spake,  
N 2 Matth.

*Math. 8. 6. 8.* compared with *Luke 7. 3. 6.* To make this plaine, the Greeke changeth the phrase, thus, *And it was told Moses, saying: Doe Iothov thy father in law cometh, &c.*

Verf. 7. *each other* ] Hebr. *man his neighbour*: this speech the Greeke explaineth, *they saluted one another*: and to *ask*, may imply not only a question, but a wish of their welfare, as *Psal. 122. 6.* So in *1 Sam. 25. 5.* and *10. 4.*

Verf. 8. *several plagues* ] that is, *befallen*, or *come upon them*: as the Greeke explaineth it. A phrase often used for afflictions that come upon any, as *Nehem. 9. 32.* *Psal. 116. 3.* and *119. 143. Eph. 8. 6.*

Verf. 9. *rejoyced* ] the Greeke translatheth, *was glorified*. Accordingly all that love Jerusalem are willed to rejoyce with her, *Esa. 66. 10.*

Verf. 10. *the hand* ] that is, *the power and tyrannie*: as the Chaldee translatheth it, *the anguish of the dominion of the Egyptians*.

Verf. 11. *in the thing* ] Hebr. *in the word*: which is often used for any thing or cause. The Greeke translatheth, *for this cause*.

Verf. 12. *above them* ] that is, *above the Egyptians*. Or, *wherein they dealt proudly against them*, that is, against the Israelites. Thus sense the Greeke affordeth: and so we are to understand words wanting, as *there is a habitation greater than the Egyptians*; and hath gotten himself a name, as is expressed in *Nehem. 9. 10.* which place giveth light unto this. For Ieroboam's speech is broken off, through that joyfull astonishment of his, *we* *gave* *up* *words*: as is noted on *Exodus 4. 5.* The Chaldee paraphrase says, *in the thing which the Egyptians brought to judge Israel, so that are they judged*. They drowned the children of Israel in the river, *Exod. 1. 22.* and themselves were drowned in the sea, *Exodus 14.*

Verf. 13. *to take a burnt offering* ] the Greeke translatheth, *to take burnt offerings*: (then of see *Gen. 8. 20.*) These he *took* *for*, or *took* and offered unto God; as *taking of gifts*, *Psal. 68. 19.* is by the Apostle expounded, *giving of gifts*,

*Eph. 4. 8.* So *Exod. 25. 2.* *sacrifices* ] to wit, of peace, or for thanksgiving, which word is sometime added, as in *Exod. 24. 5.* and they now keeping a banquet before the Lord, it is to be understood of peace offerings, which men did eat of, *Levit. 7. 15.* whereas no man did eat of the burnt-offerings, *Levit. 1. 9.*

*bread* ] which word is used for all meat, *Gen. 3. 19.* and *21. 14.* and eating of bread, is here for feasting; as bread is put for a feast, *Ecd. 10. 19.* *Dan. 5. 1.* and the flesh of the sacrifices, is also called bread, *Levit. 3. 11.* and *21. 6.* *Numb. 28. 2.* before God ] so it was a religious banquet, eaten before the Majestie of God, appearing in the cloud; as after in the place chosen of God for his worship, they offered sacrifices, and did eat before the Lord, *Deut. 12. 5-7.* *1 Chron. 29. 21. 32.*

Verf. 15. *to enquire of God* ] or, *to seek* God: which the Greeke explaineth, *to seek judgement of God*; and the Chaldee, *to seek doctrine from the face of the Lord*: which was done by Moses, bringing their matters unto God, *verse 19.* *Numb. 27. 5. 6.* and *15. 33. 34. 35.* and for doubtfull things, they used in Israel to enquire of God by the Prophets, *1 Sam. 9. 9.* Hereupon Moses told the Judges whom he appointed under him, that the judgement was Gods, *Deut. 1. 17.* And this teacheth such as goe to law one with another, not to seek after their owne affections, but after the will of God, and therein to rest.

Verf. 16. *a matter* ] Hebr. *a word*: which the Greeke rightly translatheth in controversy, so in *Exod. 24. 14.* See also *Deut. 1. 12.* *make knowne* ] the Greeke saith, *I instruct them*: which version the holy Ghost approveth, *1 Cor. 16. 16.* from *Esa. 40. 2. 11.*

Verf. 18. *shade of a tree* ] a similitude from the shade of a tree, which shade if it want of moisture: so the care of judging so great a people, would weary and wearie him out. This Moses himselfe acknowledged, *Deut. 1. 9. 12.*

Verf. 19. *God shall be with thee* ] and consequently will prosper thy proceedings for the good of thy selfe and thy people: see *Gen. 28. 15.* and *32. 9.* and *39. 2.* The Chaldee translatheth, *the word of the Lord shall be thy help*. To God was a *rule*, *inquiring doctrine from the*

the face of the Lord: as *verse 15.* *thou shalt bring* ] or, *bring thou the matters*; (or words:) in Greeke, *their words*: meaning their hard controversies, which could not be determined without counsell from God; as sometime fell out, *Numb. 15. 33. 34. 35.* and *27. 5. 6.*

Verf. 20. *the work* ] the Moles explaineth to be all the things which they should doe, *Deut. 1. 18.*

Verf. 21. *men of abilitie* ] or, of power, vertue, and affluence; that is, vertuous, active, and able men, in bodie and minde, as *Gen. 47. 6.* *1 Chron. 26. 6.* The Greeke translatheth able (or mightie) men. The Hebrews describe them thus: *Asaph ch. 3. 11* (that is, *Men of abilitie*) are such as be mightie in the commandments, and exactly looke to themselves, and subdue their affections; so that there be no dishonestie (or contemptible) thing in them, nor evil name. And generally, able men as such as have a strong (or courageous) heart, to deliver the oppressed out of the oppressors hands; as it is said of Moses, hee stood up and saved them, (*Exod. 2. 17.*) Mammy in *Sanhedrin*, chap. 2. S. 7.

Verf. 22. *men of truth* ] the Greeke calleth them just men. So in *Zach. 7. 9.* judgement of truth, the Greeke there translatheth just judgement. Again, justice is put for truth, in *Psal. 52. 5.* because these vertues are neare allied. Men of truth, are such as follow after justice, for it selfe, out of their owne minde doe love the truth, and hate violent wrongs, and keepe from all kinde of injustice. *Maimon in Sanhedrin*, c. 2. S. 7.

Verf. 23. *to stand* ] the Chaldee translatheth, *to stand* *to receive Mammon*. The Apostol expoundeth it, *not greedy of filthy lucre*, *1 Tim. 3. 3. 8.* Sometime there is added, *gave of money*, as *Inde. 5. 19.* which the Apostle calleth love of money, *1 Tim. 6. 10.* The Hebrews explaine it thus, *Hating covetousness, for their owne Mammon (or riches) they have not thereof, nor are they greedy to gather riches; for whose bestment he is rich, want shall come upon him*. Mammy in *Sanhedrin*, chap. 2. S. 7. The love of lucre, is the corruption of justice, *Deuter. 16. 19.* *1 Sam. 8. 3.* *Prov. 11. 9.* *Eph. 2. 2. 7.* *Esa. 56. 11.*

Verf. 24. *the four properties here exprelled*, we may add three moe, which are named in *Deut. 1. 13.* *Wise men*, and *understanding*, and

*knowne*: under which seven, all other vertues and good qualities are implied. The Hebrew Doctors say, of the most inferior magistrats, whom they call the Court of the men: *there must be in every one of them these seven things; wisdom, meekness, the feare of God, hatred of Mammon, love of the truth, love of their (fellow) creatures*, (that is, of other men,) and that they be men of good name. Mainory in *Sanhedrin*, c. 2. S. 7. See *Numb. 11. Deuter. 1. and 17.*

Verf. 25. *Moyses chose* ] the peoples consent, who brought fit men unto him, *Deut. 1. 13. 14.* &c. made them ] Hebr. *gave* (or set) them heads, that is, rulers. This he did, with a charge unto the rulers to judge justly: see *Deut. 1. 16. 17.*

Verf. 27. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 28. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 29. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 30. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 31. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 32. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 22. *at all time* ] always ready to heare the causes brought: the Greeke saith, *every howe*. But the Sabbaths and feast daies were excepted from these, as from all other civill affaires, *Leviticus 23. 7. 8. 27.* &c. and by the Jewes canons, the evening before the Sabbath was also excepted from such judgements, notwithstanding this generall speech, *at all time*. Mammy in *Sanhedrin*, chap. 11. S. 2. and 3.

Verf. 23. *to stand* ] that is, *to endure*. *come to their place* ] that is, the land of Canaan, whither they are travelling: as *Numb. 10. 29.* or, *returne home with an end of their controversies*, without long waiting. So ones house, or home is called his place, *Judg. 7. 7.* and *9. 15.* and *19. 28. 29.*

Verf. 25. *Moyses chose* ] the peoples consent, who brought fit men unto him, *Deut. 1. 13. 14.* &c. made them ] Hebr. *gave* (or set) them heads, that is, rulers. This he did, with a charge unto the rulers to judge justly: see *Deut. 1. 16. 17.*

Verf. 27. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 28. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 29. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 30. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 31. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 32. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 33. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 34. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 35. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 36. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 37. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

Verf. 38. *Moyses way* ] or, *himselfe* as *Gen. 12. 1.* And by *Numb. 10. 29. 32.* it appeareth, that Moyses earnestly requested his comming againe, to guide the people.

CHAPTER XIX.

1. The people come to Sinai. 3. God calleth Moses up into the mount; and by him propounds unto Israel the keeping of his covenant. 8. The peoples answer, that they would doe all, is returned to the Lord. 10. The people are sanctified against the third day. 12. The mountaine is bound and must not be touched. 16. The fearefull presence of God upon the mount: 19. whereat Moses is afraid. 21. The people and priests are againe charged, not to breake their bounds, upon paine of death.

1 IN the third Moneth, after the going forth of the sonnes of Israel, out of the land of Egypt; in the same day came they into the wilderness of Sinai. For they had journeyed from Rephidim, and were come to the wilderness of Sinai, and encamped in the wilderness: and there Israel camped before the mountaine. And Moses went up unto God: and Iehovah called unto him out of the mountaine, saying; Thus shalt thou say to the house of Iakob, and tell the sonnes of Israel. 4 You have seene what I did unto the Egyptians: and I have borne you upon Eagles wings, and brought you unto my selfe. And now, if hearkning ye will hearken unto my voice, and keepe my covenant, then yee shall bee a peculiar treasure unto me above all peoples; for all the earth is mine. And you shall be unto me a kingdome of priests, and an holy nation: These are the words

which thou shalt speake unto the sons of Israel. And Moses came, and called for the Elders of the people, and laid before their faces all these words which Iehovah commanded him. And all the people answered together and said; All that Iehovah hath spoken we will doe: And Moses returned the words of the people unto Iehovah. And Iehovah said unto Moses, Loc I come unto thee in the thicke cloud; that the people may heare, when I speake with thee, and may beleeve in thee also for ever: And Moses told the words of the people unto Iehovah. And Iehovah said unto Moses, Goe unto the people, and sanctifie them to day and to morrow: and let them wash their clothes. And let them be ready against the third day: for in the third day Iehovah will come downe, in the cies of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying; Take heed to your selves, thar ye goe not up into the mountaine, or touch the border of it: all that toucheth the mountaine shall die the death. There shall not a hand touch it, but he shall be stoned with stones, or shot through with a shot: whether it be beast or man, it shall not live: when the sound of the trumpeter is drawne long, they shall goe up into the mountaine. And Moses went downe from the mountaine unto the people: and he sanctified the people; and they washed their clothes. And he

16 he said unto the people; Be ye ready against the third day: come not yee nigh unto a wife. And it was in the third day, when it was morning, that there was voices, and lightnings, and a heavy cloud upon the mountaine; and the voice of the trumpeter exceeding strong: and all the people that was in the Campe trembled. And Moses brought forth the people out of the Campe, to meet with God: and they stood at the nether part of the mountaine. And mount Sinai was all of it on a smoke, because that Iehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace; and all the mountaine trembled exceedingly. And the voice of the trumpeter was going and waxing strong exceedingly: Moses spake; and God answered him by a voice. And Iehovah descended upon mount Sinai, on the top of the mountaine: and Iehovah called for Moses unto the top of the mountaine, and Moses went up. 21 And Iehovah said unto Moses; Goe downe, testifie unto the people; lest they breake thorow unto Iehovah, to see, and many of them fall. 22 And the priests also, which come neere unto Iehovah, let them sanctifie themselves; lest Iehovah breake forth upon them. And Moses said unto Iehovah; The people cannot come up unto mount Sinai: for thou hast testified unto us, saying; Set bounds about the mountaine and sanctifie it. And Iehovah

said unto him, Goe downe, and come up thou and Aaron with thee: but the priests and the people, let not them breake through to come up unto Iehovah, lest he breake forth upon them. And Moses went downe unto the people, and said it unto them.

Annotations.

1 **M**oneth] or, new moone; which was the first day of every moneth among the Hebrews: therefore here followeth in the same day, to signifie not the moneth only, but the first day thereof to be meant. Or (as some thinke) the same day meant the third day, as it was the third moneth, and this was 430. yeeres after the promise made unto Abraham: but the covenant of the Law now given, could not disannull the covenant (of grace) that was confirmed afore of God, in respect of Christ, Gal. 3. 17. Sinai] in Greeke, the holy Ghost writeth it Sina: which is a mountaine in Arabia, situate in the wilderness, called thereupon, the wilderness of mount Sina, Gal. 4. 25. Acts 7. 30.

Veri. 3. unto God] the Greeke saith; *unto the mountaine of God*: the Chalde, *into the presence of the word of the Lord*: this was Christ, who is called the *Angell*, Acts 7. 38. the *Angell of Gods Face*, (or presence) *Elsy* 63. 9. It seemeth that the cloud by which God conducted them, now rested upon that mount. See Num. 9. 17. &c.

Veri. 4. you] or, your selves have seene, &c. This speech was to prepare them to receive Gods covenant now to be made: and the like was spoken at the renewing of the covenant, Deut. 29. 2, &c. Eagles wings] to carry you out of your place of bondage, openly, safely, speedily, as the Eagle doth her young ones, from their sluggish nest. This similitude is more explained in Deut. 32. 11. And as the Church of Israel here, stood from the dragon

dragon Pharaoh, (as he is called in *Ezek.* 29.3.) to the Christian Church fled from the Serpent, (or Dragon) into the wilderness, with two wings of a great Eagle, *Rev.* 12. 14. The Greeke and Chaldee here translate, as upon Eagles wings, unto my selfe ] to serve me at this mount, (as was promised in *Exod.* 3.12.) and for ever : so the Chaldee explaineth it, to my service; and Thargum Jerusalem saith, to the doctrine of my Law.

Verf. 5. my voice ] the voice of my Word, saith Thargum Jerusalem. a peculiar treasure ] or Jewell. The Hebrew *Segullah*, signifieth ones owne proper good, which he loveth and keepeth in store for himselfe, and for speciall use, *1 Chron.* 29. 3. *Eccles.* 2. 8. Here it is applied to Gods Church, and translated in Greeke a peculiar people, which phrase Paul followeth, in *Tit.* 2. 14. but Peter expresth it by another word, a people for peculiar possession, *1 Pet.* 2. 9. as the Greeke version is in *Mal.* 3. 17. The Chaldee translatheth it, beloved : so doe other Hebrewes, saying, *Segullah*, signifieth that they should be beloved before him, as a desirable treasure, which a king delivereth not into the hand of any of his officers, but keepeth it himselfe. And such is the case of Israel, of whom it is said, (in *Deut.* 32. 9.) For the Lords portion is his people &c. R. Menachem on *Exod.* 19. This grace (which the Apostles shew we have obtained by Christ) is sundry times mentioned to the praise of God, *Deut.* 7. 6. and 14. 2. and 26. 18. For Iah hath chosen Iakob unto himselfe : Israel for his peculiar treasure, *Psalme* 135. 4. the earth ] with the plenty thereof is mine, yet my delight is in you, to love you, and to chuse you and your seed above all peoples. So Moses openeth this speech, in *Deut.* 10. 14, 15. and other Prophets ; as, Thou art my servant, & Iakob, whom I have chosen ; the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chiefe men thereof, and said unto thee ; Thou art my servant, &c. *Esay* 41. 8. 9.

Verf. 6. a kingdom of priests, ] which the Apostle (following the Greeke version) calleth a kingly priesthood, *1 Pet.* 2. 9. The Chaldee saith ye shall be before me, kings, priests, and an holy people. Such Christ hath made us, un-

to God his father, *Rev.* 1. 6. Kings, to reign upon the earth, *Rev.* 5. 10. and priests to offer up spiritual sacrifices, *1 Pet.* 2. 5. *Rom.* 12. 1.

Verf. 7. Elders ] by them to communicate these things with the people : see *Exod.* 3. 16. laid ] or proposed ; Heb. put.

Verf. 8. together ] with one accord, as the Greeke explaineth it : and elsewhere Moses saith, with one voice, *Exod.* 24. 2. The people not yet knowing the impossibility of the Law, which is weak through the flesh, *Rom.* 8. 3. make promise of more than they were able to performe. After, when the Law was pronounced, they feare and flee away, *Exod.* 20. 18, 19. And it cannot be, but either men not understanding the Law, doe presume of their owne strength ; or understanding it, doe despair, unless the grace of God in Christ doe sustaine them, *Rom.* 7. 9, 10, 24, 25.

Verf. 9. in the thicke cloud ] Hebr. in the thicknesse of the cloud : which the Greeke explaineth, the pillar of the cloud : the Ierusalem Thargum expoundeth it, my Word shall be revealed unto thee in the thicke cloud. in thee ] see *Exod.* 14. 31. This confidence in Moses the Iewes alwaies retained, and said they were Moses disciples, they knew that God spake unto Moses, *Iohn* 9. 28, 29. They write of him thus : Moses our master, Israel beleeveth not in him because of the signes which he did : for he that beleeveth because of signes, there is in his heart a suspicion that the signe may possibly be done by enchantment or sorcerie. But all the signes which Moses did in the wilderness, he did them upon necessity, &c. we needed food ; he brought us downe Manna. They were thinn ; he clave the rock for them. The congregation of Korah rebelled against him ; the earth swallowed them : and so all other signes. But wherefore beleeveth we in him ? For that standing at mount Sinai, which our owne eyes did see and not a stranger ; and our ears did heare, and not another ; the fire, and the thunders, and the lightnings, and he went neere into the thicke darknesse, and a voice spake unto him, and we heard it ; Moses Moses, goe say unto them thus and thus. And so it is said face to face the Lord spake with you, (*Deut.* 5. 4.) &c. This standing at mount Sinai, it selfe alone was an evident confirmation of his prophesie, that it was truth, and without all suspicion

suspicion in it ; as it is written, Loe I come unto thee in the thicke cloud, that the people may beare when I speake with thee, and may beleve in thee for ever, (*Exodus* 19. 9.) So that before this thing, they beleeveth not in him, with such a beleefe as continueth for ever ; but with a beleefe that had doubtfull ] conceits and thoughts after it. Maimony in *Mishn.* in *Sefude batorab*, chap. 8. 5. 1.

Verf. 10. sanctifie them ] that is, bid them, and looke that they doe sanctifie, and holily prepare themselves, that they may be humbled at my feet, to receive my words ; as *Deut.* 33. 3. This was by cleansing themselves from all filthinesse of the flesh and spirit, *2 Cor.* 7. 1. inwardly by faith, *Alf.* 15. 9. outwardly by washing their garments, (whereof see *Gen.* 35. 2.) and their bodies, as appeareth by other places that shew the sanctifying of the priests and people, *Levit.* 8. 6. and 15. 5, 6, 8, 13, 16, 18, 21, 22, &c. and abstaining from their wives, as after followeth here, *verse* 15. Which things figured our sanctification and cleansing by Christ Iesus, with the washing of water, by the Word ; even the washing of regeneration, and renewing of the holy Ghost, *Ephes.* 5. 26. *Tit.* 3. 5. From this precept the Hebrew Doctors gather their doctrine and practise, for baptizing all whom they admit unto their Church and covenant : as Maimony sheweth in *Ajweri Biah*, cap. 13. and is more fully set downe in the annotations on *Genesis* 17. 12.

Verf. 11. the third day ] which is thought to be the day that after was called *Pentecost*, the 50. day after the Passover ; then was a yearly feast, *Exod.* 23. 16. *Lev.* 23. 15, 16, &c. *Alf.* 20. 16. On this day the fire law was now given on mount Sinai : on this day the fire tongues were after given for preaching the Gospell in Jerusalem, *Alf.* 1. 2, &c. And many mysteries are of the third day, in the Scriptures : see the notes on *Gen.* 22. 4.

Verf. 13. touch it ] or, touch him : that is, the man or beast that shall touch the mountaine, shall be so execrable unto you, as ye shall not touch it with hand, but stone it, or shoot it through. These ordinances were outward, concerning the mount that might

be touched ; terrible, that the people could not beare that which was commanded ; and shewed the nature and use of the law, contrary to the Gospell on mount Zion, as Paul explaineth it, *Heb.* 12. 18, 20, 22, &c. with a sign ] with arrow (or dart,) as the Apostle in Greeke openeth the Hebrew phrase shooting, shot through, *Heb.* 12. 20.

the sound of the trumpet ] or, the sounding trumpet : called in Hebrew *Iobel*, translated in Greeke, voyces and trumpets ; but the Apostle seemeth to expresse it by the sound (or echo) of the trumpet, *Heb.* 12. 19. the Chaldee turneth it the trumpet. Every 50. yeare was of the sounding of trumpets called *Iobel*, (the Jubilee,) *Levit.* 25. 10. See the annotations there, and *Ios.* 6. 4, 5. it is drame long ] or, drameeth (that is, continueth) the sound : and so there bee an end of the trumpets sounding. shall goe up ] that is, as the Chaldee paraphraseth, when the trumpet shall be withawne, they shall have leave to goe up : and as the Greeke translatheth, when the voyces, and the trumpets, and the cloud, are departed from the mountaine, they shall goe up. So that whiles the signes of Gods Majestic were on the mount, the people were forbidden to approach : but when they were ceased, the people might goe up to any other common mount ; whereas until that time the mountaine was sanctified, *verse* 23.

Verf. 15. unto a wife ] or to a woman ; that is, any of you unto his wife, to lie with her ; as the Ierusalem Thargum expoundeth it, the ministerie of the bed. A like speech passed betwene Achimelech the priest and David, about eating of the holy bread, *1 Sam.* 4. 5. This was for the more humiliation and preparing of the people : as Paul teacheth that man and wife may abstaine with consent for a time, that they may give themselves to fasting and prayer, *1 Cor.* 7. 5. It seemeth also by the Law in *Lev.* 19. 18, that there was a figurative uncleanness by all such copulation : see the annotations on that place.

Verf. 16. voyces ] that is, thunders ; see *Exo.* 9. 23. heavy ] that is, very thicke cloud, the Greeke translatheth, darknesse clouds. These were signes of Gods glorious presence, and

and of his judgements against the breakers of his Law: the Prophets use the like words to signify his Majesty, *Psalm. 9, 10, 12, 14, and 77, 24.* And these things were now done by the ministerie of Angels, *Heb. 1, 7, 10, 11, 13, 19.* for God came, with ten thousands of Saints, *Deut. 33, 2.* trumpets shewing the nature of the Law, to manifest Gods will, as mens transgressions, and to warne them of the wrath deserved, *Ezek. 1, 1. Ezek. 33, 3. Rom. 3, 20, and 4, 15.* *trembled* or, *was afraid.* The spirit of bondage which was in the people, caused them to feare, *Rom. 8, 15.* for they were not perfect in the love of God, *1 John 4, 18.*

Verf. 17. *to meet with God* as the Chaldee paraphrast, *with the Word of the Lord.* Thus Moses as a mediator stood betwene the Lord and the people; because they were afraid, *Deut. 5, 5. Gal. 3, 19.* at the neither part without the bounds that Moses had limited, *verse 12.* They stood here (as the Hebrewes write) after the order that Moses mentioned (in *Deut. 29, 10, 11.*) when after 40. years he renewed the covenant; *First there were the first-borne: (the priests, Exod. 19, 22.) which came next unto the Lord: after them the Heads of the Tribes, the Rulers: after them the Elders: then the officers: after them all the men of Israel: then the little ones: after them the women: and then the strangers, Aben Ezra on Exodus 19.*

Verf. 18. *on a smoke* With clouds and smoke, God often manifested his glorious presence to his people, *Exod. 40, 34, 35. 2 Cor. 5, 4, and 6, 5. and 1, 12. 1 Peter 4, 12. Rev. 18, 8.* there was the hiding of his power, *Heb. 3, 4.* defended God who filleth heaven and earth, *Isa. 66, 14.* as said to defend or come downe to certaine places, when hee there manifesteth his glory: and it is spoken of him after the manner of men. See the notes on *Gen. 6, 6, and 11, 5.* *in fire* for Gods Word is like fire, *1 Pet. 2, 29.* and his Law was fire, *Deut. 33, 2.* as he himselfe is a consuming fire, *Deut. 4, 24.* Thargum Jerusalem explaineth it thus, because the glorie of the Majestic of the Lord was revealed upon it, in a flame of fire. The mountaine burnt with fire unto the midst of heaven,

with darkness, clouds, and thick darkness, *Deut. 4, 11.* all the mountes the mountains saw the Lord, and trembled, *Heb. 3, 10.* they leaped like rammers, *Psalm. 114, 4.* the earth quaked, the heavens also dropped at the presence of God; even Sinai is selfe, at the presence of God, the Grecke tranlateth, *all the people was affraid.*

Verf. 19. *going and waxing strong* that is, continually proceeding and increasing in loudnes and strenght more and more. See a like phrase in *Gen. 8, 3.* *Moses spake* so fearfull was the sight, that Moses said, I am so afraid and tremble, *Heb. 12, 21.* by a voyce by a more gentle meane than the thunder, or loud, shrilling trumpet: that Moses might be confirmed and not affrighted. (So Daniel being daunted with a vision was strengthened by the Angels words, *Dan. 10, 8, 16, 17, 19.*) And this voyce was heard of the people; as is likely by that promise unto Moses, in *verse 9.* It signified also, that onely the Lords voyce takes away the terrors of the Law: for by Moses the Law was given, but by Christ (who answered the Law and fulfilled it,) cometh grace and truth, *John 1, 17.*

Verf. 21. *testifie unto* or, *charge (contest)* the people. Paul used to contest (or charge) before God and his Angels, *1 Tim. 5, 21. 2 Tim. 2, 14. and 4, 1.* *lest they break* or, *that they break not through*, to wit, the bounds set them. *to see* as Moses did at the first, till he was staied of God, *Exod. 3, 3.* Curiosity is forbidden, that men might walke by faith, not by sight, *2 Cor. 5, 7.* and learne humility, *Rom. 12, 3.* The Grecke here tranlateth, *lest they draw nether side God, to consider* (or to behold) and Luke useth the word in that sense, in Stephens speech of Moses, *Act. 7, 31.* *fall* that is, be killed of the Lord, *verse 12.* as 50. thousand and 70. men of Bethlethem were slain for looking into the Ark of God, *1 Sam. 6, 19.* So falling is used for slaine, in *Gen. 1, 10. 1 Cor. 10, 8.*

Verf. 22. *which come neare* that is, as the Chaldee explaineth, *which comenearer to minister before the Lord.* These priests are after called young men of the sons of Israel, *Exod. 24, 5.* and were the first-borne of the people whom God

God had sanctified to himselfe, *Exod. 13, 2.* in whose place he afterward tooke the tribe of Levi, *Numb. 3, 12, 15, 17, 18.* *sanctifie themselves* that is, prepare, wash, and keepe themselves from being defiled with sinne, by touching the mount, as *verse 24, 12.* *break forth* which the Chaldee expoundeth, *be strong*, (that is, very angry) but it implieth death also, when God breaketh forth as the breach of waters upon men to destroy them; as *1 Sam. 5, 20. and 6, 6, 7, 8.*

Verf. 23. *cannot* or, *shall not be able* to come up, by reason of the former charge and limitation. It seemeth therefore that Moses thought it needlesse to speake so often and instantly to the people: but God urged it againe, *verse 24.* so restraining the curiosity of the people; and shewing the end of the Law, to be rather to exclude men from God, (by reason of their finnes,) than to iustifie or give them life, as doth the Gospell; for it was the ministration of death, *2 Cor. 3, 7. Gal. 3, 10, 11. 19, 21, 22, 23, 24.* Mount Sina, is in bondage with her children, *Gal. 4, 25.*

Verf. 24. *break through* the Grecke here tranlateth, *let them not violently presse to come up:* but that which the Law suffereth not, the Gospell admiteth, *Matth. 11, 12. Luke 16, 16. Heb. 12, 18, 22, 23, 24.*

## CHAPTER XX.

1. The ten Commandments are spoken by God. on mount Sinai. 18. With thunders, lightnings, sound of the trumpet, &c. interested the people are afraid. 20. Moses comforteth them. 22. God upon this occasion, againe forbiddeth them idolatrie. 24. Of what sort the altar should be.

AND God spake all these words, saying, I, Iehovah thy God, which have brought thee out from the land of Egypt, from the house of servants. Thou shalt not have any

other gods before my face. Thou shalt not make unto thee a graven thing, or any likeness of things which are in the heavens above, or which are in the earth beneath, or which are in the waters beneath the earth. Thou shalt not bow downe thy selfe to them neither serve them: for I Iehovah thy God am a jealous God, visiting the iniquitie of the fathers upon the sons, upon the third & upon the fourth generation of them that hate me: And doing mercy unto thousands of them that love mee and of them that keep my Commandments. Thou shalt not take up the name of Iehovah thy God in vaine, for Iehovah will not hold him guiltlesse, that shall take up his name in vaine. Remember thou the Sabbath day, to sanctifie it. Six daies shalt thou labour, and shalt doe all thy worke. But the seventh day is a Sabbath to Iehovah thy God: in it thou shalt not doe any worke; thou, or thy sonne, or thy daughter; thy man servant, or thy woman servant, or thy cattell, or thy stranger which is within thy gates. For in six daies Iehovah made the heavens and the earth, the sea and all which are in them, and rested in the seventh day: therefore Iehovah blessed the Sabbath day, and sanctified it. Honour thy father and thy mother, that thy daies may be prolonged upon the earth: which is Iehovah thy Gods first commandment. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steale. Thou shalt not covise.

- 17 *sweat a false witness against thy neighbour. Thou shalt not cover thy neighbours house: thou shalt not cover thy neighbors wife, or his man servant, or his woman servant, or his ox, or his ass, or any thing which is thy neighbours. And all the people saw the voices, and the lightnings, and the voice of the trumpet, and the mountaine smoaking: and the people saw, and removed away; and they stood as farre off.*
- 19 *And they said unto Moses, Speake thou with us and we will heare; and let not God speake with us, lest we die. And Moses said unto the people, Feare not, for God is come for to tempt you; and that his feare may be before your faces, that you may not sinned. And the people stood as farre off: and Moses drew neere unto the thicke darknesse where God was. And Iehovah said unto Moses, Thus thou shalt say unto the sonnes of Israel: You have scene that I have spoken with you out of the heavens. Ye shall not make with me gods of silver, or gods of gold: ye shall not make unto you: An altar of earth thou shalt make unto me, and shalt sacrifice thereon: thy burnt offerings, and thy peace offerings, thy sheepe, and thy oxen: In every place where I shall make the memoriall of my name, I will come unto thee, and I will bless thee. And if thou wilt make unto me an altar of stones, thou shalt not build it of hewen stones: for if thou lift up thy toile upon it, thou hast polluted it. And*

thou shalt not goe up by steps unto mine altar, that thy nakednesse be not discovered thereon.

## Annotations.

**G**od [spoke] The Law was given by the ministerie of Angels, Heb. 2.2. *Act. 7.53.* out of the midst of fire, cloud and darknesse, with a great voice, which *shooke the earth*, Deut. 4.22. Heb. 12.26. *all these words* these ten Commandments following; and he added no more, Deut. 5.22. wherefore they are called the *ten words*, Exod. 34.28. that is, the ten Commandments; as the *Word of God*, Mar. 7.13. is the *Commandment of God*, Math. 15.6. See the notes on Exod. 34.28. The Apostle calleth the Law, the voice of words, Heb. 12.19.

Verf. 2. *I Iehovah* understand, *I am Iehovah*, as the Greeke explaineth it: or, *I Iehovah am thy God*. The words *I Iehovah*, note the unitie of the Godhead, as elsewhere he saith, *Iehovah our God, Iehovah is one*, Deut. 6.4. what the name signifieth is noted on Genf. 2.4. Exod. 6.3. *thy God* though he is so by creating us, yet here he specially intendeth the covenant of grace, made with his people; whereby they are blessed that have Iehovah for their God, *Psalm* 33.12. From hence ariseth his authoritie to command; and this is a reason of our obedience, because he is Iehovah, and our God: therefore as his name is prefixed to the first commandment, so is annexed to the rest, as to the second, in *Lev.* 19.4-31. to the third, in *Lev.* 19.12. to the fourth, in *Lev.* 19.30. to the fifth, in *Lev.* 19.32. to the sixth, in *Lev.* 19.16. to the seventh, in *Lev.* 18.6. &c. to the eighth, in *Lev.* 19.11. to the ninth, in *Lev.* 19.16. and generally to all the commandments, *Lev.* 18.15. and 19.17. 31. *of servants* i.e. the Greeke and Chaldees (saith, *at Jerusalem*, or *bondage* i.e. *Exod.* 13.2. *Egypt* was a *servant of men*, Deut. 4.20. a figure of our spirituall bondage

and miserie under Satan: and the deliverance from it figured our salvation by Christ, *Coloss.* 1.13. *Luk.* 1.71.74-79. *Act.* 26.18. from these graces are forcible arguments to persuade us to faith and obedience: Ye are my witnesses, saith Iehovah, &c. that ye may know and beleve mee, and understand that I am hee. I, I am Iehovah: and beside me there is no Saviour. I have declared and have saved, *Esa.* 43.10, 11, 12. I am Iehovah thy God, the Holy one of Israel, thy Saviour, I gave Egypt for thy ranfome, &c. *Esa.* 43.3.

Verf. 3. *Thou shalt not have* or, *There shall not be to thee*: but this Hebrew phrase the holy Ghost changeth into another equivalent; as, *There is not to us*, *Luke* 9.13. that is, *We have not*, *Mat.* 14.17. This and most of the other precepts are prohibitions, forbidding the evill, expressly commanding the contrary good inclusively: for we must both *eschew evill and doe good*, *Psalm* 34.15. But Gods forbode bindeth most strictly, and alwaies, and we are borne in evill and are prone unto it, rather than to good; and are therefore called by these commandments from all corruption, unto the integritie wherein God first created us. *other gods*

the Chaldee explaineth it singularly, *other god*: and so the Scripture also expelleth it, in *Exod.* 34.14. *Psalm* 81.10. For, *Is there a god beside me?* saith the Lord, *Esa.* 44.8. There is none other god but one; though there be many that are called gods, *1 Cor.* 8.4. 5. unto whom the vaine heart of man fallily attributeth deitie: for whatsoever the Gentiles sacrificed, was unto devils, and not to God, *1 Cor.* 10.20. *Levit.* 17.7. *Deut.* 32.17. And the gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens, *Ier.* 10.11. Hereby on the contrarie we are commanded to have Iehovah for our God: which is, to know him, and to serve him with a perfect heart, and with a willing minde, *1 Chron.* 28.9. to love him with all the heart, and with all the soule, and with all our might, *Deut.* 6.4. 5. to feare, beleve, honour, obey, and cleave unto him, *Deut.* 10.13. *2 Chron.* 20.20. *Psalm* 22.24. *1 Sam.* 5.22. *Deut.* 11.22. before my face: or against my face, that is, against, or before me

the Greeke and Chaldee translate it, *but me*. After, in *verse* 23. Moses saith, *with mee*. It implieth also all time and place: as, *before the Sunne*, *Psalm* 72.17. is, so long as the Sunne endureth; so here *before me*, is so long as I am, for ever and ever. And all place, as, *Whithersoever I shall I see from thy face* (or presence?) *Psalm* 139.7. Therefore also the face or presence of God is here mentioned, because hee beholdeth the secrets of the heart, *Psalm* 44.21. 22. and 139.23. 24. and the Law, (and so every precept) is *spirituall*, *Rom.* 7.14. and bindeth the whole man, bodie, soule, and spirit; the understanding, the will, and the effects of them both, for ever.

Verf. 4. *Thou shalt not make* As the former precept forbade all feigned gods, so this forbids all feigned service, whether it be to the true God, or any other: and commandeth to worship God in spirit and truth, *Iohn* 4.24. In the Chaldee paraphrase called *Targumans*, this is expressly said to be the second Commandment; and such is the generall opinion of the Jew Doctors; as *Philo in exposit. Decalogi*; *Iosephus antiq.* 1.3. and others: yet some now would make this but a part of the first Commandment. So the Sabbath is by him and other ancient Rabbins called the fourth precept, (as is observed on *Gen.* 49.12.) which by the others account must be the third. Making here meaneth not only with the hand, but with the heart or imagination: for we ought not to think that the godhead is like unto gold, &c. *Act.* 17.29. And to worship the Sunne or Moone, or any creature, is to make an idoll of it, *Deut.* 4.17.19. *unto thee* ] to (or for) thy selfe: to wit, without commandment from God; for by his commandment Moses made the Cherubims in the sanctuary, *Exodus* 25.18. and the brazen Serpent in the wilderness, *Numb.* 21.8. And this forbiddeth not all images of creatures for civil use, (which are allowable, *Math.* 22.20.) but for religious: So the Law explaineth it; as, *ye shall not set up any image of stone in your land, to bow downe unto it*, *Levit.* 26.1. and the Prophets phrase obinimages which ye made unto you, *Amos* 5.10. is expounded thus, which ye made to

worship them, *Acts* 7. 43. But to make any image of the invisible God, is altogether unlawful, and impossible, *Deuter* 4. 12. 15. *Ezra* 40. 17, 18. *Rom* 1. 22. 23. And by this, for thy selfe, hee forbiddeth the making of any for others also; as when Aaron made one for the people, *Exod* 32. 1, &c. The Hebrew canons say, He that maketh an idoll for himselfe, though hee make it not with his owne hand, nor serveth it, hee is guiltie. Likewise hee that maketh an idoll with his hand for others, though hee make it for an infidell, hee is guiltie. Therefore he that maketh an idoll for himselfe with his owne hands, be it double guiltie: Maimony in treat. of Idolatry, chap. 3. S. 9. a graven thing ] in Hebrew, *Pesul*; which is any thing hewen, graved, cut or carved: the Greeke translatheth it, *an idoll*; the Chaldee, *an Image*; and the Thargum called Ionathans, addeth *Image* or *Figure*. And the holy Text elsewhere expressly condemneth Images, *Ezek* 16. 17. and not onely graven, but molten, *Hof* 13. 2. or painted, *Ezek* 8. 10. So under this one particular, all pourtratures, and humane devices are forbidden, not onely things made with hand, but with heart and thought, *Acts* 17. 25. 29. Every such Image is a teacher of lies, *Hab* 2. 18. and, *Who so formeth a god, or melteth a graven image, it is profitable for nothing*, *Ezra* 44. 10. *likenesse*] in Hebrew, *Temulah*: which Moloch openeth by two other words, *Semel*, and *Tadmuth*; that is, *Similitude* and *Figure*, *Deut* 4. 16. and elsewhere hee nameth also *Matshab*, and *Matshab*, that is, *Statue* (or pillar) and *Picture*, *Levit* 26. 1. So that all shapen, pourtratures, precepts and devices of men, are forbidden in Gods worship, *Ezra* 29. 13. *Mat* 15. 8. 9. *Coloss* 2. 23. and on the contrary, Gods commandements and statutes for his worship and service are to bee kept and praefixed, without adding any thing unto them, or taking any thing from them, *Deut* 5. 32. and 6. 17. 18. and 12. 8. 28. 32. in the heavens ] as the Sunne, Moone, Starres, Fowles, or the like, *Deut* 4. 17. 19. The worshipping of Angels, is also forbidden, *Coloss* 2. 18. in the earth ] as the likeness of man or woman, or of beasts, or creeping things, *Ezek* 23. 14. *Deut* 4. 16. 17. 28. *Ezra* 44. 13. After this manner,

the nations of the world corrupted true religion, *Rom* 1. 23. in the writers ] as any fish, or the like, *Deut* 4. 18. So all resemblances whatsoever, are here forbidden, which men can make. Behold, they are all unwise, their works are nothing, their molten images are winds and confusion, *Ezra* 4. 1. 29.

Verf. 5. not bow downe ] or, not worship: under this one, all other gestures of reverence are forbidden; as bowing the knee, *1 Kings* 19. 18. killing, *Hof* 13. 2. lifting up of the eyes, *Ezek* 18. 6. spreading up of the hand, *Psal* 44. 21. and the like. Contrariwise they are to bee broken downe, burned, destroyed, and detested, *Deut* 12. 3. and 7. 25. 26. *Ezra* 30. 22. to them ] that is, to any creature, *Rom* 1. 25. though an Angell, *Revel* 22. 8. 9. or, to the Image of any creature, or of God himselfe, *Ezra* 40. 18. 21. *Rom* 1. 23. or to any work of our owne hands, *1er* 1. 16. *Mic* 5. 13. And as we may not bow downe unto them, so neither before them, 2 *Chron* 25. 14. yea these two phrases doe one explaine another; as to pray before the Lord, *1 Chron* 17. 25. is to pray unto him, 2 *Sam* 7. 27. and to bow downe (or worship) before the devill, *Luke* 4. 7. is to bow downe unto him, *Mat* 4. 9. But to bow downe unto men, for civill honour is lawfull, *Gen* 23. 7. 1 *Sam* 24. 8. serve them ] The Hebrew *gnabad*, implyeth all manner of service, both that which in Greeke is called *Latreia*, as in this place; and *Doulos*, as by it the Greeke version explaineth it, in *Exodus* 23. 33. and many other places. The Hebrew Doctors say, The root of the Commandement against idolatry, is, that men should not serve any of all the creatures; neither Angell, nor spheare, nor starre, nor any of the foure elements, nor any thing that is created of them. And although hee that serveth knows that the LORD is God, and serveth the creature after the manner that Enos and the men of his age served at first; (whereof see the notes on *Gen* 4. 26.) yet hee, hee is an idolater. Maimony in *Mishneh*, treat. of Idolatry, c. 2. S. 1. Under this name Serve, with hand, mouth, or heart: as prayer, or thanksgiving, *Ezra* 44. 17. *1er* 2. 27. confidence in them, *Ezra* 13. 4. 8. offering of sacrifice,

2 *Kings* 17. 35. burning of incense, *1er* 18. 15. preaching for them, *Jerem* 2. 8. asking counsell of them, *Hofea* 4. 12. building temples, altars, or other monuments unto them, *Hof* 8. 14. and 12. 11. erecting of ministeries, *Numb* 8. 24. or doing any ministeriall worke for their honour, *Ames* 5. 26. compared with *Numb* 4. 24. 25. contributing to their maintenance, *Numb* 7. 5. *Nehem* 10. 32. 39. all fellowship with them, *Ezra* 44. 11. communion in the service of them, *1 Cor* 10. 18. 21. 2 *Cor* 6. 16. 17. familiar conversing with teachers of idolatry, 2 *John* 10. 11. reading the bookes thereof, *Acts* 19. 19. or any other way to learne their abominations, *Deut* 12. 30. The Hebrews say, Idolaters have made many bookes of their rites, and of the works and rites of the same; the holy blessed (God) hath commanded us that wee should not at all read in those bookes. Maimony treat. of Idolatry, c. 2. S. 2. Also they say, He that serveth an Idoll, after the manner of the usuall service thereof, although hee doe it in contempt thereof, hee is guiltie: Maimony *ibidem*, c. 3. S. 5. On the contrary, God hereby requirerh that we serve him, in such places, and with such things and rites as himselfe hath commanded, *Deut* 12. 5. 6. 14. 28. and serve him onely, *1 Sam* 7. 3. *Matth* 4. 10. *jeselus*] and a consuming fire, *Deut* 4. 24. God is said to be an husband unto his people, *Jerem* 2. 2. *Hof* 2. 19. idolatry, is *whoredome*, *Deut* 31. 16. *Judg* 2. 17. *Jerem* 3. 9. 20. Therefore Gods indignation against this sinne, is called *zealous*; and as that is the rage of a man, so that hee will not spare in the day of vengeance, *Prov* 6. 34. so the Lord here threatneth to visit, that is, to search out and punish this iniquity: for so visiting often signifieth, *1er* 44. 13. and 5. 9. 29. and when hee visiteth them, they shall fall and perish, *1er* 6. 15. and 10. 15. the sonnes ] or children, posteritie; meaning such as are transgressors with their fathers, as after hee saith of them that hate me. So here the Chaldee paraphraseth, upon the rebellious sonnes. Otherwise, if the sonne feare, and doe not such evil, God saith, he shall not die in the iniquity of his father; but, he shall live by love, *Ezek* 18. 4. 10. 13. 14. 17. generation ] this word is supplied both in the

Greeke and Chaldee versions. The Hebrew phrase is, on the thirds, and on the fourths: such defects are common, see *Exod* 12. 3. *Gen* 4. 20. and 24. 22. So after in verse 6. into thousands, that is, the thousand generation, of them that hate me ] or, to my haters: whereunto the Chaldee addeth, when the sonnes goe on to sinne after their fathers. For hereby they turne to be Gods enemies, *Mic* 2. 8. as they doe love him, that keepe his commandements, *verse* 6.

Verf. 6. love me, &c. ] Love is first named as that from which the keeping of the commandements proceedeth, *1ohn* 14. 15. for the end of the Commandement, is Love out of a pure heart, *1 Tim* 1. 5. and towards such as love him, and keepe his commandements, God keepeth covenant and mercie, *Dan* 9. 4. The Hebrew Doctors write, Let not a man say, loe I doe the Law, and exercise my selfe in the wisdom thereof, to the end that I may receive all the blessings that are written therein; or that I may be worthy of life, in the world that is to come: and I will keepe me from the transgressions which the Law warneth me of; that I may be delivered from the curses written in the Law; or that I be not cut off from the life of the world to come. It is not meet to serve God after this manner. For hee that serveth thus, serveth of feare, &c. but hee that serveth of loves exerciseth himselfe in the Law, and maketh in the waies of wisdom; not because of any thing in the world, nor for feare of evil, or that hee may inherit good things: but doth the truth, because it is the truth, &c. And this is a very great dignity, which no wise man is worthy of: and it was the dignity of Abraham our father, whom the holy blessed (God) calleth his Lover (or Friend, *1sa* 41. 8.) because he served him pure, but if Love. And this is the dignity which God commandeth us, by the hand of Moses, saying; And thou shalt love the Lord thy God, (*Deut* 6. 5.) And at what time a man loveth the Lord, much love cometh, immediately hee will doe all the commandements, out of love, &c. Maimony treat. of Repentance, c. 10. S. 12. Verf. 7. not take up ] to wit, upon thy lips, or mouth (as this phrase is opened in *Psalm* 16. 4. and 50. 16.) that is, not speake, use, or mention. So to take up a proverb, *Ezra* 14. 10.



to take up a lamentation, Ezek. 26. 17. is to speake or utter the same. The Chaldees restraineth it to one particular, *thou shalt not sweare by the name, &c.* and the Thargum called Ionathans, thus, *My people the house of Israel; Let not any of you sweare by the name of the Word of the LORD your God in vaine:* But though *sweare* being a principall thing here intended, *Esay* 48. 1. yet the precept is more large, forbidding all unreverent and unholy use of Gods name, in heart, mouth, or action: and commanding the sanctifying thereof, as it is *Holy and Reverend, Mat. 6. 9. P'salme 111. 9. and to sweare by the same, Deut. 6. 13.* Name] that whereby God hath made himselfe knowne; as his titles and attributes, *Exod. 34. 5, 6, 7.* his Word, Law, Gospell, *Deut. 32. 3. Ait. 9. 15.* (as the Law of Christ, *Esay 42. 4.* is expounded to be his Name, *Matth. 12. 21.*) also prayer, *Gen. 4. 26.* and Gods whole worship, and all ordinances pertaining thereto, *Deut. 12. 5. Mal. 1. 11, 12. Mic. 4. 5.* his sacraments, *Matth. 28. 18, 19.* censures, *1 Cor. 5. 4, 5. Matth. 18. 20.* and whatsoever belongeth to Christian religion, is comprised in this Name of God. That as the second commandment teacheth us wherewith to serve the Lord: so this third directeth us unto the holy use of all religion, in heart, profession, and action. *in vaine*] or, *to vanitie:* which word implieth also *false*, (as after in *verse 16.*) and so it is used to denote false religion or idolatry, *1er. 18. 15. 1er. 2. 9.* false doctrine, error, and heresie, *Lam. 2. 14. Ezek. 13. 6, 7.* but commonly vaine and fruitlesse speaking or doing, whereof no good commeth, *P'salme 127. 1, 2. Esay 1. 13. 1er. 4. 30. and 6. 29.* So two things chiefly are here forbidden: the mentioning or using of Gods name, in word or deed, when it should not be used, for that there is no just cause so to doe: secondly, the using of it amisse, when duty bindeth us to use it with feare and holinesse. As *sweare*ing, when there is no cause of an oath, *Mat. 6. 34.* and swearing falsly, *Levit. 19. 12.* swearing and not performing, *1 Chron. 36. 13.* vowing and not paying, *Deut. 23. 21.* vaine praying, in respect of matter or manner, *Job 35. 13. Mat. 6. 7.* corruption in teaching, or hearing the

Word of God, *Ezek. 21. 29. 2 Cor. 2. 7. Matth. 13. 19. Ezek. 33. 31.* abusing the Word to unlawfull arts, superstition, jesting, profane-nesse, *Deut. 18. 11. Esay 66. 5.* abuse of the sacraments and holy mysteries, *Mat. 1. 11, 12. 1 Cor. 11. 27-29. 1er. 7. 4-10.* abuse of ecclesiastical censures, *Esay 66. 5.* abuse of words, *Eph. 3. 7. Prov. 16. 33.* hypocrisie in any religious worke, *Mat. 15. 7, 8, 9.* and all unbeliefe, *Rom. 14. 23. Lam. 1. 6.* a sinful conversation, whereby the name of God is blasphemed among the Gentiles, *Rom. 2. 24.* with whatsoever else is contrary to the sanctifying of Gods name; which on the other part is here commanded, *Lev. 22. 31, 32.* The Hebrew Doctors say; *Whosoever transgresseth willingly, and without constraint, any one of all the commandments [spoken of in the Law, with a contemptuous Iule, to provide (Gods) anger;] loe this man polluteth the Name (of God): and if he transgresseth in the presence of ten men of Israel, he polluteth the Name publicly.* Also whosoever separateth himselfe from transgression, or doth that which is commanded, *not for any thing in the world, nor for feare or dread, nor for to seeke honour; but for our blessed Creators sake, as Ioseph the just refrained himselfe from his masters wife, (Gen. 39. 9.) loe this man sanctifieth the Name (of the Lord.)* Maimony in Iesudes batorah, c. 5. S. 10. *gulliesse*] or, *cleare, innocent:* that is, he will not leave him unpunished: (so the phrase significeth, as is opened in 1 *King. 2. 9.*) but he shall be plagued in this world, or in that which is to come, as Thargum Ionathan paraphraseth, *the Lord will not hold him just (or innocent) in the great day of judgement.*

*Verf. 8. Remember*] Hebr. *To remember:* of which phrase, see *Exod. 13. 3.* God speaketh thus of this commandment, to note the importance of it; for he reckoneth the breach of this precept, as one of the greatest sins in Israel, *Ezek. 20. 12. and 22. 8. and 23. 38.* &c. Likewise to signifie the antiquity of it, as being from the creation of the world, *Gen. 2. 23.* and for that it was to be kept but one day in seven; that when the time cometh it be not forgotten or neglected. In repeating this Law, Moses saith *Observe (or keepe) the Sabbath, Deut. 5. 12. In Esay 58. 13.* the Lord

addeth

addeth two words more, to call the Sabbath a Delight, the holy day of the Lord honourable: all which doe shew the weight of this precept.

*Sabbath day*] that is, the day of rest, or of ceasing, namely, from our owne workes, as God did from his, *Heb. 4. 10.* See the notes on *Genesis 2. 2, 3.* A day is either large of twentie foure houres, or strict of twelve houres, *Iohn 11. 9.* This here is meant of the large day, which in Israel began at evening; as *Levit. 23. 32.* from evening to evening, *you shall rest your Sabbath.* sanctified] that is, separate it from common workes, such as pertaine to this naturall life; and consecrate it to God and holy workes, such as concerne the spiritual life. As to have holy convocations or assemblies of the Church, *Levit. 23. 3.* in them to pray, *Ait. 16. 13.* to read and expound the Scriptures, *Luk. 4. 16-22. Ait. 15. 21.* to dispute of matters of religion, *Ait. 17. 2, 3.* and 18. 4. to talke and meditate on Gods Word and workes, *P'sal. 92.* to doe workes of merie to them that are in miserie, both to man and beast, *Mat. 12. 10, 11-13. Luke 13. 10, 11-17.* and all other like actions tending to sanctification. And as all things are sanctified by the word of God and prayer, *1 Tim. 4. 5.* so of the Sabbath, the Hebrews say, *It is commanded to sanctifie it with words,* both at the coming in, and at the going out thereof. At the coming in to blesse God, which hath given his Sabbath for a remembrance of the creation of the world, a beginning of holy convocations, a remembrance of the coming out of Egypt, and which of his love hath chosen and sanctified his Church above all peoples, &c. at the going out of it also to blesse God, which hath separated between the holy and the profane, betweene light and darknesse, betweene Israel and other peoples, betweene the seventh day and the six working dayes. *Maimony* in treat. of the Sabbath, c. 29. S. 1, 2, 3.

*Verf. 9. labour*] or *serve,* which some doe understand thus; Six daies thou shalt serve the Lord, and doe thine owne worke also: for service is a dutie to the Lord, *Ex. 3. 12.* and 23. 21. But comparing this place with *Exod. 34. 21.* where it is opposed unto *Rest*, it seemeth rather to intend our owne worke or labour, which God of his bountie alloweth to be followed the six dayes, that we may the more willingly and cheerfully serve him in the seventh. *thy worke*] the Greeke tran- slaeth, *thy workes*; hereby is meant things necessarie as well for bodie as soule; and things good and lawfull permitted us of God, as it is written, *Let him labour and worke with his hands the thing that is good, Ephes. 4. 28.* So in *P'salme 91. 11.* all thy waies, meane such as God had appointed to walke in: which words Satan therefore omitted when hee alleged that Scripture, tempting Christ to unlawfull waies, *Mat. 4. 6.*

*Verf. 10. But*] Hebr. *And the seventh.* This is perpetuall, that one day of seven be a Sabbath: but that seventh day which Moses commanded, is changed by Christ into the first day of the weeke, called the Lords day, *Rev. 1. 10.* because our Lord Christ (who renewed the world, and created new heavens, and a new earth, *Esa. 65. 17. 2 Cor. 5. 17.*) finished his worke and rose from the dead that day, *Mat. 28. 1. 2. 6.* and his disciples assembled in that day and after unto prayer and religious workes, *Iohn. 20. 19. 26. Act. 20. 7. 1 Cor. 16. 1, 2.* And if the bringing of Israel out of Egypt, was such a worke, as God for a memoriall thereof, made that day and moneth the head and beginning of the moneths of the year, otherwise than had beene before, as is shewed on *Exod. 12. 2.* how should not our redemption from death and hel, (manifested in the day that Christ rose from the dead, *1 Cor. 15. 14. 17.*) deserve much more to bee remembered in the day thereof: and the creation of the new world be celebrated, as of the old. The Hebrew Doctors have a saying, that the world was not created but for the Messias; *Thalmud* in Sanhedrin, c. Chelek. And the bringing out of Egypt made a reason why the Iewes should keepe their Sabbath, *Deut. 5. 15.* our deliverance by the Messias is a more weighty reason. Therefore as the other Iewish Sabbaths were figurative, and had their end in Christ, *Coloss. 2. 16, 17.* so the seventh day in this Sabbath was also figurative, and is ceased; but the Sabbath still remaineth,

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maineth, *Math. 24. 10.* in it] these words are added also in the Greeke version. *any worke*] to wit, of thine owne, or for this natural life; and under the name of *worke*, is comprehended buying and selling of wares, or of victuals, *Nehem. 13. 16, 17.* carrying of burdens, *1er. 17. 22.* embalming of the dead, *Luke 23. 54. 56.* dressing of victuals, *Exodus 16. 23.* going of journeyes, *Exodus 16. 29. Acts 1. 12.* or any other thing that is of our owne waies, or pleasures, or speaking our owne words, *Esay 58. 13.* even the worke of the Lords Tabernacle might not be done on the Sabbath, *Exod. 31. 13-17.* but it is expressly commanded to rest on that day, *Exod. 23. 12.* Whereupon the Hebrew Doctors say, *though they be things which are not worke, yet wee must rest (or cease) from them;* namely, things like into worke, as climbing of a tree, riding on a beast, or the like. Likewise, judging of civill causes, putting off of the shoe, and taking the brothers wife, (spoken of in *Deuter. 25. 5-9.*) separating of tubes, first fruits, &c. valuing of things, (spoken of in *Leviticus 27.*) And from the Law, in *Esay 58. 13.* they teach it is unlawful for a man to speake with his partner (on the Sabbath day) what hee will sell on the morrow, or what hee will buy, or how he will build his house, and the like. Also that it is unlawfull for a man to visit his gardens or fields on the Sabbath, for to see what they need, or how they grow, for this is to doe his owne pleasure, (*Esay 58. 13.*) neither might they punishe (or execute) malefactors on the Sabbath, though the punishment of such is a thing commanded. *Mainmory treat. of the Sabbath. chap. 21. & 23. & 24.* Neither was it lawfull to marrie a wife on the Sabbath day: neither married they on the evening of the Sabbath, nor on the first day of the weeke, lest they should pollute the Sabbath by dressing of meat for the feast. *Mainmory treat. of Wives. chap. 10. S. 14.* Howbeit things belonging to Gods service, (though laborious to the bodie,) as killing and dressing of the sacrifices, &c. were to be done on the Sabbath, *1 Chron. 23. 31. Matth. 12. 5.* and so for workes of mercy to men, *Hos. 6. 6.* So the Levies held it a Sabbath dayes worke, to visit the sicke; and say, that perill of life putteth a

way the Sabbath; therefore to a sicke person that is in danger, they doe all things needfull for him on the Sabbath day. *Mainmory treat. of the Sabbath. chap. 24. S. 5. and chap. 2. S. 1.* *man-servant, &c.]* that they may rest, as well as thou, *Deuter. 5. 14.* Here the Hebrewes say, *The man and woman servant, whom wee bid to keepe Sabbath, are servants that are circumcised and baptised, &c. and have received the commandments which servants are bound unto.* But servants not circumcised nor baptised, but only have received the seven commandments given to the sonnes of Noe; they are as sojourning strangers, and may doe worke for themselves openly on the Sabbath, as an Israelite may on a working day. *Mainmory treat. Sabbath. chap. 20. S. 14.* But this permission seemeth unto mee, to be against Gods Law: which from the creation was given to all the world, *Gen. 2. 2, 3.* yet the Levies restraime it to themselves, from *Exod. 31. 17.* see the annotations there. *catell or beast;* which in *Deuter. 5. 14.* is amplified thus, *thine ox, or thine asse, or any beast of thine.* thy stranger] in Greeke, the proselyte. thy gates] the Chaldee expounds it, thy cities. So that which in *2 Sam. 10. 8.* is called the entering in of the gate, is in *1 Chron. 19. 9.* the entering in of the citie.

Verf. 11. therefore] Hereby it appeareth, that the Sabbath was instituted from the beginning of the world; and so was given to all nations, and not to Israel only. Though upon their bringing out of Egypt, they were put in minde to keepe it, and in *Deuter. 5. 15.* that their deliverance is made a reason to the end of this commandment.

Verf. 12. Honour] This is called the first commandment with promise, *Ephes. 6. 2.* that is, the first of the second table, which directeth us in all duties toward man: and this precept is to maintaine the order which God hath set amongst men of superiourie and subjection. The Hebrew word for Honour or Glorie, hath the name of weightiness; and so Paul speaketh of the weight of Glorie, *2 Cor. 4. 17.* and it implieth a dignitie and excellencie in parents and governours, which God would have to be maintained;

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whereupon magistrates are called Glories or Dignities, *2 Pet. 2. 10.* Honour is to be performed with the bodie in reverend gesture, *1 King. 2. 19. Levit. 19. 32.* in reverend speeches, *1 Pet. 3. 6. Exodus 32. 22. Numb. 12. 11.* in action, as obedience to their instructions and commandments in the Lord, *Prov. 6. 20. Ephes. 6. 1.* in recompencing their love and care, and relieving them with our substance in their age and need, *Mark 7. 10, 11, 12, 13. 1 Tim. 5. 4.* to cover their infirmities, *Gen. 9. 21, 22.* and in heart to reverence, feare, and love them, *Leviticus 19. 3. Rom. 13. 5. 9.* and by all other like meanes to shew respect and honour unto them. In an Hebrew Commentarie upon Moses, called *Chazkuni*, it is said, *We reade, Honour the LORD with thy substance, (Prov. 3. 9.) and Honour thy father and thy mother, (Exod. 20.)* The LORD is to be honoured, if thou have it: thy father and mother whether thou hast it or no; for if thou hast nothing, thou art bound to beg for them. Again, as God commandeth Honour; so he forbiddeth all dishonour, contempt, and disobedience, in heart, word, gesture, or action, *Levit. 20. 9. Prov. 30. 17. Deut. 21. 18-21. Eccles. 10. 20.* And as hee requireth children to honour their parents: so the parents are bound to educate and governe them with gravitie and lenitie, in the instruction and information of the Lord, *Ephes. 6. 4.* father and thy mother] in *Leviticus 19. 3.* the mother is named before the father. Under these names, all superiours and governours are implied: first, the father that beget, and mother that bare, *Proverbs 23. 22.* and *31. 2.* then parents by law and affinity, *Ruth 3. 1. 5.* parents that adopt children, *Ephes. 2. 7. 20.* Kings and all magistrates, *Esa. 22. 21. 2 King. 5. 13.* Prophets and Church governours, as Elias and Elisha were fathers, *2 King. 2. 12.* and *6. 21.* and *13. 14.* Deborah, a mother in Israel, *Judg. 5. 7.* and *17. 70.* Ancients in yeares, patrons, instructors, protectors, and all such like, *1 Tim. 5. 1, 2. Job 19. 16. Gen. 45. 8.* and *4. 20. 21.* may be prolonged] in *Deut. 5. 16.* Moses addeth, and that it may be well with thee. It may be Englished, that they (thy parents by their prayers) may prolong thy dayes: but such phrases are

often used impersonally, as is noted on *Gen. 2. 20.* and *16. 14.* and so the Apostle (according to the common Greeke version) saith, that it may be well with thee, and that thou maist be long lived (or live a long time) on the land, *Eph. 6. 2, 3.* Also the Chaldee said to bee Ionathans, translate that, that your dayes may be multiplied. the land] of Canaan which was to be given unto Israel, and was a figure of an heavenly countrey, as is noted on *Gen. 12. 1, 5.* Thus pietie hath the promise both of this life and of that which is to come. *Mainmory in Mishneh treat. of Repentance, chap. 8. S. 1.* saith; That which is written in the Law (*Deuter. 22. 7.*) that it may be well with thee and thou maist prolong thy dayes, wee have beene taught to understand thus: that it may be well with thee, in the world where all is well; and thou maist prolong thy dayes in the world which is all long, and that is the world to come.

Verf. 13. Thou shalt not kill, or, Thou shalt not murder: for the Hebrew *Rasach* properly signifieth Murder, that is, killing of mankinde unjustly; and so differeth from another word *Harag*, which is to kill a person, which sometime is justly, *Deuter. 19. 9.* Wee may also English it, Kill not: and so the rest, Commit not adulterie: Steale not, &c. for both these wayes doth the holy Ghost translate these precepts into Greeke, *Matth. 19. 18. Mark 10. 19.* This sixth Commandment is for preserving mans life: the seventh is for the just propagation of mankinde: the eighth concerneth his goods: the ninth his good name: the tenth teacheth every man to bee contented with his owne estate. The Chaldee translated that, Thou shalt not kill a soule, that is, any person: and it forbiddeth all murder of soule or of bodie, *Ezek. 13. 19.* and *3. 18. Genesis 9. 6.* of ones selfe, or of another, *Acts 16. 27, 28. Proverbs 1. 11-16.* and this not only in act, but in reproachfull words, *Matthew 5. 21, 22.* malicious gesture, *Matthew 27. 39. Genesis 4. 6.* inward unadvised anger, malice and hatred, *Matth. 5. 22.* for, whosoever hateth his brother, is a murderer, *1 Tim. 3. 15.* Contrariwise, it commandeth to preserve the life of all men, except such as God for their finnes com-

mandeth to be killed, *Genesis* 9. 6. *1 Sam.* 15. 2, 3. 18. 33.

Verf. 14. *not committ adulterie* or, *not adulterate*: the originall is one word, and forbiddeth all manner of whoredome, fornication and uncleanness, *Ephes.* 5. 3. and unnatural filchinesse, *Levit.* 18. 22, 23. not onely the outward act, but all lascivious words, gestures, and attire, *Ephes.* 4. 29. *1 Pet.* 2. 14. *Prov.* 7. 10, 11, 12. 13. 22. and all inordinate lusts, for *who so looketh on a woman to lust after her, hath committed adulterie with her already in his heart*, *Matth.* 5. 28. Likewise pluralitie of wives, *Malac.* 2. 15. *1 Cor.* 6. 16. and 7. 2. unjust divorces, *Malac.* 2. 16. *Mat.* 19. 3, 4, 9. and incestuous marriages, *Leviticus* 18. 6, &c. Contrariwise, God here requireth chastitie in bodie and spirit, either in single life, *1 Cor.* 7. 34. or in lawfull married estate, *Hebr.* 13. 4. *that every one should know how to possess himselfe in holinesse and honour*, *1 Thes.* 4. 3, 4.

Verf. 15. *not steale* either persons, *Exodus* 21. 16. *1 Tim.* 1. 10. or any other things, by fraud, or by force, *1 Thes.* 4. 16. It forbiddeth all unjust taking, or keeping backe of things pertaining to God, *Leviticus* 5. 15. *Malac.* 3. 8. *Acts* 5. 2, 4. or to men, *Leviticus* 19. 11. *Rom.* 13. 7. all unrighteousnesse in covenants, contracts, bargaines, &c. *Gen.* 31. 39. 41. *Leviticus* 19. 35. oppression, *Deut.* 24. 14. extortion, *Luke* 3. 13. taking of bribes, *Deuter.* 16. 19. usurie, *Exodus* 22. 25. or any filchaine, *1 Tim.* 3. 8. detaining of other mens goods, either lent, *Psalme* 37. 21. or pawned, *Exodus* 22. 26. or lost, *Leviticus* 6. 4. withholding of tribute, custome, &c. *Mat.* 22. 21. *Rom.* 13. 6, 7. removing of landmarks, *Deuter.* 19. 14. All idle and inordinate walking, *2 Thes.* 3. 6, 10, 11, 12. covetousnesse, *Hebr.* 13. 5. and unmercifulnesse to the poore, *Deut.* 15. 7. Contrariwise, it requireth justice and equitie, faithfulnessse, diligence, and mercie in all our dealings, *Deut.* 16. 20. *Mat.* 20. 7. *Titus* 2. 10. *Prov.* 22. 29. *Psalme* 112. 9. and to doe unto all men whatsoever we would that men should doe unto us, *Mat.* 7. 12.

Verf. 16. *not answer* that is, *not speake*,

or *witnesse*, as the Chaldee translateth; the Greeke saith, *not falsely witnesse*, and so this Commandment is alledged in *Mat.* 19. 18.

*falsely witnesse* or, *false testimony*, as the Greeke and Chaldee translateth it, though the Hebrew *Ed*, signifieth also a *testifier*, as in *Leviticus* 5. 1. and so may here be Englished, a *witnesse* (or *testifier*) of *falsehood*. In repeating this law, Moles useth another word, *witnesse of vanitie*, *Deut.* 5. 20. the same word that was before, in *verse* 7. for taking Gods name in *vaine*. God here forbiddeth all lying and untrue speaking, *Ephes.* 4. 25. especially in witnesse bearing: all wresting or depraving of the actions, words, or meaning of any, *2 Sam.* 10. 2, 3. *Matth.* 26. 59, 60. *Psal.* 52. 4, 5, 6. all rash and unrighteous judgement, without due trial and examination, *Iohn* 7. 24. 51. *Matth.* 7. 1. *Deuter.* 19. 18. wresting of the Law, and of judgement, *Deuter.* 16. 19. *Zeph.* 3. 4. concealing the truth which one can witnesse, *Leviticus* 5. 1. false records, *Exra* 4. 19. raising or receiving of false rumours or reports, *Exodus* 23. 1. *Neh.* 6. 6, 7, 8. *1 Sam.* 24. 9. walking about with tales, *Levit.* 19. 16. whispering, backbiting, covenant-breaking, *Rom.* 1. 29, 30, 31. and all other wayes of hurting with the tongue, *Psalme* 101. 5. And he commandeth faithfull testimonie, *Prov.* 14. 5, 25. righteous judgement, *Deuter.* 1. 16. speaking truth, as it is in ones heart, *Psalme* 15. 2. and all other things that may preserve the good name of a man, and of his neighbour, which is to be chosen rather than great riches, *Proverbs* 22. 1. *thy neighbour* that is, any man, acquaintance or stranger, friend or foe: for though the Hebrew *Regesh*, sometimes signifieth a special friend, (as *Deuter.* 13. 6. *Iob* 2. 11.) yet here it is to be taken in the largest sense, as Christs answer to him that asked who was his neighbour, sheweth, *Luke* 10. 29, 30, 37. By *neighbour* then, is meant any other man, joyned to us, and living with us in humane societie; as God hath of *one blood made all nations of men*, *Acts* 17. 26. So *neighbour* is used generally for another man or woman: *Genesis* 11. 3. *Eph.* 1. 19. and in *Proverbs* 18. 17. the Greeke translateth it an

*Adversarie*,

*Adversarie*, according to the true meaning there. The Holy Ghost in Greeke calleth him *Plesion*, that is, our Neighbour or Next, *Luke* 10. 27, 29. *Rom.* 13. 9.

Verf. 17. *not covet* in *Deut.* 5. 21. another word *Desire*, is also used: and there the coveting of the wife is first named; and then the coveting of the house: there also the field is added, whereof here is no mention: howbeit the Greeke hath the same order and addition in this place. This Commandment forbiddeth covetousnesse and discontentment with our present estate, and all desire of any thing which God hath bestowed upon another: though wee would have it without injurie to another; as by giving him the worth of it in money, or otherwise, *1 King.* 21. 2. And thus it differeth from the former Commandments, which forbid together with the outward act, the inward desire of another mans goods, to his hurt. For as desire after a mans wife, is adulterie, *Matthew* 5. 28. so the desire of any other mans house or beast wrongfully, is stealeth. But this Commandment forbiddeth an inferiour degree of sinne; and because mens desires are not satisfied with that they have, but *Covetousnesse coveteth all the day*, *Proverbs* 21. 26. therefore God here restraineth every inordinate lust, and teacheth us to be content with such things as we have; for he hath said, *I will not leave thee nor forsake thee*, *Hebrewes* 13. 5. and contentation saith, *I have all things*, *Genesis* 33. 11. These five last precepts, are in *Deut.* 5. joyned one to another, with this word *And*: for they mutually respect each other in the things forbidden; and binde us to the observing of every one severally, and all of them jointly; as it is written, *Whoever shall keepe the whole Law, and yet offend in one point, he is guiltie of all*. For he that said, *Do not commit adultery*, said also, *Do not kill*, *James* 2. 10, 11. Hereunto we may also referre the double accents, which most of these ten Commandments have, in the Hebrew Scripture; different from all the Bible besides: which though they serve for a twofold man-

ner of reading, the one common as the other Scripture, the other leisurely, and with a long pronunciation, as the Jewes used in their assemblies; yet they may lead us also, to observe a distinction of matter in some, and a conjunction or continued matter in other some.

Verf. 18. *say* this word is generally used for *seeing*, *hearing*, or *perceiving*: not onely by the eye, but by any sense or understanding: as *Iakob saw that there was come one in Egypt*, *Genesis* 42. 1. which the Holy Ghost expoundeth, *Iakob heard*, *Acts* 7. 12. So here, they *saw the voices*, that is, *heard them*. *lightnings* in Hebrew and Greeke, *lamps*; so called for that they burned and shined like lamps or torches: see *Genesis* 15. 17. where such appeared to Abraham, at the covenant making with him. They here signified the brightnesse and rerours of the Law: as did the shining face of Moles afterward, *Exodus* 34. 30. *2 Cor.* 3. 7. *Psalme* 119. 105. *removed away* ] being afraid, as the Greeke translateth: Shewing the effect of the Law in their consciences, to worke feare by the spirit of bondage, which all that are borne of the bond-woman *Agar*, (or mount *Sina*.) are possessed with, *Rom.* 8. 15. *Galat.* 4. 23, 25. For they had before come neere, and stood under the mount, *Deut.* 4. 11.

Verf. 19. *they said* ] by the chiefe of their Tribes and their Elders, *Deuteronomie* 5. 23. *will heare* ] and doe it. This speech of these God well approved of, *Deuteronomie* 5. 27, 28. For as they desired Moles to be a mediator betweene God and them; so the Law is a Schoolemaster to bring us to Christ, the mediator of the new Testament; *Galath.* 3. 24. *Hebr.* 12. 24. wherefore upon this speech of theirs, God promised Christ unto them, *Deuteronomie* 18. 15, 16, 17, 18. *left we die* ] for this great fire will consume us; if we heare the voice of the Lord our God any more we shall die, *Deuter.* 5. 25. Hereby was manifested, that there was not a Law given which could give life; but that the just should live by faith, *Galat.* 3. 11, 12. 21. For the Law live of God, and the will of man are adversaries,

faries, which cannot be reconciled but by grace in Christ : onely through feare man fainteth to love the Law ; but by faith it is fulfilled, Rom.5.1,2. and 8.1-4.

20 Verſ. 20. *Feare not* ] but, as the Greeke tranſlateth, *be of good comfort*. He encourageth them againſt the exceeding feare which diſmaied them ; ( for otherwiſe, it was the purpoſe of God, that by this they might *learne to feare him*, Deuteronom.4.10.) So when the Angell ſaid, *Feare not*, Matth. 28.5. he meant, *be not affrighted* ( or *diſmaied* ) Marke 16.6. *is come* ] as the Chaldee paraphraſeth, *his glorie is revealed*. to tempt ] or, to prove : ſee Exodus 15. 25. *not ſinne* ] thus the Law was added becauſe of transgreſſions, Galath. 3. 19. to manifeſt ſinne, and to reſtrain men from it, Romans 3. 20. Pſalme 119. 11. *Iames 2. 9. for, without the Law ſinne is dead*, Rom.7.3. But ſinne, which dwelleth in us, that it might appeare ſinne, and might become exceeding ſinfull, reviveth by the Law ; taketh occaſion by the Commandement, deceiveth us, and ſlaith us ; ſo that which was ordained unto life, we finde to be unto death, Romans 7. 13. 9, 10, 11. But what the Law could not doe, in that it was weak through the fleſh, God ( hath done ) ſending his owne Sonne, in the likenesse of ſinfull fleſh, and for ſinne condemned ſinne in the fleſh, Rom.8.3.

21 Verſ. 21. *thicke darkneſſe* ] or, *tempeſtuous darkneſſe*. The Hebrew ſignifieth *thicke* ( or *obſcure* ) darkneſſe, which by the Holy Ghoſt tranſlated in Greeke *thick*, Hebrews 12.18. which ſignifieth *a tempeſt*; and ſo the Lxx. tranſlate it in Deuteronomie 4.11. and 5. 22.

22 Verſ. 22. *the heavens* ] This was when God came downe upon mount Sina, Neh.9.13. upon earth alſo, he ſhewed them his great fire, and they heard his voice out of the midſt of the fire, ( which, did ever people heare and live? ) Deut.4.36.33.

23 Verſ. 23. *with me* ] to wit, *any gods with me*, which the Chaldee tranſlateth, *before me*, as in verſe 3. So *with me*, in Eſth. 7.8. is uſed for *before me*; and, *with the arke of God*, 2 Sam. 6. 7. is expounded *before God*, 1 Chron.

13. 10. *gods* ] that is, *idols* of gold or ſilver, repreſenting God unto you. Thus Iſrael when they made the calfe in the wilderneſſe, ( which was an idol, Acts 7.41. ) are ſaid to have made them *Gods of gold*, Exod. 32. 8. 31. and the *idols* ( or *images* ) of the Philiftines, are called their *gods*, 2 Samuel 5. 21. 1 Chron. 14. 12.

Verſ. 24. *of earth* ] This ſeemeth to differ from the brazen altar which was after made in the Sanctuary, Exodus 27. 1, 2. though ſome thinke it was the ſame, and being hollow was filled with earth. But earthen altars were uſed before, as is noted on Genesis 8.20. And an altar was made by Iſrael, Exodus 24. 4. before that altar of braſſe, Exodus 38. Heere an altar of earth, is oppoſed to the gods of ſilver and gold, before prohibited. For God is to be worſhipped in ſpirit and truth, not with outward, carnall pompe, Iohn 4. 24. And as the altar figured Chriſt, Hebrews 13.10. ſo his earhly or humane nature, was hereby ſignified, for hee was made of the ſeed of David according to the fleſh, Romans 1. 3. *peace-offerings* ] or *thank-offerings*; of theſe, ſee Levitic. 1. and 3. *make the memoriall* ] or, *cauſe the remembrance of my name to bee*: or, *make you to remember my name*: that is, all places of publike worſhip and ſervice of God; and monuments of him: ſuch as were the many encamping places in the wilderneſſe, and ſundry afterward in the land of Canaan: altars, arke, tabernacle, temple, &c. For as Abſalom erected a pillar, to keepe his name in remembrance, 2 Samuel 18. 18. ſo God choſe our places to put his name there, Deuteronomie 12. 5. as in Ieruſalem, 1 Kings 14. 21. and in his Temple there, 1 Kings 8. 29. and before that, in his Tabernacle and Arke, where David ſet Levites to make mention ( or *memoriall* ) and to confeſſe and praiſe the Lord God of Iſrael, 1 Chron. 16. 4. So in the heavenly Ieruſalem, builded by Chriſt, Eſay 62.6. The Chaldee paraphraſeth, *in every place, where I ſhall make my Divinitie* ( or *my glory* ) *to dwell*: the Greeke, *where I ſhall name my name*: which phraſe Paul

Paul ſeth, 2 Timoth. 2. 19. *bleſſe thee* ] Hereupon are thoſe ſpeeches, *he bleſſeth thy ſonnes within thee* ( Ieruſalem ) Pſalme 147.13. and *Iehovah bleſſe thee out of Zion*, Pſalme 134. 3. and *Obed-Edoms houſe was bleſſed, becauſe of the Arke of the Lord*, 2 Sam.6.12. and ſundry like.

25 Verſ. 25. *of hewen ſtones* ] ſo the Greeke and Chaldee expreſſe the Hebrew phraſe of *hewing*: whereby is meant *ſtones of hewing*, ( as is expreſſed in 1 Kings 5. 17. ) that is, *ſtones hewed*: of ſuch the altar might not be built, but of *whole ſtones, over which no man had lift up any iron*; as Ieſus did on mount Ebal, Iof.8.30,31. *thy toole* ] or, *thy axe, thy ſword*: any iron or edge toole; therefore in Deuteronomie 27. 5. Moſes uſeth the word *iron*. And the Hebrew *Qereb*, ( an axe, or ſword ) heere uſed, hath the name of *waſting* or *deſtroying*, being instruments of warre for deſtruction of men, and of towres, as in Ezek. 26. 6, 9. and is here forbidden in making the altar: and in the building of Salomons temple, *no iron toole was heard*, 1 Kings 6.7. *polliſhed* ] Thus that which in mans judgement and art, ſhould poliſh it; Gods Law maketh to be *polliſhed*. So humane wiſdome of ſpeech, in preaching the Goſpell, maketh the *croſſe of Chriſt* name and of none effect, 1 Cor.1.17. and 2.4, 5.

26 Verſ. 26. *by ſteps* ] or, *by ſtaires, greeces*: albeit the altar was higher than other places, and the ſacrificers went up unto it, and downe from it, 1 Chron.4.1. Leviticus 9. 22. *nakedneſſe* ] that is, *uncomely parts, or ſhams*; as the Greeke tranſlateth it: which as honeſty would have covered from the eies of man, Genesis 9. 22, 23. ſo religion teacheth us to cover in the preſence of God. And this rule extendeth to the comely covering of all parts of our body, 1 Corinth. 11. 4, 5, 13. eſpecially to hide our ſpiritual ſhame and nakedneſſe, Rev. 18. 15. Wherefore God appointed *loinen breacher*, to cover the nakedneſſe of the prieſts, Exod. 28.42,43. and covereth of his grace the nakedneſſe of all his people, Ezek. 16.8. Rev. 3.18.

CHAPTER XXI.

1. *Judiciall lawes for men ſervants*. 5. *For the ſervant whoſe care is bored*. 7. *For women ſervants*. 22. *For manſlaughter*. 16. *For ſlayers of men*. 17. *For curſers of parents*. 18. *For ſlayers of a woman with child*. 22. *For hurting a woman with child*. 26. *For maiming a ſervant*. 28. *For an oxe that goeth*. 33. *For him that is an occaſion of harme*.

AND

AND theſe are the Judgements which thou ſhalt ſee before them. When thou ſhalt buy an Hebrew ſervant, ſix yeares he ſhall ſerve, and in the ſeventh he ſhall goe out free for nothing. If he came in with his body, he ſhall goe out with his body: if he were the husband of a wife, then his wife ſhall goe out with him. If his maſter have given him a wife, and ſhe have borne him ſonnes or daughters, the wife and her children ſhall be her matters, and he ſhall goe out with his bodie. And if the ſervant ſaying ſhall ſay, I love my maſter, my wife, and my ſonnes: I will not goe out free. Then his maſter ſhall bring him unto the gods; he ſhall alſo bring him unto the doore, or unto the doorepoſt: and his maſter ſhall bore his eare through with an aule; and he ſhall ſerve him for ever. And when a man ſhall ſell his daughter, for a maid ſervant, ſhe ſhall not

goe

8 goe out, as the servants goe out. If *she be* evill in the eyes of her matter, that \* he doe not berroth *her*, then shall he let her be redeemed: to a strange people he shall not have power to sell her, for that he hath unfaithfully transgressed against her. And if he shall berroth her to his sonne, he shall doe unto her after the rightfull manner of daughters. If he take him another wife, her food, her rayment and her marriage dutie, shall he not withdraw. And if he doe not these three unto her, then shall shee goe out freely without money. He that smiteth a man and he die, shall be put to die the death. And if he hath not lien in wait, but God hath occasionally delivered *him* into his hand; then I will appoint thee a place whither he shall flee. And when a man shall come presumptuously upon his neighbour, to slay him with guile; from my altar shalt thou take him to die. And he that smiteth his father or his mother, shall be put to die the death. And he that curseth his father or his mother, shall be put to die the death. And when men contend, and a man smite his neighbour, with stone, or with fist, and he die not, but falleth on bed; if he rise againe, and walke abroad upon his staffe, then the smiter shall be innocent, onely he shall give his sitting still, and healing he shall heale

*him*. And when a man smite his man-servant, or his woman-servant, with a rod, and he die under his hand, avenging he shall be avenged. But if he continue a day, or two daies, he shall not be avenged, for he is his money. And when men strive, and strike a woman with childe, and her births depart from her, and there be no mischief; punishing he shall be punished, according as the womans husband will lay upon him; and he shall give by the judges. And if mischief be, then shalt thou give soule for soule, Eye for eye; tooth for tooth; hand for hand; foot for foot. Burning for burning; wound for wound; stripe for stripe. And when a man shall smite the eye of his man-servant, or the eye of his woman-servant, and corrupt it; he shall send him away free for his eye. And if he shall smite out the tooth of his man-servant, or the tooth of his woman-servant; hee shall send him away free for his tooth. And when an ox shall push a man or a woman that he die; the ox shall be stoned with stones, and his flesh shall not be eaten; and the owner of the ox shall be innocent. And if the ox were a pusher in time past, and it hath beene testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be killed. If a ranfome be laid upon him, then he shall give the redemption of his

his soule, according to all which shall be laid upon him. Whether he have pushed a sonne, or pushed a daughter, according to this judgement shall it be done unto him. If the ox have pushed a man-servant, or a woman-servant, he shall give unto his master thirtie shekels of silver, and the ox shall be stoned. And when a man shall open a pit, or when a man shall digge a pit, and not cover it, and an ox or an asse fall there: The owner of the pit shall pay, he shall render money to the owner of it, and the dead beast shall be his. And when a mans ox shall strike his neighbours ox, that he die, then they shall sell the living ox, and divide the money of it, and the dead also they shall divide. Or if it be knowne that the ox was a pusher in time past, and his owner hath not kept him in, paying he shall pay ox for ox, and the dead shall be his owne.

## Annotations.

Here beginneth the 19. Section of the Law, called Mishpatim, that is, Judgements. See Gen. 6.9.

THE Judgements the Iudiciall lawes, annexed to the Law or ten Commandments fore-given, Exodus 20. for punishment of transgressours: as the ordinances about Gods worship, and sacrifices, are commonly called statutes, or decrees, Exodus 12. 24. 43. and 27. 21. and 29. 9. Leviticus 3. 17. and 6. 18. 22. The Greeke

here and often translateth them *Dicaionomata*, Iust Judgements: and so the Holy Ghost useth the word, in Revolat. 15. 4. The statutes and judgements, are often distinctly mentioned, Deuter. 4. 1. 5. 45. and 5. 1. and 12. 1. and sometime the Law or Commandments annexed with them, Deuter. 6. 1. and 26. 17. Malac. 4. 4. And these Iudiciall were propounded by Moses, not by expresse voice of God unto the people, as were those ten Words, in Exodus 20. before them; that is, the Israelites; and in speciall, the Magistrates of Israel. From hence the Hebrewes gather, (as R. Solomon on this place) that it was not lawfull for them to have their causes judged by infidels. And Paul hath a much like doctrine, in 1 Cor. 6. 1.

Verf. 2. Hebrew servants; that is, as the Chaldee explaineth it, a *sonne of Israel*: see Exod. 3. 18. A man might not buy an Hebrew, but either when hee willingly sold himselfe, for extreme poverty, Deuteronomio 15. 12. Levit. 25. 39. or when he was sold against his will, by the magistrate, for theft which he was not able to restore, Exodus 22. 3. shall serve the Greeke explaineth it, shall serve thee. This might not be with the service of a bond-servant, but as an hired servant; and without rigour, Leviticus 25. 39. 40. 42. For the time, the Hebrew canons say, He whom the Synedrium (the Magistrates) sell, serveth six yeeres from the day of his sale: and in the beginning of his seventh yeere, he goeth out free. If the yeere of release (Deuter. 15. 1.) fall out within any of the six yeeres, yet he serveth in it: but if the yeere of Jubilee fall, though he be sold but one yeere before, yet he goeth out free, as Leviticus 25. 40. 41. 54. Hee that selleth himselfe, may doe it for more than six yeeres, if it be for ten or twenty yeeres, and the Jubilee fall out within a yeere after he is sold, hee goeth out free. *Manum in Mischet*, treat. of servants, cap. 2. 5. 23. free; or, a free man, as both Greeke and Chaldee doe interpret it. This state of servitude, figured their subjection unto sinne, under the Law, Rom. 6. 6. 16. 17. Galat. 4. 25. the seventh yeere, figured the time of grace by Christ, who proclaimed by his Gospell, the acceptable yeere of the Lord, Esay 61.